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PASTORIS QVONDAM IACOBSHAGENSIS ET VICINAE  
SYNODI PRAEPOSITI



X A M E N



H E O L O G I C V M



C R O A M A T I C V M

V N I V E R S A M T H E O L O G I A M

T H E T I C O - P O L E M I C A M  
C O M P L E C T E N S

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V I R O R V M C E L E B E R R I M O R V M  
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E D I T I O A L T E R A

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C V M P R I V I L E G I O S E R E N I S S . R E G I S P O L O N . E T E L E C T . S A X O N .

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L I P S I A E

I M P E N S I S B . C . B R E I T K O P F I I E T F I L  
M D C C L X I I I



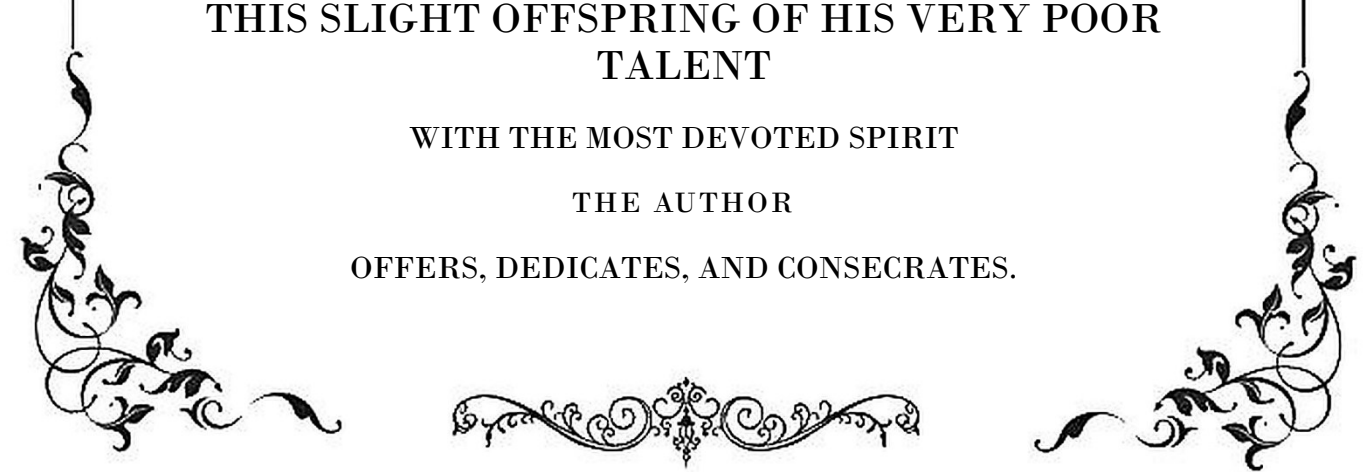
**TO THE TRIUNE  
GOD,**

**TO GOD THE FATHER,**  
THE BEST AND GREATEST CREATOR OF HEAVEN AND EARTH,

**TO GOD THE SON,**  
THE UNIQUE AND UNIVERSAL REDEEMER OF THE HUMAN RACE  
FALLEN INTO SIN,

**TO GOD THE HOLY SPIRIT,**  
THE SANCTIFIER OF OBEDIENT SOULS,  
AND MOST EFFICACIOUS PARACLETE,

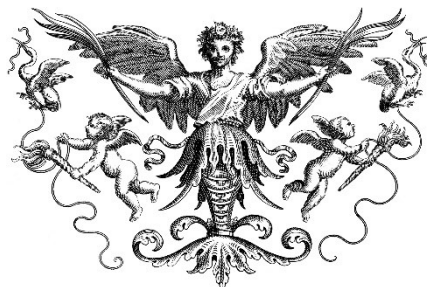
THIS SLIGHT OFFSPRING OF HIS VERY POOR  
TALENT  
WITH THE MOST DEVOTED SPIRIT  
THE AUTHOR  
OFFERS, DEDICATES, AND CONSECRATES.



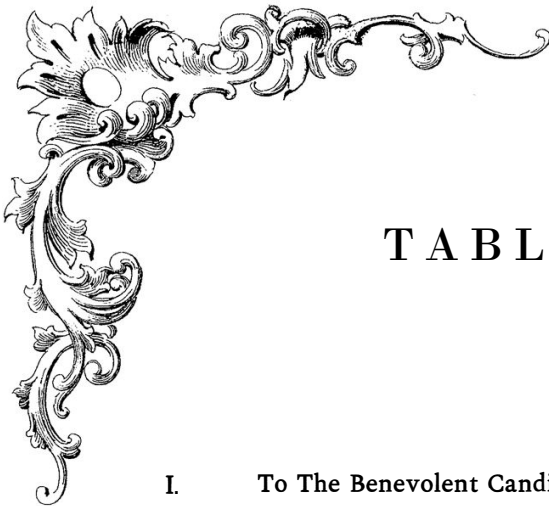




*prostrate at Your feet, O TRIUNE DEITY,  
I, as a suppliant, venerate Your eternal Majesty,  
and I give You thanks as great as my mind can  
possibly conceive for Your gifts, benignly  
conferred upon me, the least of Your servants. My  
whole self I owe to You, O most holy GOD. I owe to You the strength  
with which You have firmed my fragile body; I owe the light of grace with  
which You have illuminated my mind; I owe the love of truth with which  
You have inflamed my heart. With You as Author and Patron, I began this  
little book; with You as Leader and Guardian, I have finished it.  
Wherefore, I lay the same before Your most glorious Face with the utmost  
humility. May this little work be dedicated and consecrated to You, Sower  
of all things, ETERNAL FATHER, and to You, Savior of the world,  
ETERNAL SON, and also to You, Sanctifier of faithful souls,  
ETERNAL SPIRIT. May it serve the immortal glory of Your Name!  
May it be a handmaid to Your afflicted church! May it be of use to Your  
ministers! For the rest, I commit myself to Your nod and to Your hand  
which moderates all things. Be and remain my shield, my support, my  
protection against the darts of envy!*







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*Soli Deo*

*Gloria*



TO  
THE BENEVOLENT CANDIDATE OF THEOLOGY

THE AUTHOR'S  
P R E F A C E



ADDRESS YOU IN a few words, most excellent candidate, so that both the plan of my undertaking may be clearer to you, and the utility I have aimed at in this work may be more fruitfully received by you. I would have you know that I first drew up and delivered the initial outlines of this Theological Examination to the studious youth when, supported by divine benevolence, I served as Rector of the Lyceum of Kolberg. At that time, it pleased me to see the assembly of most select young men surrounding me, inflamed and burning with a thirst for celestial doctrine. Therefore, it was my care and heartfelt concern to lead them to the streams of divine wisdom and to imbue them with the most salutary precepts. Now indeed, most of those who hung upon my words, attentive and teachable, having been appointed to public offices and recalling with a mindful heart my labor and industry with which I went about instilling in them the true knowledge of GOD, candidly confess that they have gathered no small fruits from it. Indeed, the same men have also wearied me with constant entreaties, and at last, though I was resistant, they prevailed upon me to have this little book, whatever its worth, committed to print, thinking that from it a great deal of utility would redound both to the universal church of CHRIST and especially to candidates of theology. Since I thought I should rise to their requests, having implored the aid of the eternal Deity and

applied a second round of revisions, I have allowed this sacred work—revised, polished, and enriched by the addition of very many questions—to come forth into the public light of the learned world. Moreover, I was accustomed to form the youth entrusted to my faith through frequently repeated questions, through certain assertions, and through valid proofs, and from time to time to test the progress of my auditors. For the judgment of all right-thinking men confirms that method of teaching which proceeds by means of questions, arranged in a clear order and cohering in a series as if linked together, because it penetrates the mind more deeply, holds it more strongly, and sticks more firmly. But I thought that useless and thorny questions, with which Scholastic Theology abounds and swells, should be cut away; because time, than which nothing in human life is either more precious or more fleeting, should not be wasted on fruitless problems, but should be spent on certain, clear, and salutary doctrines. For this reason, I have chiefly aimed that those things in Theology which at first sight appear ambiguous, obscure, convoluted, and obstructed by difficulties, should be so lucidly unfolded that they may be perceived as plain, open, and for keen minds, accessible and easily traversed. To attain this set goal as desired, there are required accurate definitions of divine matters, solid distinctions, and clear declarations of causes and properties, with the annexed weights of pressing reasons drawn from the most limpid font of Holy Scripture; for when these are set forth, the shadow of empty opinion vanishes, but the

sun of truth shines forth more splendidly. Furthermore, we learn from more than one experience that the enemies of celestial truth often cast thick darkness upon the worshipers of true Theology, with subtle arguments they have devised, which bear a deceptive appearance of truth, with which they proceed to overlay their weak opinions. Therefore, necessity itself prods us to inquire with solicitous investigation of the mind into the opinion of our adversaries, to strip from the arguments objected against us the color and paint with which they are adorned, and to cut their sinews completely. But whether in this arduous business of separating truth from falsehood I have always, as they say, hit the nail on the head, let the judgment and power of deciding be with the benevolent reader. I know that I am a man, from whom nothing human is foreign. This, however, I affirm for certain; that I am most zealous for orthodoxy (of orthodoxy). This is most clearly evident from my individual assertions, which I have fortified with perspicuous and classic statements from the divine letters, frequently adding the consensus of our Church, which our Symbolic Books exhibit. Since these things are so, I wish this Theological Examination to be commended to you, most gracious candidate. Favor this labor, turn it to salutary use, and fare well amidst the blandishments of fortune.

PREFACE OF B. ALBERTUS  
IOACHIMUS DE KRAKEWITZ, D.  
THEOL. AND FIRST PROFESSOR IN  
THE ACADEMY OF GREIFSWALD,  
PREFIXED TO THE SECOND  
EDITION.

Greetings to the kind reader. Twenty-eight years have passed since, by the authority of my blessed Father, and by the persuasion and exhortation of my Preceptor, who deserved the best of me, Dn. IAC. TRAMNITZIUS, who today by the grace of God most laudably serves the church of Wustrow in his pastoral office, I went to Kolberg, where it was my greatest pleasure to enjoy the instruction of DAVID HOLLAZIUS, who at that time presided over the Lyceum of that place with the highest celebrity of his name, and from the adjacent regions on every side won over the minds of the youth to himself. Every Lord's day I would hear my Rector preaching publicly in the sacred building, and discoursing on matters pertaining to the end and life of Christians with such success that most

copious fruits redounded to all who were present; on the other weekdays, it was granted me to sit at the feet of a man most filled with every kind of learning, and, as much as my age permitted, philological, philosophical, and what constitute the greatest importance, theological matters were instilled in me with wonderful facility and delight. How much, therefore, I owe to this my preceptor, I cannot sufficiently testify with words. Would that it had been granted to me to hang longer upon the words of a man no less eloquent than most learned, and that my still weaker age had been able to value more rightly the felicity of that time! In the meantime, what I retained, having been most faithfully inculcated within a year and a little more, will not allow me for my entire life to be unmindful of the benefits received. And this was also the reason which chiefly moved me, that I in no way hesitated, when asked by the heirs and the bookseller, to prefix a preface to this theological examination, which in no other way needs commendation. Indeed, on this occasion, it is permitted for me to testify publicly my pious affection towards a man who has deserved exceedingly well of the whole orthodox church and especially of me. But whether this preface itself will have the same fortune as those which are found in the first book of the letters of DIONYSIUS PETAVIUS, which consists merely of prefaces, I not only doubt, but confidently deny; since prefaces of such a sort altogether require men of profound erudition and florid style; but I abundantly recognize the defect of both in myself. Lest, however, I should seem to have deserted this field of prefacing entirely without a contribution (without contribution), the question concerning academic responses, recently revived, comes to my mind. To say a few things about this here will be judged the less foreign to my purpose, the more certain it is that the prefaces of theologians should in their own way also be numbered among academic responses; since in them the judicious and sincere reader rightly and deservedly expects a judgment as to what should be decided about the works to which the prefaces are prefixed, whether they merit reading and purchase or not. Similarly, he who desires a preface to be prefixed to a certain book, if he wishes to proceed correctly, should have no other end than that a just price be set for that book. The prefacer, therefore, is bound to respond not only according to the powers of his intellect, but

also according to his conscience, and with all emotion set aside, to explain what he thinks of the work itself, for the sake of which he writes the preface. It is by no means hidden from me what some today think of the theological responses of academics. There are those who clamor on every occasion that theologians arrogate to themselves a more than papal authority. There are those who declare that academic responses are to be considered human suffrages. There are those who, by cunningly distinguishing between theological faculties consisting of merely unregenerate theologians and colleges of impious doctors, create a deception. There are those who invent I know not what arts to escape the weight and force of academic responses. I would be too prolix if I were to adduce here the very words of our adversaries, or if, by attending to individual points, I intended to examine the things which are here objected with unbridled audacity. Let it suffice, for this occasion, if I shall have set forth in a few words, candidly, what I think. If there have been theologians who affect a papal authority, no sensible assertor of evangelical liberty will ever approve their intolerable arrogance; but scarcely one or two, or almost no example can be brought forward with foundation, by which the enemies of academic responses can verify their assertion. But if it were permissible to return like for like, we could with better right pronounce as guilty of papal authority those who, retracting all who subscribe to their opinions, hold as impious, unregenerate, barbarous, carnal, worldly, and, to embrace much in few words, diabolical theologians. We have known and to this day constantly defended that the word of no man, but of God alone, is the norm and rule according to which all controversies concerning matters of faith as well as of morals are to be decided; according to this norm, according to this rule, all utterances and responses of theologians are to be judged. And this also is the reason why in academic responses the foundations of assertions are sought from the immovable prophetic and apostolic word, which has God himself as its author, and in this alone the whole method of deciding is resolved. But if the application of biblical sayings is incongruous, which renders the proof weak, indeed null, the responses of academics are not binding, but are the clearest indications of human fragility; whence also responses are sometimes sought from several faculties,

so that, the reasons of each having been examined, assent may be given to the firmer ones. But if any prudent person should admit pronouncements with blind veneration, he will furnish an occasion for anyone to reprove not the theologians, but himself.

In the meantime, when theologians, convinced in their conscience of the divine truth and of the efficacy of their arguments, refuse to yield to adversaries who admit no demonstration; indeed, when sometimes, necessity itself so demanding, they pronounce harsher sentences against them, after the example of Christ and the apostles, they do not use an affected papal authority, but they discharge their duty, commanded to them by the Holy Spirit, which if they refused to satisfy, they would incur the eternal punishment of the most just judge, Christ. The blessed IO. BENED. CARPZOV. in his theological dissertation on the right of deciding theological controversies p. 67, outlined the office of doctors and academic professors altogether correctly when he wrote: "to academic professors and doctors is committed a part of the spiritual and internal power, namely, the handling of the word, not, however, that popular, so to speak, exoteric handling, but the acroamatic, which consists in a more accurate exegesis of scripture, in a more solid evolution and vindication of the dogmas to be derived therefrom, in the elucidation of the symbolic books, and in the faithful custody of the analogy of faith and the form of sound words, in the refutation and confutation of erroneous and heretical opinions of whatever kind, in the diligent scrutiny of patristic books, ancient councils, and the whole of church history, in the solution of doubtful cases, and in other cares of this kind of higher investigation, so that they not only prepare future pastors of the church by their instruction for rightly performing the pastoral office, but also assist those already in office, and indeed any others, and the magistrate himself in ecclesiastical matters, as consultants of divine law, with their responses and counsels." That these things are conformable to the sacred letters, he himself proves in the following pages from Eph. IV, 11, 12; 1 Cor. XII, 28, 29; Acts XVIII, 24, seq.; 1 Cor. III, 5, 6; Tit. III, 13. The blessed GEIERUS also commented solidly on Proverbs I, 5, when concerning the words "and a man of understanding shall attain unto wise counsels" (and a man of understanding shall attain unto wise counsels) he observes: "It



denotes a provident and perspicacious man, who thoroughly penetrates the causes of things, and thence can provide for himself and for others. The word קנה (to acquire) denotes both, to acquire and to possess the thing acquired. The sense therefore in this place is, such a prudent reader will profit in this way, and by his studies (as by a price), he will not acquire gold, but a thing more excellent than gold, indeed to be redeemed by all riches, that is, prudence, which he will also possess safely as a most constant treasure against all injuries. תחבלות (wise counsels) are said by Kimchi, according to Munster, to be reasonings and close considerations of sublime thoughts; which word besides Solomon in Proverbs, no sacred writer has used, except Job ch. XXXVII, 12, where it expresses the supreme skill of God in the wonderful governance of the clouds. Moreover, it is found in Prov. XI, 14, that without these a people falls, ch. XX, 18, XXIV, 6, that with them war should be begun, that in the multitude of counselors there is safety, ch. XII, 5, that the counsels of the wicked are fraudulent. And so, elegantly (the metaphor being taken from a shipmaster) it alludes to such skill and readiness, by which one rightly rules and governs both himself and others in the home, the state, the church, the school, so that he knows how to direct the various sails and ropes of his office rightly and expeditiously, now this way, now that, so that like a skilled shipmaster he may struggle out of various rocks and reach the desired harbor." If these things are applied to theologians living in academies, anyone who is not corrupted by heretical or schismatic depravities, and is not bewitched by any prejudices, will easily grant that their responses are by no means to be rejected or condemned.

I wish it to be well observed, however, that I am speaking here of a theologian who is prepared (prepared), who is provident, who is perspicacious, who has learned the word of truth from his boyhood or even from his very infancy, and in it has his senses well exercised, so that he may be "an eloquent man and mighty in the Scriptures" (an eloquent man and mighty in the Scriptures), cf. Acts XVIII, 24. For such a man, who has the treasure of the celestial word in his heart, so that from it he may be able to bring forth things old and new alike, whenever he must bring forth his opinions, whether counsels or responses, concerning matters of greater or lesser moment, weighs and

ponders everything accurately according to the form of sound words, and responds nothing other than what, in the fear of God, he has known to be firm and right from the infallible code of the divine oracles. Who, therefore, would not hold in esteem the responses of academic theologians? Certainly I do not see what prevents those things from being approved, which not so long ago the most celebrated theologian in Holstein, Dn. DASSOVIUS, in his just animadversion on the empty loquacity of the so-called Cordate Evangelical, rashly poured forth on p. 12, professed: "Academic responses," he says, "retain their value and their dignity, whatever may be emptily objected, and I rightly and deservedly call them golden, just as Nazianzen used to call Athens golden. For although academies do not decide anything dictatorially in matters of faith, yet we can rely on them most safely, because they confirm their responses with the divine word, and they show forth splendidly the truth of the doctrine publicly sounding in the principal chairs." Since this statement is to be understood solely of those responses which are fortified by the divine word, I do not rashly assume, because the most pious theologian himself alleges this reason as the principal one why the responses of academics are in such esteem with him. And with this presupposed, it does not appear how they should merit to be designated by the title of human suffrages. Perhaps the patron or author of this assertion would say that he speaks only of those responses which enjoy no force of reasons or weight of arguments at all; but whether he can affirm this with truth safe and intact concerning the responses to which he points his finger, he will with difficulty prove. He who wished not so much to carp at, but plainly to suffocate, the counsels and responses of most deserving theologians in a dictatorial manner would have pleaded his case more rightly if, by solidly refuting the arguments of the responses themselves, he had given faith to the reader, than if he had desired blind assent from him to his bare words. But such, alas, is the condition of men still constituted in this mortality, that they are accustomed for the most part to contemplate with a sinister eye only all that which they perceive to be alien to their own hypotheses, when at other times they wish altogether rightly that things be estimated more carefully and judged incorruptly, far from love and hate. I should altogether wish to know what those

who think thus would answer, if someone, with a mere clamor of words, should pronounce concerning the responses and counsels published on their part; that they are authorities and suffrages supported by no force of reasons or weight of arguments.

In my judgment, it should be left to the reader to pronounce what is to be thought of the responses published on either side concerning the recently disputed matters; but judgment concerning the unpublished ones should be deferred until they have been exposed to the light, and the eyes of those who see may be able to discern the true from the false. Meanwhile, this opinion stands firm, indeed most firm, with me; that academic responses, which fortify all and each of their assertions with the immovable foundations of scripture, are not to be held as mere human suffrages, because on account of the divine word and the authority of the supreme Deity, they can demand with all justice that faith be had in them. But if this reasoning is invalid, if less apt, then certainly all the sermons of the sacred prelates, all the writings of theologians, with whatever divine word they may have been fortified, will have a mere human authority, will be mere human suffrages. But they still have a sacred anchor, to which the more recent contemnners of academic responses have most artfully learned to flee and betake themselves. If a response is offered to them that favors their cause, or promises some patronage, they immediately kiss it, they praise it, they commend it. The author of such a response is to be held as an illuminated, regenerate, pious, and religious theologian. But if the responses of academics are manfully and intrepidly opposed to their dogmas, they think they have adduced sufficient reason why they cannot admit them, if they revile the authors as unregenerate, impious, and carnal. But granted that the authors of academic responses burn with no zeal for piety, are the things which they pronounce therefore false? Does not the devil himself profess the truth when he pronounces Christ to be the Son of GOD? Therefore, because the devil said it, is this statement to be reputed as false? But how empty this saying is has already been proven by many so copiously, so solidly, that I deem it superfluous to write an Iliad after so many Homers. I am indeed most persuaded that if those theologians who have hitherto opposed fanaticism, enthusiasm, indifferentism, pietism, and other noxious

novelties, were to change their mind so far as to propose and defend the hypotheses of the parties adverse to us with mouth or pen, then all suspicion of carnalism or impiety would soon cease, and those responses would be held in great esteem which now, with whatever reasons they may come supported, are altogether despised and judged worthy of no reading. In the meantime, I most certainly trust that sincere theologians will also make their own the saying of Chrysostom, which is found in homily XXV on Matthew: "He is a traitor to the truth who does not freely pronounce it, or does not freely defend it. It is more expedient for the church to preserve the truth whole and inviolate than to labor in connecting friendships with detriment to the same. That is the chief thing, that is to be diligently cared for." Would that the dissenters would observe the same! Thus no more complaints would have to be brought forth about disturbed peace and irritated brethren, which cannot move us for so long as we are persuaded that to obtain peace with the loss of truth is against piety and the reason of our duties. For the rest, to what extent academic responses have the force of deciding controversies, the above-alleged CARPZOVIVUS has excellently explained on p. 70, discoursing in this manner: "Here one must distinguish accurately and exquisitely between the defense of the truth and the decision of a controversy. For although when controversies arise, when theologians defend the truth against the heterodox, the controversy is materially decided by them, with the supreme judge, the Holy Spirit, pronouncing the sentence, whose decisive voice they draw from scripture; yet formally it cannot be said to be so decided, because the right of deciding is delegated to the whole church, for the exercise of which the authority of the supreme magistrate, if he is a Christian, is required to concur. Insofar, therefore, as the doctors alone resist the adversaries and defend the truth, they are to be held thus far as only one of the contending parties; but insofar as they concur with the magistrate to form a sentence for the truth against them, they are no longer to be held as a contending party, but together with the magistrate they sustain the person of a judge, although in both cases they act according to an internal and spiritual power. To the former they are always bound by reason of their office, even if neither the magistrate nor any man requires it, and of these, too, no one can

inhibit them from doing their duty. Acts V, 29. To the latter, however, they do not have power, except concurrently with the magistrate, just as conversely the magistrate does not have the power of deciding alone, even if he knows how to judge the controversy most excellently from the truth. If he requires an internal decision from the ministry, that is, either from academic theologians, or from pastors, or from both, these can never withdraw themselves from their office; if he does not require it, they are bound to explain the points of the cause to the magistrate of their own accord, and to exhort him to think in time about legitimately deciding the controversies and settling the disputes, and removing scandals from the church." And this is what all the saner theologians in the Lutheran church judge concerning academic responses, repeated here by me for this purpose, that I might publicly declare what my opinion also is. For the rest, if any theologian is unwilling to have responses or counsels as decisions binding in conscience, for verbindliche Aussprüche (binding pronouncements), but only as informational, which are to be entirely tested, and first compared with the cynosure of all doctrine, the Holy Scripture, he will not have me as a contradictor, if he wishes this to be understood of responses, insofar as they proceed from men, constituted in however great authority. For my mind will never recede from that opinion which the blessed FECHTIUS once piously and learnedly inculcated in his fundamental collection of manuscripts: "We must cast away the opinion concerning any other man, whoever and however great he may have been, and concerning his doctrine, judgment, Spirit, wisdom, and sanctity. We must not look to the multitude, fame, authority of those who think with us; not to the long duration of the opinions with which they are either involved or to be impugned. Ears are not to be given to those who praise, admire, or extol to the heavens either us or our writings, or our fervor. The affections must be contained from all these things no differently than if nothing of this sort existed. Finally, with every other hope and trust cast away, our minds must be fixed on the one GOD and His word, on that one alone we must depend." But if the arguments and weights of the responses have been recognized as divine, then they will be altogether obligatory, and whoever refuses to give assent to them, offends GOD as gravely

as if he had spurned and contemned His own word. For wherever the word of GOD is found uncorrupted, it must likewise be attended to and venerated as divine. But lest I transgress the bounds of a preface, the principal scope of my writing must now be attended to, and so I must now freely and candidly declare what I think of the present acroamatic theological examination of the formerly very reverend and most excellent man, DN. M. DAVID HOLLAZIUS, Pastor of Jacobshagen and Praepositus of the neighboring synod, of blessed memory. I judge all this to be indeed superfluous, since the first edition of this work, made in the year 1707, was so pleasing and well-received that within a decade we see all its copies sold out. It is also agreed among the learned what the Authors of the Unschuldige Nachrichten (Innocent Reports), in the year 1717, p. 466, and that most celebrated star of the academy of Wittenberg, DN. D. WERNSDORFFIUS, in the preface prefixed to the Scrutiny of Truth of our blessed Author, have judged concerning this man and his theological labors. For the benefit of the studious youth, however, I thought it necessary to narrate here a little more specifically the main points or moments that render this book commendable. And so:

1. The methodical synopsis of the whole work, which appears immediately at the front of the book, is pleasing. Those who will strive to impress it firmly upon their memory will experience in practice how useful it is in theological matters to have rendered the connection of the whole compendium or system most familiar to oneself. For as often as the sacred pages of the Bible themselves are turned, or the writings of other theologians are consulted, so often will the student of theology be able to know to which part of theology, to which article, the things read are to be referred, by which method he can make not only his own compendium or system more extensive, but also the internal treasure of his own mind daily richer.

2. It is pleasing that the blessed Author has prefixed a definition in every article, and thereafter has subjoined a sufficient explanation of the same, which the formerly most consummate theologian, DN. D. IOH. AD. SCHERZERUS, esteemed very highly, thus addressing his reader in his system: "To prefix to every part or article of the celestial discipline a summary of all that is to be said, a definition, and to resolve it into its members, and into the individual viscera

which are encompassed and with which it swells, was pleasing for a just reason. For from where can you more certainly promise yourself the knowledge of things, the discovery of truth, and the panacea of memory, than from such a method, which, serving things without command, draws all lines from the definition, as from a center, and in the final analysis gently leads them back to the same? So that, as if standing on a watchtower, you can contemplate the face, recesses, vastness, limits, compass, and outcome of the whole cause, at a single glance. Which things, evolved through the subjoined exegesis, and demonstrated roundly with domestic foundations chiefly, i.e., sought from scripture, against the antithesis of those thinking otherwise, render the reader's mind free from all doubt, altogether unswerving and unmovable (unswerving and unmovable)."

3. It is pleasing that the blessed Author has elucidated, by means of clear and perspicuous questions, those things which he contracted summarily in the definition. If any method is convenient and apt for treating and inculcating disciplines, this one, in my judgment, deserves to be considered the most convenient and apt of all. For as many as are the principal moments of things to be noted, so many questions are formed, which render the reader attentive, so that he may observe those things which otherwise, when proposed in a single series, would not be so easily noticed by just anyone.

4. It is pleasing that the blessed Author has not only selected and cited the classic passages, or principal proof texts, with singular care and study, but has also taken care to have them expressed verbatim; which not only alleviates the trouble of searching, but also greatly helps and strengthens the memory of learners. Whence also the blessed SEBASTIANUS SCHMIDIUSA in his compendium of theology wished to show himself pleasing to his readers in the same manner, as an ocular inspection of that most learned and useful book teaches.

5. It is pleasing that the blessed Author has treated not only the thesis, but also the antithesis, and has thus labored to instruct the candidate of theology so that he might correspond to the Pauline rule in the epistle to Titus I, 9, which desires that, holding fast the faithful word which is according to doctrine, he may be able to exhort in sound doctrine and to convict the gainsayers. To obtain this end, he has diligently sought out

in this examination the weightier objections of our adversaries and has so discussed them that, with all doubts and obscurities removed, the most splendid and at the same time most efficacious ray of celestial truths may always remain. I cannot indeed conceal that sometimes in this examination a nominal refutation is lacking; since HOLLAZIUS lived in a place where it was perilous to censure or refute Calvinists or Pietists by name. Perhaps also he foresaw that to employ a nominal refutation against Calvinists or Pietists would hinder his whole work from quietly seeing the public light. In the meantime, the very reading of this examination will demonstrate to the eye that the blessed Author by no means sided with the aforementioned adversaries, but refuted their errors manfully and solidly. But if there should be those to whom our HOLLAZIUS commends himself the less for this reason, I kindly admonish them to consider that the blessed Author several times adduced and refuted the Calvinists under the title of the Reformed, and even ZWINGLIUS, MACCOVIUS, PAREUS, and others by name. To this is added that sometimes a real refutation obtains the same as a nominal one, especially among those who are not unaware of who those adversaries are whose doubts are overthrown, and whose names can easily be learned from the books of others. In the meantime, I most willingly confess that a nominal refutation of adversaries is by no means to be omitted at all times by all and every theologian.

6. It is pleasing that the blessed Author has added the best practical applications to each article of faith, since in this way he has striven to make his reader not only learned, but also pious. And so he has performed exceedingly well that which BERNARD once inculcated on the occasion of 1 Cor. VIII, 1, 2: "You see that the Apostle does not approve those who know much, if they have not known the manner of knowing; you see how he constitutes the fruit and utility of knowledge in the manner of knowledge. What then does he say? Except that you should know with what order, with what zeal, for what end you ought to know each thing; with what order, that you know that first which more readily moves to salvation; with what zeal, that you know that more ardently which more vehemently moves to the love of GOD and neighbor; for what end, that you know not for vain glory or

ostentation, but for your own and others' salvation."

7. It is pleasing that the reader, by his own example in the sighs placed near the end of each article, has been shown by the blessed Author how everyone ought to apply the celestial doctrine to himself as an individual and to appropriate it to himself.

8. It is pleasing that the blessed Author did not esteem an ambitious style, but everywhere uses words that are plain, perspicuous, and most suitable for teaching. He has indeed employed terms received in our theology, yet by no means barbarous or useless, but only those which our theology today cannot do without on account of our adversaries, the understanding and right use of which he altogether presupposes in the formation of a candidate of theology.

This theological examination is therefore so composed that students of theology will find in it abundantly that which can satisfy their desires. Nor should it be omitted here that our once most celebrated FECHTIUS, in his disquisition on the true knowledge of sacred things, page 113 & 114, judged most excellently of this present work of my HOLLAZIUS, speaking thus: "In this most recent age there have come into my hands the writings of several theologians, in which all of theology is represented either in a brief compendium or in a larger deduction, which, in a manner previously unaccustomed, have set forth the locus on grace in its particular circumstances far more fully and carefully. Among whom I now name only the theological examination of DAVID HOLLAZIUS, a man indeed of excellent learning, which for the perspicuity of its treatment, the facility of its order, and the innumerable testimonies of the scriptures, briefly and lucidly set forth, indeed deserves all praise and encomium. How soberly and solidly after DANNHAVER, OSIANDER, QUENSTEDT, and others, he proceeds in proposing the doctrine of illumination and conversion, and in elucidating its natural and spiritual degrees, with the difference between them solicitously set forth and distinguished, the third book of the examination abundantly demonstrates." Above all, however, it is to be judged here that this second edition appears much neater and more perfect than the first. Neater, because he who provides the expenses for printing this book, I. H. RUSWORMIVS, a most famous bookseller, has taken such care for the paper and types, that by their very

appearance, students of theology are invited to read and diligently peruse this book. This edition also appears neater, because, with all diligence applied, whatever faults had crept into the former have been expunged. This examination is presented more perfectly, however, because it is now seen to be adorned with necessary indices, and the Scrutiny of Truth, published separately in the year 1710, is now contained in this system itself, so that any question can be read and found inserted in its proper place. I trust, kind reader, that I have written nothing here that is alien to the truth of the matter itself, I have given nothing to my affections, although I venerate the name of my HOLLAZIUS with filial affection. If you are judicious, if you are a sincere estimator of divine gifts, you will yourself feel with me: But if anything in this book should come upon you that is not equally to your palate, remember that not even your things please everyone. For the rest, let those things which St. CYPRIAN left in Book III, epistle XIII to STEPHEN, be said to all of us: "Therefore, dearest brother, the body of priests is copious, joined by the glue of mutual concord and the bond of unity, so that if any of our college should attempt to create a heresy, and to tear and lay waste the flock of Christ, the rest may come to aid and, as useful and merciful shepherds, gather the Lord's sheep into the flock. Since therefore the Lord so threatens such shepherds, through whom the Lord's sheep are neglected and perish, what else ought we to do, dearest brother, than to exhibit full diligence in gathering and bringing back the sheep of Christ, and to apply the medicine of paternal piety to curing the wounds of the fallen." Given at Rostock, the 11th day of September, in the year 1717. B. ALB. IOACH. DE KRAKEWITZ, Doctor of Sacred Theology and First Professor, Senior of the Theological Faculty, Ducal Consistory Councilor, and Superintendent of the District of Mecklenburg.

**PREFACE OF GOTTLIEB  
WERNSDORFF, PREFIXED TO THE  
SCRUTINY OF TRUTH OF THE  
BLESSED AUTHOR.**

Although it is neither in itself praiseworthy, nor my own custom, to hunt for some empty bit of glory by transcribing the lengthy opinions of others, yet I cannot restrain myself from adducing here what the theologian, celebrated in his time and who

underwent many difficulties and dangers for the defense of the truth, D. SIMON MUSAEUS, in his opinion on original sin, rightly and wisely thought one hundred and thirty-eight years ago concerning the three types of men who watch idly as controversies arise in the church. "With controversies and conflicts growing in the church," he says, "a threefold type of men chiefly tends to arise among the spectators, who abuse them to their own perdition and deserve just reprehension. The first type is that of the Neutrals, who, against the article of the Creed: I believe in the communion of saints, as if they were severed and dead members of the body of the church, think that conflicts arising elsewhere do not pertain to them, nor, having accurately examined and compared the writings, do they join themselves to either party, but sitting as if at a chorus of dancers, idle and secure, they laugh at and rail against the combatants, feigning empty wars of words (logomachies), even if the contention is about the most serious articles of faith. Against such shirkers and deserters of laboring truth, the Holy Spirit everywhere threatens horribly, as for instance in Judges V: 'curse ye the land of Meroz,' and Amos VI: 'Woe to them that are not grieved for the affliction of Joseph,' and Heb. X: 'not forsaking the assembling of the saints,' etc. The second type is that of the Respecters of Persons, who are so fixed in admiration of celebrated and illustrious persons who are accused and convicted of errors," "that they presume for certain that their gifts and past merits to the church are too great for them to be able to lapse and err. Therefore, in various ways they excuse them and cry out that an injury is being done to them. The Holy Spirit calls these back from respect for and fascination with persons to the foundation of scripture, both by testimonies and by examples of scripture, so that we may attend not to who says it, but what is said. The third type is the crowd of Donatists, imagining for themselves a church, tranquil and flourishing without any spots or disturbances. Therefore, when they hear the voice of the Son of God proclaiming of his spouse: 'Thou art all fair, there is no spot in thee,' but they look upon the external state of the church, how deformed it is by the cross, despised for its small number, oppressed by the violence and fraud of tyrants and heretics, obscured by the splendor of the world, squalid with tares, and turbulent with internal dissensions; they

conceive a most bitter grief, and are shaken by waves of doubt, whether, according to the third article of the Creed, there exists any assembly on earth that corresponds to the aforesaid voice of the Son of God, truly worships the saving God, and is in turn loved by him above all sects, governed, and preserved unto eternal beatitude. But the Holy Spirit teaches that the perfect sanctity of the Church will shine forth in the kingdom of glory, etc." Thus that good and wise man spoke, concerning the three classes to which men are to be assigned who are occupied in estimating and examining controversies about religion. Although in what follows he accommodates these things to the conflict that was agitated between our Doctors and Flacius concerning Original Sin, yet they are so splendidly and excellently disputed that he seems to have regarded not so much the customs of his own age as of ours.

For to speak first of the third and last type, how many are there at this time, especially among those who have devoted themselves to civil affairs, who view all controversies that arise, even if they should be born of matters of grave moment, as a certain empty and superfluous zeal for quarreling, and a shameful lust for contention? If they would commend the peace of the church to the Deity with pious prayers, and would see to it that salutary doctrine suffers no detriment, and would admonish the custodians and vindicators of the truth not to exceed the measure either in imputing or in castigating errors, and finally, would inveigh against the authors of quarrels rather than those who assert and defend the truth; then indeed they would have contributed not a little to preserving concord among allies and to the felicity of a purer church. But that some think it is alien to piety to dispute with anyone over the heads of salutary doctrine, and cannot bear even necessary conflicts, and demand that those who note the errors of others more freely be charged with love of strife (love of strife) and heresy-making, and wish the seeds of discord not to be removed but tolerated, and finally view all controversies as empty, or as trifles about three goats, and obscurely permit the license of thinking and deciding anything about anyone, this indeed is what we rightly derive, on the one hand, from a Donatism reviving in the minds of men, and on the other, from the corrupt morals of the age. For since there is no citizen of the republic so negligent that he would not bear it ill if even

a small particle were taken away from the borders of his fatherland; would it be right to connive if now this, now that not-to-be-despised portion of divine truth were extorted, as it were, from the hands of the assembly of believers? And truly, let us attend here to how perversely all things are treated in the world. For that lawsuits in court are drawn out without measure and end, for three or more years, over transient and empty fortunes, with injuries, calumnies, and arts not rarely sprinkled in, and not without the manifest inconvenience of the litigants, this indeed not only do some students of civil affairs not disapprove, but they even sometimes compel the unwilling to contest a suit. But that we move a controversy against this or that person on account of a corrupt head of doctrine, that we expostulate with him now publicly, now privately, that we call a spade a spade, that we strive to place the truth in safety, and deny that even the smallest particle of it should be taken away, that finally we sometimes address the pertinacious and refractory more severely, this they consider to be inimical to the zeal for peace, to the sanctity of morals, and to the interests of the church. How rightly, let others judge. This I remember, that the Apostle does not indeed condemn all litigations, but is the author to the Corinthians that they should rather digest injuries received than go to law about them in court; but a refutation against any enemies of the truth, to be instituted in season and out of season (out of season, in season), he commends, prescribes, and urges, once, again, and more often. For if someone cannot have his fortunes safe by any other means, it is lawful to implore the most noble office of the magistrate; but where salutary doctrine, which, as an inestimable good, has been entrusted to the faith of all, is corrupted in any way, it is then not only proper, but also necessary, to assert and defend it from corruptions.

Now, Respecters of Persons are not lacking either, who, when they are to judge of the proposed questions, look not to the opinion, but to the author of the opinion, and measure the dignity of the doctrine not by its own worth, but by that of the teacher; so that according as he is either accepted or disliked, so also is his opinion either received or condemned. And so there is no error so proven, indeed so absurd, that it does not find its applauders, provided it proceeds from a man of great authority and fame. When

PHILIP once flourished with the fatal grace of all, some did not hesitate to say that they would rather dwell with MELANCHTHON in the underworld than with LUTHER in the heavens; and when the conflict about original sin later arose, many, by the reverence for Flacius's name alone, preferred to defend a most putrid error tooth and nail, than to yield to MUSAEUS, HESHUSIUS, and others who taught saner things. Indeed, even at this time many indulge in Chiliastic, Mystic, Terministic, and other such insane opinions of that kind, not because they are convinced of their truth from the scriptures, but because they were once sown and disseminated by the guides of the Pietists, from whom nothing was ever so imprudently uttered, so meticulously asserted, so meagerly and lightly proven, that it was not adored by their admirers as if spoken from the tripod and incapable of being false, so that now at last I seem to myself to understand sufficiently what the Apostle means when he writes that the Galatians were bewitched by the persuasions of the Pseudo-Apostles. For those who wish to seem to attribute nothing to the authority of men, and who cry out even to hoarseness that one must abstain from prejudices, these indulge in prejudices to such an extent that they prefer to err with their guides than to think rightly with others, not rarely disapproving opinions which they have not even known, let alone explored.

Finally, in these times, Mediators also occur, who, addicted to neither party, sit at controversies as idle and mute spectators, and deign neither to inspect nor to examine what is written on either side, but rather leave everything in the middle, and meet the disputants with equal humanity and testimony of love; they neither assume nor can they bear to assume a judgment for themselves concerning the matters called into controversy, deeming it sufficient if they attend to their own affairs, and themselves abstain from errors, being little concerned about those of others. To these three classes you would rightly add a fourth, that of the Colluders, to be sure, who, although they dare not openly plot anything, either from diffidence in themselves or in their cause, yet they favor their adversaries inwardly, supply them with opportune counsels, conciliate the wills of the powerful where the matter demands, and assist them by whatever means they can. Nor, however, do they rashly reveal what they have in mind, or allow it to



become known to others, but they take great care that they should not seem in any matter to favor their opinions. And so, they not only abstain from writing, but also, when asked for their opinions by others, they mutter and decline to judge, or, if a poorly dissembled favor can no longer be hidden, they pour forth the error openly under another's persona and the bile collected over a long time against most innocent men, to be quiet thereafter until a new occasion emerges for insulting those whom they wish ill. As there is scarcely anything more noxious than this type of man, because hidden evils are worse than manifest ones, so I approve with all the more vehemence the zeal of judicious men for defending religion, who not only, each in his own place, gravely and earnestly admonish the flock entrusted to them to beware of imminent wolves, but also, being solicitous for the salvation of others, uncover the snares of enemies in public writings, and show by what means they can be avoided. And among these, indeed, there is to be named by me in no last place the man most grave in age, doctrine, and merits to the church, Dn. M. DAVID HOLLAZIUS, Pastor of the church of Jacobshagen, and Praepositus to the neighboring Synod, who, inflamed with a great ardor for defending the truth, did not think it enough to have comprehended his own opinions on divine matters in a special system, which is extant, three years ago, but also took pains that in a special book he should not only here and there declare the same, but also render them safe from the cavillations of adversaries. Having taken into account, therefore, the circumstances of the time, he so uncovered the corruptions of the Fanatics and Enthusiasts that with one whitewash he covered two walls, and by noting the old, he at the same time solidly confuted the modern and more recent ones. For these do not dissent from those; but rather, nothing is said at this time by the innovators that has not been said before by the Mystics, Schwenckfeldtians, Weigelians, Anabaptists, and others. While, therefore, the censures are repeated against those old ones, the more recent ones, who do not invent new things but re-cook and overlay the old, are at the same time noted. This very thing the venerable HOLLAZIUS has performed in such a way that he seems to have made the palm in this genre of writing doubtful for all. Wherefore, this one thing I pray, that GOD may most benignly favor this work, and grant

to the Author that the powers of his body and mind remain whole and unshaken, so that by the amplitude of his merits he may be able to profit true religion greatly! Wittenberg in Saxony, on the Ides of August, in the year of our salvation 1710.

#### TO THE READERS, GREETINGS FROM ROMANUS TELLER, R. F.

You know without a doubt, friendly Reader, for the fame of our most bitter grief is not obscure, that my most cherished Father, through whose effort this new edition of this book comes forth, was recently snatched from me and from all good men by an untimely death, alas! You will not, therefore, be surprised that the book, most diligently cared for by him, and augmented with new additions, is brought forth into the light without any address to you that would have proceeded from Him. For when my most excellent Father, whom I can scarcely bear the loss of, was on the point of devoting his effort, after his annotations were completed, to the writing of a preface, he was hindered for some time by the severity of his worsening illness, and at last, overcome by its persistence, he died. But will you grant permission that in this place, which the celebrated name of my Father, were he alive, would have occupied, my own, as yet ignoble on account of my age and distinguished by no merits, should appear? You will grant it, I am sure, nor will you begrudge this just grief whatever small comforts of solace.

Indeed, this I certainly know, that it is done neither against the will of my most loving Father, nor is it disapproved by men conspicuous for their authority and gravity of morals, if I should briefly set forth, in place of a preface, both the occasion which my blessed Father had for editing the work, and those things which I often heard him mention concerning the plan of this book and of the annotations which he added to it.

Some years have now passed since Godofr. Kiesewetter, a bookseller of Holm, a man in the first rank of honesty, signified by letters to my blessed Father that the perpetual work of holier doctrine, formerly written by the blessed HOLLAZIUS and already printed several times, was greatly desired in Sweden, and he asked him to take upon himself the care of editing it anew, and to add something of his own, if time permitted. He, however, although he did not approve of this book in every part—for he was often wont to reprehend its uncultivated

and inelegant manner of speaking and the at times disordered arrangement of matters and arguments—yet because in most respects he judged it sufficiently clear and perspicuous and for that reason most apt for instructing those who devote their labor to the study of sacred things, he easily allowed himself to be persuaded and promised his labor to the bookseller; and although he had previously been distracted by other occupations, he finally in the past year undertook the matter with great alacrity, as was his custom.

And first, indeed, I remember that he acted with zeal to purge the very text of the book from the infinite errors of the workmen, which not rarely disturbed the very sense of the sayings, with which the prior editions of the book were filled, himself undertaking a thing having much trouble and little pleasure. But in order also to discharge his office with a worthier persona, and to render this book as useful as possible to students of sacred things, he furnished it with very many annotations, in which he illustrated, amplified, and emended things said by the Author that were either a little obscure, or briefer than was just, or even in some way unusual. Furthermore, he also added many things wholly omitted by the blessed Author, and especially, he expounded the heads of Christian doctrine which are had concerning the reserved divine matters, concerning the names of the Best Savior, and concerning the nature and kinds of divine grace so copiously and accurately that it seems to exhibit the form not so much of annotations, but of a proper book. He would have added more, without a doubt, and indeed would have proposed it in a different form and order, especially in those matters which the blessed Author, either led into the thickets of the Scholastics, disputed more contortedly and thornily than the elegant manner of our age would bear, or, fearing the wrath of the Reformed, among whom he lived, dissembled, or finally, more intent on routing his adversaries than on drawing up his battle line, proposed, bound by no certain law—all these things, I say, he would gladly have changed, as I remember him saying, had he not considered it a matter of religious scruple to invert another's labor. Finally, lest in any way His parts should be lacking, he also took care that new indices should be made, the utility of which I prefer to be known by use than by my commendation.

For the rest, it will be easy for anyone who reads this book through to see—for in a

matter so clear and manifest, the love for my Father cannot move me to flatter his departed spirit—that my blessed Father, as in his whole life, so also in these his annotations, showed a mind most observant of the purer doctrine handed down from our ancestors, and in defending it, an outstanding fortitude and constancy tempered with the highest humanity; and now at last, unless I am mistaken, the brethren who are commonly called Herrnhutians will be ashamed—according to those things which they will find said about them in clear words here and there—they will be ashamed, I say, of the rumor once fabricated against my blessed Father, the injury of which he himself, while he lived, preferred to disdain with a great spirit, rather than to vindicate publicly, although he could have. These are nearly the things which I had to say for the present, having performed a most sad office. You, however, friendly Reader, pray well for my Father, summoned to the domiciles of the most blessed souls, and for me, imploring Your favor, until I myself, spurred by the example of my most cherished Father, begin to deserve well of letters, allow his memory to be a protection. Written at Leipzig, on the 13th day before the Kalends of May [April 19], in the year of Christ 1750.

### OUTLINE OF THE WORK

THEOLOGICAL PROPAEDEUTICS is completed in three chapters, in which the prolegomena are dispatched.

Chapter I deals with the constitution of theology. II. With religion and the articles of faith. III. With sacred scripture.

Theological PAIDEIA is divided into four parts.

#### PART ONE

Considers in chapter I. God, as the objective end of theology. II. The Mystery of the Holy Trinity. III. The divine actions in general, and creation in particular. IV. Angels. V. Man. VI. Divine Providence. VII. The beatific vision and enjoyment of God, as the formal end of theology.

#### PART TWO

Examines the subject of theology, which is man fallen into sin. Therefore, it deals in chapter I. with the image of God, as the state from which man fell. II. With sin, into which he fell. III. With original sin. IV. With actual

sin. V. With the defect of free will in spiritual matters.

### PART THREE

Presents both the principles and the means of salvation, and is subdivided into two sections.

FIRST SECTION considers the principles of salvation; and therefore deals in chapter I. With the general benevolence of God. II. With the special benevolence of God, and with predestination. III. With the fraternal redemption of Christ. IV. With the applying grace of the Holy Spirit, and specifically with the call to the church. V. With illumination. VI. With conversion. VII. With regeneration. VIII. With justification. IX. With the mystical union. X. With renewal. XI. With the preservation of faith and holiness. XII. With glorification.

SECOND SECTION ponders the means of salvation, both causal and executive.

Accordingly, it treats in chapter I. of the means of salvation in general, and in particular of the word of the law. II. Of the word of the gospel. III. Of the sacraments. IV. Of baptism. V. Of the eucharist. VI. Of penitence in general, and of contrition in particular. VII. Of saving faith. VIII. Of good works. IX. Of the executive means of salvation in general, and specifically of death and the resurrection of the dead. X. Of the last judgment and the consummation of the age.

### PART FOUR

Presents men collectively, as they are members of the church.

And so it deals in chapter I. with the church. II. With the ecclesiastical ministry. III. With the political magistrate. IV. With the economic state.



# THEOLOGICAL PROPAEDEUTICS

## CHAPTER I

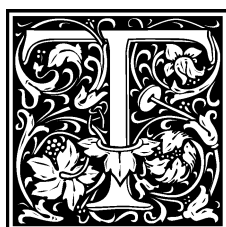
### PRESENTING

## A GENERAL PROLEGOMENON

### ON

# THE CONSTITUTION OF THEOLOGY

Question I. What is theology?



**T**HEOLOGY IS AN eminently practical wisdom, which, from the revealed word of God, teaches all things that are necessary for the sinner, who is to attain eternal salvation, to know for

true faith in Christ and to do for a holy life.  
(\*)

Question II. What does theology signify?

*Etymology.* Theology, by the force of the word, denotes a λόγος περὶ τοῦ θεοῦ (discourse about God), both speech and, above all, knowledge about God, or the habit of discoursing about God.

(\*) Since it is evident that this definition specifically explains 1) the theology of travelers, which is distinguished from the archetypal, 2) that of men, for their theology is different from that of angels, 3) that of sinners, after their most sad defection from God, in which respect it is opposed to the theology, as it is commonly called, of paradise, in the state of integrity, 4) that of travelers, whose theology differs from that which is called of the consummated, 5) revealed theology, which is distinguished from natural; it would therefore have been suitable to the order of things, had it pleased the blessed Author to prefix a certain general definition, and all those divisions, which he himself afterward set forth, from question 7 up to no. 14. Which the blessed man himself seems to profess below, in question 12. Then, as to the definition itself, 1) for many reasons it seems to me that theology is more rightly called an efficacious, or practical, knowledge, than wisdom; certainly there was no need to add this supplement, practical, if indeed no wisdom can be other than practical, but knowledge, or science, is rightly divided into theoretical and practical (see what the blessed Author himself will argue later, at question 13, instances II and IV); 2) as for this, from the revealed word of God; I think it would indeed have been said more plainly and certainly; consigned to letters, or, in divine scripture. In which way we avoid all the ambiguity that lies hidden in the words. Thus, indeed, one of the chief properties of an accurate definition demands that nothing in it be said ambiguously. It is agreed among all that (α) FANATICAL men, despisers of scripture, interpret the revealed word of God either of the light which they invent, which is internal, or of the immediate illumination, which they fable to

The assertion is proven: Theology is an abstract noun, derived from the concrete θεολόγος (theologian). The word λόγος (logos), which constitutes the other part of the concrete noun, outside of composition signifies both the external speech of the mouth, namely an oration, or dissertation; and the internal concept of the mind, or reason, or the dictate of reason; but within a composition it denotes cognition, or science, so that a theologian is said to be one in whom ὁ λόγος περὶ τοῦ θεοῦ (the discourse about God) exists in the manner of a scientific habit, just as an astrologer is so called, who has acquired for himself the science of the motion of the stars, and possesses the habit of discoursing about the stars. Although the etymology of theology (ἔτυμον τῆς θεολογίας) can be explained by λόγον τοῦ θεοῦ (discourse of God), speech, or science of God, because it is from God as the efficient cause; or by λόγον πρὸς τὸν θεόν (discourse to God), by speech leading to God, as the ultimate end; Yet it is more rightly explained here by knowledge about God, as the primary object of theological consideration. For just as astrology is the science of the stars, cosmology of the world, chronology of time, anthropology of man; so theology is the science of God.

**Question III. Is the word 'theology' ἔγγραφος (written), or expressed in the Sacred Code?**

The word 'theology,' κατὰ τὸ ῥητὸν (according to the letter), does not exist in sacred scripture. The concrete noun θεολόγος (theologian) is indeed seen in the epigraph of the apocalypse of John; but that the same word was immediately inspired by the holy spirit is improbable.

Proof. To those who examine the codex of the sacred oracles, it is clear that the word theology does not exist in it. The concrete noun θεολόγος (theologian) is read in the epigraph of the apocalypse of John conceived in these words: Ἀποκάλυψις Ἰωάννου τοῦ θεολόγου (The Apocalypse of John the Theologian). AUGUSTINE gives the reason for this denomination in tractate 36 on John, because this apostle asserted the divinity of Christ with such emphasis as no one before

him. From which THEOPHYLACTUS calls him θεολογικώτατον (most theological). The Complutensian exemplar has this inscription: Ἀποκάλυψις τοῦ ἁγίου Ἀποστόλου καὶ Εὐαγγελιστοῦ Ἰωάννου τοῦ θεολόγου (The Apocalypse of the holy Apostle and Evangelist John the Theologian). Which variation in the inscription leads us to conjecture that this epigraph is not θεόπνευστον (God-breathed); nor is it consistent that the very modest John would have designated himself with the name of holy apostle, as is found in the Complutensian exemplar.

**Question IV. Who were the first to use the word 'theology'?**

The Gentiles used this word long before the birth of Christ, which word the leaders of the primitive church transferred to express the true knowledge of God.

Proof. The word 'theology' exists in PLATO, book 2 of the Republic, and ARISTOTLE, book 3 of the Metaphysics, chapter 4. CICERO in book 3 of *On the Nature of the Gods*: "The theologians," he says, "count three Jupiters." CLEMENT OF ALEXANDRIA in book 4 of the *Stromata* calls it ἐπιδρομὴν τῆς θεολογίας (a survey of theology), which the Latins would call a theological course.

**Question V. Is there a word in the sacred letters equivalent to 'theology'?**

A word absolutely equivalent to 'theology' is not read in sacred scripture, but there are synonymous periphrases in it.

Proof. Theology is called the wisdom of God in a mystery, 1 Cor. II, 7. Hence by some it is called θεοσοφία (Theosophy). It is called ἐκθεσις τῆς τοῦ θεοῦ ὁδοῦ (exposition of the way of the Lord), Acts XVIII, 26. From this it is called ὁδοσοφία (Hodosophy) by the Blessed DANNHAVER. Theologians are called Θεοδιδάκτοι (taught by God), 1 Thess. IV, 9. Therefore it can be named θεοδιδασκαλία (doctrine taught by God). It is called the acknowledgment of the truth, which is according to godliness, Tit. I, 1. Thus it can be named θεογνωσία καὶ θεοσέβεια (knowledge of God and piety), taking these

happen to certain few and select friends of God; (β) but the ROMAN-CATHOLICS, besides the written word of God, invent some other, equally divinely revealed, because, as they say, it was handed down by mouth. Few today are unaware that the JEWS also establish a twofold word of God, partly the writings of the divine prophets, and partly the traditions which they call Mosaic, in almost the same way that the Roman Catholics invent the Apostolic traditions.

words in a broader sense. Compare D. CALOV. in *Systema Theologicum*, Tom. I. p. 2.

Question VI. In how many senses is the word 'theology' taken?

*Homonyms.* In a fourfold sense. (a) *Most generally*, for any doctrine about God, even if it is false or mixed with errors. (b) *Generally*, for true theology, whether it be original or participated, whether of travelers or of the blessed, whether natural or revealed. (c) *Specially*, for revealed theology, leading man as a traveler to eternal salvation. (d) *Most specially*, for the doctrine of God one and triune.

Proof a. It was customary for the pagans to distinguish their very false opinion about God into mythical, political, and physical theology, about which D. HILDEBRAND deals at length in his *Theologia Dogmatica*, p. 2-3. But false theology is called theology καταχρητικῶς (improperly) and abusively, and should rather be called mateology from Tit. I, 10, or Pseudology from 1 Tim. IV, 2. For which reason we shall count it among the opposites of true theology.

Proof b. Not a few authors have distinguished theology into archetypal and ectypal, of the way and of the fatherland, natural and revealed, who have respected the etymology and force of the word theology, according to which it is the science of God and divine things. But, if we consider the use of the word, neither God, nor angels, nor the blessed in heaven, nor men following nature as their guide, are called theologians. Wherefore that loose signification of theology is not based so much on the common usage of speech, as on the derivation of the word, theology.

Proof c. Revealed theology is accurately and strictly called theology, and those who have drunk from the written word of God are, by the consent of all, called theologians.

Proof d. The fathers of the primitive church distinguished between theology and economy. Thus GREGORY NAZIANZEN says: ἄλλος ἐστὶ λόγος τῆς θεολογίας, ἢ τῆς φύσεως, ἄλλος τῆς οἰκονομίας (the account of theology, or of nature, is one, that of the economy another), cited in B. CHEMNITIUS, *De Duabus Naturis in Christo*, fol. m. 44. By theology the leaders of the first church understood the knowledge of God one and triune, by economy, the mystery of the incarnation, from Heb. III, 6. Whom D. WILHELM. LYSERUS seems to have imitated,

who in his *Systema Theologicum*, p. 22, divides theology into theology strictly so called, anthropology, and christology.

Question VII. How is true theology distinguished?

Into *archetypal*, or original, and *ectypal*, or participated. Archetypal is the knowledge which God has of Himself, and which in Him is the exemplar of the other theology to be communicated with intelligent creatures. Ectypal is called the science of God and divine things communicated by God with intelligent creatures in imitation of His theology, as of an exemplary cause.

Obs. 1. An archetype is properly the first exemplar of an effect produced for its imitation, and by the force of the word it implies two things; 1. An exemplar, or form, which some effect may imitate by the intention of the agent; 2. The negation of dependence on another exemplary cause; so that archetypal theology, by the force of the word, is that which is the exemplary cause of another theology, and does not itself depend on another, as from an exemplary cause.

Obs. 2. Some theologians explain archetypal and ectypal theology a little differently. D. DANNHAY. in *Hodosophia*, p. m. 12. says: The distinction of theology into ἀρχέτυπον (archetypal) and ἔκτυπον (ectypal), received in the schools, is not entirely accurate. For the most sublime theology, by which God naturally knows himself, cannot be an imitable exemplar for our theology; Rather, that idea which the divine mind conceived, to be expressed in the external word by a certain and free measure of revelation, is archetypal theology. D. SCHERZER. in his *Systema*, p. 2, agrees with him.

We prove our assertion. (1) Man in his integrity was created in the image of God. But his image consisted in the knowledge of God, conformed to divine wisdom. Therefore, its ἀρχέτυπον (archetype) was the infinite wisdom of God. (2) Fallen man is renewed in knowledge according to the image of God, Col. III, 10. Therefore, its πρωτότυπον (prototype) is the divine theosophy. For the knowledge of God and divine things, which divine revelation generates in the intellect of men as travelers, is called by the apostle an acknowledgment according to the image of God, for no other reason than that it is expressed in imitation of the knowledge

which God has of Himself and of all divine things.

You say: (1) Our theology is conformed not to the infinite theosophy, by which God knows Himself, but to the idea of the mind, which shines forth in the written word: Therefore, its *πρωτότυπον* (prototype) is not the infinite theosophy, by which God has known Himself from eternity, but the idea of the divine mind, expressed in the written word.

Resp. Archetypal theology, considered formally, does not exclude that idea expressed in the written word, but includes it. For archetypal theology is the knowledge which God has of Himself, conceived as the idea of the theology to be communicated with intelligent creatures, which idea is originally within the bosom of the deity, and is representatively in sacred scripture. Wherefore, by means of sacred scripture, our theology is conformed to the archetypal theology of God.

You say: (2) God did not communicate theology with intelligent creatures in imitation of His own. For it would follow that the theology which is in man after the fall is of infinite perfection, just as the knowledge of God of Himself is infinitely perfect.

Resp. I deny the consequence. For it is not necessary that the *ἔκτυπον* (copy) be of the same perfection as the *ἀρχέτυπον* (archetype), but it suffices if the former represents the latter in a certain way according to its capacity. This is clear from the example of man in his integrity, whose holiness was expressed after the exemplar of divine holiness, yet was not of the same perfection as the holiness of God.

#### Question VIII. Does archetypal theology also belong to Christ the God-man (θεανθρώπων)?

Archetypal theology belongs to Christ essentially and by nature, insofar as He is the eternal God: it belongs to Him personally and by the communication of idioms, by virtue of the personal union, according to His human nature. From which it is also called the theology of union.

Proof. (1) Because in Christ dwells all the fullness of the deity, Col. II, 9, in Him also dwells all the fullness of archetypal theology. (2) Because in Christ are hidden all the treasures of wisdom and knowledge, Col. II, 3, it is validly concluded that that theosophy which is original and *ἀρχέτυπος* (archetypal) has been communicated to Him.

You say: Archetypal theology is incommunicable to a creature. The human nature of Christ is a creature. Therefore. The major premise is clear, since archetypal theology is the infinite and immense knowledge of God, by which God knows Himself, of which a creature is by no means capable.

Resp. I distinguish between a mere creature, existing outside of God, and one *θεωθεῖσιν* (deified), or hypostatically united with the deity. To the former it is incommunicable, to the latter it is truly communicated for possession and use.

#### Question IX. How many kinds of ectypal theology of men after the fall are there?

The theology of men after the fall is of one kind for *the way*, or of travelers, and of another for *the homeland*, or of the comprehenders. The former belongs to men who are pilgrims from the Lord in this world, and who know God imperfectly through certain means (a). The latter belongs to the blessed, who know God immediately and perfectly (b).

Observation. It is not pertinent here to consider the ectypal theology of the human nature of Christ, of angels, and of men in their integrity before the fall; because that doctrine pertains partly to the topic of Christ, partly to the topic of angels, and partly to the topic of the image of God.

Proof a. 2 Cor. V, 6-7. *Therefore we are always confident, and know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight.* The apostle's meaning is: since the holy spirit, who is the pledge of heavenly life, has been given to us, we do not lose heart, although the path of this life, beset as it were with the thorns of calamities, must be traversed by us not without many troubles, but we are of good cheer, as long as we dwell in the tent of this body, being away from the Lord, i.e., estranged from the beatific vision of God, and as it were absent abroad. For we spiritual travelers direct the course of our life and actions by the eye of faith, which is of things not seen, Hebr. XI, 1. But in the kingdom of glory we shall walk with Christ according to sight, that is, we shall have our Jesus visibly present, and we shall see Him face to face, 1 Cor. XIII, 12; 1 John III, 2.

Proof b. from 1 Cor. XIII, 12. *For now we see in a mirror dimly, but then face to face; now I know in part, but then I shall know*

*fully, even as I am fully known.* The apostle indicates that the theology of men as travelers, compared with the theology of the blessed, is imperfect, indistinct, and joined with the difficulty of learning. For just as those who look at their images in a mirror see bodily things imperfectly; so in this life we have a certain faint knowledge of God and divine things, drawn from the revealed word, when it is compared with the much more perfect theosophy of eternal life. And as every enigma is an obscure, knotty, convoluted discourse, difficult to understand; so our theology, by reason of its object, is indistinct, comprising the most profound mysteries, and in this mortality most difficult to know. The theology of the fatherland, on the contrary, will be perfect, immediate, and intuitive. Just as God knows us most perfectly; so in the heavenly fatherland we in turn shall know God perfectly: He indeed with a divine and infinite perfection; we however not with an infinite, but a finite, yet in its kind complete perfection, as much as can fall to a rational creature.

**Question X. Why is the theology of the blessed called of the 'comprehenders'?**

The theology of the blessed is called the theology of the comprehenders, because the blessed have attained the desired goal of perfect knowledge of God.

**Proof.** The occasion for this denomination was given by the words of Paul, Phil. III, 12. *Not that I have already obtained all this, or have already been made perfect; but I press on to take hold of* (the Vulgate has: comprehend) *that for which Christ Jesus took hold of me.* The apostle is speaking of the saving knowledge of Christ. The pseudo-apostles arrogated to themselves a full knowledge of Christ, contending that it is enough to have known Christ, since no one is ignorant that Christ is the true Messiah, the expiator of past sins. To whom Paul holds the opposite opinion, who although he knew Jesus preeminently, yet denies that he has reached that goal of perfect knowledge, so as to need no further progress; but rather the apostle says that he will strive with all his might to embrace Jesus, who died and rose for him, with his whole mind, just as he was comprehended by Christ on the road to Damascus, that is, acknowledged, called, converted and drawn into the way of salvation. From which it is plain that St. Paul did not speak directly of the *θεογνωσία*

(knowledge of God) of the blessed; yet because he had asserted that he was striving to comprehend Christ, i.e., to know him perfectly, the scholastic doctors called the theology of the fatherland the theology of the comprehenders, because the blessed know God perfectly.

**Observ.** (1) Comprehensive knowledge of God is taken in a broader and a stricter sense. The comprehensive knowledge of God, more broadly speaking, is that by which God and whatever is in God, formally pertaining intrinsically to his essence and attributes, is known clearly, distinctly and immediately. It is also called the theology of vision, because by its power the blessed know God as he is in himself, as clearly and distinctly as bodily things are known when they strike the eyes and are seen, the denomination being taken from the words of Christ: *Blessed are the pure in heart, for they shall see God*, Matth. V, 8. The comprehensive knowledge of God, more strictly speaking, is that by which God is adequately known, and whatever is not only formally in God, but also virtually or eminently from him, or whatever can be produced by God, or in any way depend on him. Thus no creature comprehends God, who is plainly incomprehensible.

**Observ.** (2) Just as the theology of the blessed is called intuitive, because they know God immediately, as he is in himself; so the theology of travelers is called abstractive, because they know God not immediately in himself, but mediately in another, namely either in an effect, or in the revealed word, as in a mirror.

**Question XI. How many kinds of theology of travelers are there?**

The theology of travelers is twofold, *natural* and *revealed*. The former is that by which God becomes known both from innate notions and from the contemplation of created things. The latter is the knowledge of God and divine things which God communicates to men as travelers either through immediate revelation, or inspiration (a); or through mediate revelation, that is, the divine word, consigned to letters (b).

**Obs.** (1) Natural theology will be treated more accurately below in the section on God.

**Obs.** (2) It is called revealed theology, not from a general revelation, or any manifestation whatever, through the effects of God conspicuous in the kingdom of nature, about which Paul says in Rom. I, 19: *Τὸ γνωστὸν τῷ θεῷ* (what may be known about



God) is plain to them, because God has made it plain to them; but from a special revelation, by which things not knowable by the power of nature are manifested, or things naturally knowable are declared in a supernatural way. Of this the savior says: Matth. XI, 27. *No one knows the son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.*

**Proof a.** To the prophets in the old, and to the apostles in the new testament, God immediately revealed or inspired theology. For as St. Peter testifies in his 2nd Epistle, c. I, 21, holy men of God spoke as they were moved (Φερόμενοι, impelled) by the Holy Spirit. Where you should note, (1) that the word φέρειν in the cited place does not mean to carry, but to act, move, impel, moderate. For among the Greeks, things that are driven by a certain impulse are called Φερόμενα. Whence φора denotes impulse. Compare CRAUSER, *Phosphorum*, p. 432. But that φора comprises both the internal illumination of the mind and the suggestion of those things which are to be said or written, and the external motion, so that not less the tongue or the pen, than the mind, acted by that impulse, whatever it did; and not only the matter or things were suggested, but also the words were placed in the mouth, or dictated to the pen of the prophets and apostles by the holy spirit. See D. CALOVII in *Biblia Illustrata* on this place, f. 1547.

**Proof b.** Because all scripture is θεόπνευστος (God-breathed), divinely inspired, 2 Tim. III, 16, by its means, God and divine things are revealed to us for salutary knowledge, worship, and use.

**Question XII. In how many ways is revealed theology considered?**

*Habit.* Revealed theology is considered (1) *systematically*, as it is the doctrine through

which men become theologians; (2) *habitually*, inasmuch as it is a habit, from which theologians are denominated. Theology, viewed systematically and secondarily, is the doctrine of God, informing the traveling man, from the divine word, concerning the true worship of God through Christ, unto eternal life. Theology, considered habitually and primarily, was defined above in the response to question 1, and is now to be more exactly pondered.

**Question XIII. Why do you define theology as 'eminent practical wisdom'?**

*Genus.* Theology is wisdom, because it is the preeminent science of God and of divine things most worthy and most difficult to be known (a). It is *eminent wisdom*, because it is far superior to all human wisdom (b). It is *practical wisdom*, because all its conclusions, if not formally, certainly virtually and ultimately, tend toward practice.

**Proof a.** Wisdom, generally considered, is a preeminent science, which, since it deals with abstruse, arduous, and most excellent things, investigates with utmost diligence the first and highest principles of its domain, as defined by D. LEICHNER in *De Vera Philosophia Bono*, p. 16. We may also add the definition of wisdom given by D. CALOV in *Metaphysica Divina*, p.m. 147: Wisdom in common, considered precisely and abstractly, is a discursive habit, conjoining with the knowledge of principles at the same time the knowledge of conclusions, whatever those principles may be, whatever the conclusions (\*). (He indeed adds τὸ θεωρητικὸν (the theoretical), saying: provided that one ultimately rests in that knowledge. But τὸ θεωρεῖν (to contemplate), or to rest ultimately in knowledge, we consider to pertain to the material reasons of wisdom, not to its formal reason.) But theology is a

(\*) That definition, however, is of science. For this is the accurate knowledge of things interconnected among themselves, by which the human intellect is able to deduce certain consequences from certain and evident principles, and to perceive distinctly the necessary connection of these with those, and to communicate what is perceived with others. And so science, inasmuch as it is engaged in knowing and demonstrating things in their nature and properties, is usually called theoretical; but inasmuch as it ponders the right ends and uses of things, it is called practical. And this practical knowledge of things is designated by the name of wisdom. Wisdom, therefore, is the knowledge of good ends, and of the just means most apt for effecting those ends. Which practical knowledge, if it is perfected not by probable opinion and persuasion, but by necessary argumentation and consequence from certain principles, then at last it is called science, and that indeed a practical one. Cf. annotations to §. 1.

discursive habit, which investigates with utmost diligence the first principles of its domain, and from them accurately demonstrates its conclusions, and deals with the sublime and arduous mysteries of faith. Therefore, theology is wisdom.

Proof b. Theology is eminent wisdom, because its principle is not self-evident and naturally evident, but exceeds the sphere of nature and reason, namely, divine revelation. With respect to this principle, revealed theology is called a habit θεόδοτος (given by God), not as if it were immediately infused, but because its principle is not human reason, but divine revelation. Therefore revealed theology is called wisdom, coming from above, Jas. III, 15. The wisdom of God in a mystery, and hidden, 1 Cor. II, 7, because it is full of arduous mysteries, and hidden to reason, left to itself.

Proof c. That theology is practical wisdom is evident (1) Because the intermediate end of theology is true faith in Christ, whose ἐνέργεια (activity) is twofold; internal, by which it apprehends Christ with His benefits; external, by which it brings forth good works, the fruits of justice. The ultimate end of theology is eternal beatitude, which consists not only in the intuitive knowledge of God, but also in the enjoyment of the same. (2) Because theology is concerned with man not theoretically, as a subject of demonstration; just as in physics affections are demonstrated of man; but as a subject of operation, or insofar as the sinner is to be freed from his misery and transferred to a most blessed state. (3) Because theology uses the most efficacious means of salvation, the word and sacraments, which are divinely ordained to promote the practice of faith and piety. (4) Because all the duties of a theologian are dispatched by spiritual practice, whether he teaches the divine word, or dispenses the sacraments, or exhorts to the exercises of virtues, or calls away from the baseness of vices, or soothes timid consciences with divine comfort. (5) Because St. Paul himself defines theology as the knowledge of the truth, which is according to godliness, Tit. I, 1.

The antithesis is (1) of the ancient Scholastics (2) of the modern Pontificians, some of whom define theology by doctrine, some by a theoretical habit, some by a mixed habit, whose arguments we shall examine.

(1) Theology is taught and learned. Therefore, theology is a doctrine or discipline. Resp. Theology, considered

systematically and secondarily, is taught and learned. Therefore, considered systematically and secondarily, it is a doctrine, or discipline; I grant it. But the question is about theology considered habitually and in its primary sense.

(2) Not all the requisites of wisdom are suited to theology. For it is characteristic of wisdom to be concerned with all things, to be most apt for teaching, to command inferior disciplines, to confirm conclusions from the first principles of knowing, and to establish certain orders of things.

Resp. (1) Generally, I distinguish between eminent and common wisdom. Although not all the requisites of common wisdom suit theology absolutely and simply, it is sufficient that they suit theology, as an eminent wisdom, analogically.

(2) Specifically (a) theology teaches all things in the higher hemisphere, as metaphysics does in the lower hemisphere; it teaches all things contained in the law and the gospel; it teaches all things, because it considers generally the creator and creatures. (b) Theology is most apt for teaching. For it teaches from what principles the salvation of the sinner flows, and by what means he can become a partaker of salvation. (c) Theology, as a queen, commands inferior disciplines, bringing them together with the intellect of man under the obedience of faith and captivating every thought (πᾶν νόημα), 2 Cor. X, 5. From which it happens that true philosophy contains itself within the sphere of the light of nature and its proper object; but being humbly observant of theology, it is its faithful handmaid. (d) Theology refers its conclusions back to the first principle; Whatever the first truth has revealed, that is infallibly certain. (e) What orders you find in the humble house of metaphysics, the same you will also find, but far more sublime, in the vast kingdom of theology. Metaphysics hands down the order of substances and accidents; Theology hands down in just order the distinction of law and gospel, of faith and good works. Cf. D. SCHERZERI, Breviarium Theologicum, p. 5-7.

(3) Wisdom is a theoretical habit. Theology is not a theoretical habit. Therefore, theology is not wisdom. The major premise is established, because wisdom, intelligence, and science are commonly held to be theoretical habits. R. I deny the major. For wisdom in common and considered abstractly is an exceptional science about the most excellent things, referring its

conclusions back to the first principles of its domain, whether those principles be theoretical or practical. There exists a moral σοφία (sophia), or φιλοσοφία (philosophia), which without doubt is practical. For what the ancient Greeks called σοφίαν, Pythagoras, the author of the Italic sect, called Φιλοσοφίαν. See LEICHN. De V. Philosophiae Bono, p. 30.

Instance I. If theology is a science, it is surely not wisdom, since they are distinct habits.

Resp. There is a distinction between wisdom and science that is not real, but formal, since wisdom is a species of science, as man is of animal (\*).

Instance II. Practical wisdom seems to be an unusual manner of speaking. I respond in the words of D. WILHELM LYSER, an accurate theologian, in his *Systema*, p. 12, who says: "But if we wish to accommodate theology to the Aristotelian habits, different opinions occur there. For some call it a science because of its certainty; others wisdom because of its dignity; others intelligence because of its knowledge of principles; others, and most, call it practical wisdom, because it so renders a man wise, that he can also communicate it to others." Therefore, that manner of speaking is not unusual, but, in the judgment of the blessed Lyser, is used by most theologians. Compare D. IAC. MARTINI, *De Constitutione Theologiae*, p. 81 ff. & D. GERHARD, in the proemium prefixed to his *Exegesis Theologica*, p. 2.

Instance III. Theology can be defined generically by prudence, which by the consent of all is a practical habit. R. Prudence is concerned with particulars and contingents, as Aristotle testifies in Book 1 of his *Ethics*, c. VI. But theology is concerned with universals and necessities. For it considers any sinner whatsoever in general, insofar as eternal salvation is to be conferred upon the same through universal and necessary means.

Instance IV. To avoid all difficulties, theology can be defined by a practical habit. R. By a practical habit, the nature of theology is not declared sufficiently for what it is. For sometimes, by the usage of speech, a practical habit is understood as that which is the proximate principle of practice or

operation, and which, with prior deliberation, prescribes in a particular case what should or should not be done here and now; sometimes, a practical habit is understood as that which is the remote principle of practice, and which, by means of universal conclusions, prescribes in general what should or should not be done. In which latter sense, theology is indeed a practical habit; but a practical habit is a remote genus, by which the dignity of theology is not expressed as is fitting. But if you have defined theology by practical wisdom, you immediately suggest that it deals with sublime and arduous things, and is therefore a far more excellent habit.

4. Whatever discipline is occupied in the knowledge of God, is not practical. But theology is etc. Therefore. The major is established, because God does not fall under human practice, but is known by man only speculatively. R. (a) I distinguish between the general object of the consideration of theology, and the special object of its operation. The former, and indeed the inadequate and primary one, is God; this is the sinner to be saved. (b) I distinguish between γνῶσις (gnosis), or knowledge, and θεωρία (theoria), or speculation. Ἰνῶσις is partly theoretical, partly practical. We know God not speculatively, but practically, so that we may fix all our trust in him, and be wholly carried into the love and worship of him.

5. In a practical science, all conclusions are practical. In theology, not etc. Therefore. The minor is proved, because in theology there are contemplative conclusions, e.g., God is good, omnipotent, etc. The world was created. There are good and evil angels. R. Theological conclusions are either formally or virtually practical. The former are those which formally and directly prescribe some operation pertaining to the worship of God, which man is obliged to perform. e.g., God is to be invoked, the needy neighbor is to be relieved. The latter are those which indeed do not formally prescribe an action pertaining to the worship of God; yet they do much within the scope of theology to infer practical conclusions. e.g., God is good. Therefore, He is to be loved. The world was created. Therefore, the creator is to be celebrated. There are good angels, guardians of men. Therefore, in their presence nothing

(\*) These two, wisdom and science, are by no means to be confused with each other, for the name of the latter is broader, see preceding note.

evil is to be perpetrated. GERHARD says aptly in his *Exegesis*, p. 2: "All things that are treated in theology pertain to practice, if not immediately and directly, then mediately and indirectly."

6. Archetypal theology is speculative. Therefore, so is ectypal theology. The reason for the consequence is that the latter agrees with the former, as an image with its exemplar. R. Archetypal theology considered formally is practical; for it implies a practical act of the intellect, by which God conceives the knowledge of Himself, as the form of another theology to be communicated with creatures.

7. A practical discipline considers those things which are ἐφ' ἡμῖν (in our power). Theology does not etc. Therefore. The major is clear from ARISTOTLE, Book 1 to Nicomachus, c. 6. The minor is clear, because all of theology depends on the illumination of the holy spirit, Eph. I, 17. R. I distinguish between a human or common practical discipline, and a divine or eminent one. The object of the former are τὰ ἐφ' ἡμῖν (things in our power), of the latter are τὰ θεῖα (divine things), God and divine things.

8. The ultimate formal end of theology, namely the beatific vision of God, is not practice; Therefore revealed theology does not seem to be practical, since every habit has this appellation, that it is called practical, from its end. R. The ultimate end of theology is not only the vision of the intellect, but also the fruition, by which the will most fully perceives the goodness of God, and is most abundantly satisfied. But that fruition is practice.

9. Theology is concerned with things to be believed and things to be done. Therefore, it is a mixed habit, partly theoretical, partly practical. R. To believe does not mean to speculate, but to apply to oneself the grace of God procured by the merit of Christ. Therefore, there is a twofold practice, of faith and of piety. The former is the trustful application of the grace of God, founded on the merit of Christ, and promised in the gospel. The latter is the pursuit of good works, and it flows from the former, as a ray from the sun and a stream from a spring.

#### Question XIV. Is theology an infused or an acquired habit?

Theology is not an *immediately infused habit* (a), but it is an *acquired habit*, indeed

by our acts, but elicited by the illumination of the holy spirit (b).

Proof a. Immediately infused habits are conferred all at once in a moment. Thus the apostles in a moment were made theologians for speaking the mighty works of God in various tongues, when on the feast of Pentecost the Holy Spirit was poured out upon them. Acts II, 1. But this gift was extraordinary, the state of those times so requiring it, when the gospel was to be promulgated through the whole world.

Proof b. Today doctrine, meditation, and assiduous labor are needed for the habit of theology to be acquired. But since it is not drawn from the principles of reason, but rests entirely on divine revelation, our intellect, being blind to spiritual things, needs divine illumination to know God and divine things. For that reason theology is called a habit θεόδοτος (given by God), not as if it were conferred on us immediately by God without any study of our own, but because both its principle is divinely given to us, and theology is acquired by the gracious illumination of the Holy Spirit.

#### Question XV. Who is the author of theology?

*Efficient Cause.* The author of theology is God (a) the Father (b), the Son (c), and the Holy Spirit (d).

Proof a. Theology is wisdom coming from above, Jas. III, 15. It is said to come from above, because it descends from the Father of lights, i.e., of all light, whether it be the light of nature, or the light of grace, or the light of glory, Jas. I, 17.

Proof b. The God of our Lord Jesus Christ, the Father of glory, gives us the spirit of wisdom and of revelation in the knowledge of him. Eph. I, 17. God the Father for this purpose sends the Holy Spirit into our hearts, that he may impress upon our minds the revealed wisdom by which God is known, i.e., theology.

Proof c. No one knows the Father except the Son and anyone to whom the Son chooses to reveal him. Matth. XI, 27. No one comprehensively knows the Father except the Son of God on account of ὁμοουσίαν (consubstantiality), and no one aspires to the revealed θεογνωσίαν (knowledge of God) unless his mind is illuminated by the revelation of the Son of God.

Proof d. No one can say "Jesus is Lord" except in the Holy Spirit, 1 Cor. XII, 3. No one acknowledges Christ as Lord, the

foundation of all theology, and rightly worships him, unless he is taught by the Holy Spirit.

**Question XVI. Of what does the whole system of theology consist?**

*Material Cause.* The whole of theology, systematically considered, consists of theological truths, that is, of principles or conclusions, known or to be deduced from the supernatural revelation of God.

*Proof.* Every theological truth is either demonstrating or demonstrable. A demonstrating truth is a proposition more known and certain, from which another less known and doubtful is made known and proved, and is called in analytics a principle; a demonstrable truth is a question, or conclusion, which, since it is either not sufficiently clear, or is called into doubt, is to be made known and proved by a demonstrative argument. Now whatever is proposed in theology is either a question, and consequently a conclusion, or a principle of demonstration.

**Question XVII. What does theology consider and teach?**

*Subject Matter.* Theology generally considers God, and divine things, insofar as they have been revealed by the first truth to sinful man for believing and for doing (a). Specifically, it teaches by what principles and means man as a traveler, corrupted by sin, is to be led to eternal salvation (b).

*Proof a.* Whatever the entire scope of theology embraces, is either to be believed, as articles of faith; or to be done, as good works, to which evil works, or sins, are opposed as things to be avoided. What is to be done and believed is the material object of theology, or the object of consideration; for the reason that all theology is occupied in considering, explaining, and asserting them, and they are comprehended under the one name of the Christian religion. The formal object is sought from the revelation of the first truth, or of the most veracious God. For which reason, things to be believed and done are examined in theology, insofar as they have been revealed by the most veracious God, or made manifest by the light of supernatural revelation, which for the present state of the church is the θεόπνευστος (God-breathed) scripture, or divinely inspired, since it testifies of itself, with the Holy Spirit concurring, through its own

inherent efficacy, and from it all theological assertions are deduced and confirmed.

*Proof b.* The special object of theology (which in practical disciplines is also called the subject of operation) is the sinner, insofar as he is to be saved eternally. For (1) in practical habits, among whose number is also theology, the subject of operation is that into which, through certain principles and means, the ultimate end of that practical discipline is to be introduced. But the man subject to sin is to be led to eternal salvation through certain principles and means. (2) To the saving of sinful man, all things which are treated in theology can be referred. For they either constitute sinful man, or they pertain to his end, or eternal salvation, as principles of salvation and means, or their consequences. (3) This special object distinguishes the theology divinely revealed to us sinners (a) from paradisiacal theology, whose object was man in his integrity, or immune from sin. (b) From contemplative philosophy, in which the nature of man is viewed according to natural principles and innate affections. (c) From practical philosophy, in which man is considered as to be made civilly happy. Revealed theology alone considers the sinner, to be led through supernatural principles and means to eternal beatitude.

**Question XVIII. What is the end of theology, for the sake of which the theologian works?**

*End of theology.* The ultimate objective end of theology is God, infinitely perfect and supremely good (a). The ultimate formal end is the beatific vision and fruition of God (b). The intermediate internal end is the leading of the sinner to saving faith (c). The intermediate external end is true faith in Christ (d). Which is followed by holiness of life with an inseparable connection (e).

*Proof a.* God, infinitely perfect and supremely good, most fully satisfies the appetite of man; since in His presence is fullness of joy, and at His right hand are pleasures forevermore. Ps. XVI, 11. And so God is the objective end of theology; because He is that object to which the sinner is to be led by the theologian.

*Proof b.* from Ps. XVII, 15. *As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.* The holy psalmist joins satiety with the vision of God; because our appetite in the heavenly fatherland will perceive the most

solid joys from the sight of the most glorious divine majesty, and thus will be fully satisfied with the supreme good. Which vision and fruition of God is called the formal end, because through it we enjoy, are satisfied, and rest in God as the supreme good.

Proof c. The internal end of theology is sought from the operation of the theologian, which is the leading of the sinner to saving faith; from which internal end the specific difference of theology is taken.

Proof d. (1) That which is the intermediate end of sacred scripture, is also the intermediate end of theology. For just as sacred scripture and theology have the same material and formal object; so also the end of both is one and the same. For what S. scripture teaches under divine revelation; that, theology teaches, explains, and defends under divine revelation, and for no other end than that for which the things themselves, with God revealing, were recorded in letters, and to which they themselves by their own nature, or by the benevolent will of the revealing God, tend. But the intermediate end of S. scripture is faith resting on the merit of Christ. This is what the two apostles, John and Paul, teach; the former indeed in his gospel history, ch. XX, 31, saying, *these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name*. The latter in 2 Tim. III, 15, where he bears witness to his Timothy, that from infancy he had known the holy letters, and he adds: *which are able to make you wise for salvation through faith in Christ Jesus*. Both God-breathed (θεόπνευστοι) men join together eternal salvation and faith in Christ, as two subordinate ends, and they attribute to the latter the character of an intermediate end, to the former that of an ultimate end.

(2) By the intermediate end of theology is understood that means of salvation by which we attain the ultimate end, or eternal beatitude. But we attain it through faith, which I show thus; By that means by which we miserable sinners are reconciled to God, and receive the remission of sins, so that we may have God as propitious, by that means we attain eternal beatitude. But by true faith, resting on the merit of Christ, we are reconciled to God, etc. Therefore. The royal Psalmist and Paul confirm the major premise in Ps. XXXII, 1-2 and Rom. IV, 7-8. *Blessed are they whose transgressions are forgiven, and whose sins are covered. Blessed is the*

*man to whom God will not impute sin*. The apostles Peter and Paul establish the minor premise; the former in Acts X, 43. *To Christ all the prophets bear witness, that through his name everyone who believes in him receives forgiveness of sins*. The latter in Rom. III, 24-25. *We are justified freely by his grace through the redemption that is in Christ Jesus; whom God put forward as a propitiation by his blood, to be received by faith*. From which it is concluded that saving faith is the means of reconciliation with God, strictly called the intermediate end of theology, as the organic cause of attaining eternal beatitude.

Proof e. That the faith which has justified expresses itself through subsequent charity and the pursuit of good works, Paul teaches in Gal. V, 6. *In Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith working through love*. Faith fixed in the merit of Christ, which availed to justify the sinner, does not remain sterile or idle, but works through love, sanctifies the justified man, and restores in him the image of God. Whence love toward God and neighbor, holiness of life, and the restoration of the divine image follow faith in Christ by an indivisible bond, and thus pertain to the consequences of the intermediate end of theology, but they are not causes of attaining eternal beatitude.

There are some authors who call holiness of life a concomitant intermediate end of theology, with D. IO. MUSAEUS in his *Introductio Theologica*, p. 135, or a secondary end with D. HILDEBRAND in his *Theologia Dogmatica*, p. 21, or a non-causal intermediate end with D. BAIER in his *Compendium Theologiae*, p. 39. With whom we will not quarrel, since they confess that they take the end of theology in a broader sense.

#### Question XIX. Who is a theologian?

*Subject in which.* A theologian in the general sense is said to be a man instructed with the theological habit, by which he is rendered ready to explain and defend the heavenly truth (a). In a special and more

excellent sense (\*) a theologian is said to be a reborn man, who gives unmovable assent to the first truth revealing the mysteries of faith, and adheres to it with a special trust, apt to teach others and to refute those who contradict (b).

Proof a. (1) From the theological habit one is called a theologian, just as from the logical habit one is named a logician. The apostle confirms this our assertion in Hebr. V, 14, describing a theologian as one who through habit has his senses trained to discern good and evil.

(2) A theologian in a looser sense is one who duly performs the office of a theologian, by explaining, confirming, and defending theological truths, although he may be destitute of sincere holiness of will.

Proof b. (1) In a more eminent sense, a theologian is one who in reality shows himself to be such as he ought to be according to the intention of the holy spirit. For if a civil orator is commonly described as a good man skilled in speaking aptly and ornately, whose moral virtues the most learned Dn. KIRCHMAIER recounts in his *Synopsis Oratoriae*, p. 36, why should not a theologian be defined as a man regenerated by the Holy Spirit, and renewed, apt to teach, and to refute contradictors? For in the definition, it is right to express the idea of a good and perfect theologian.

(2) Just as a bishop, so also a theologian ought to be irreprehensible. Tit. I, 7.

(3) A reborn theologian assents to the revealing first truth more readily and solidly than a privatively unregenerate theologian. For although the latter is not rarely imbued with a more distinguished knowledge of theological matters than the former; yet the regenerate gives a special and fiducial assent to the most veracious word of God, so that he rests in it entirely; but the hypocrite gives a general assent to the divine word, not a special and fiducial one. Compare D. QUENSTED. *Theologia Didactico-Polemica*, part. IV. fol. 284.

Obs. The unregenerate is a man devoid of true faith in Christ, and is either negatively or privatively unregenerate. Negatively and simply unregenerate is he who has never been led to conceive faith in Christ, neither through baptism, nor through the preaching

of the gospel, such as is a Gentile, a Turk, a Tartar, a Jew neither baptized, nor reborn through the proposition and explanation of the divine word. Privatively and in a certain respect unregenerate is he who was truly regenerated, and endowed with saving faith, but through willful sins has made a shipwreck of faith; who, by feigning to be truly reborn, acts the hypocrite; he confesses that he knows God, but in deeds denies Him, Tit. I, 16. Compare D. SONTAGII *Fanaticismus*, pag. 37.

Question XX. Is piety to be cultivated by the theologian with the highest zeal?

*Piety, a necessary requisite of a perfect theologian.* A true theologian should cultivate piety with his whole heart, sincere and without pretense.

Proof. D. HILSEMANN says excellently in his *Methodus Studii Theologici* annexed to the method of preaching, p. 254: "Piety toward God and neighbor is necessary above all in a future theologian, 1 Tim. IV, 7-8. For this is the foundation upon which the whole structure is to be imposed. If anyone chooses to do the will of my Father, he will know about my teaching, whether it is from God, are the words of Christ, John VIII, 17. Cf. 1 John II, 3; Sir. XXXII, 20. For it is not to be thought that theology is only a habit of the mind, or an apprehension of knowable things, such as the devils have; but that it is a practical habit, which ought to be applied by the one who knows for the benefit of his own and others' souls. Such a thing does not enter a malicious soul, and a body subject to sin. Wis. I, 4. Those who are to handle sacred things ought to be washed clean in heart and body from the filth of sins. Exod. XL, 12, 31-32. For the word of God is a consuming fire for those who approach burning with a strange fire of desires. Lev. X, 1-2. And such jangling bells for others, but not for themselves, 1 Cor. XIII, 1, were long ago cursed by God. Ps L, 16 ff." D. QUENSTED. relates things similar to these in his *Theologia Didactica*, tom. 1, fol. 16: "Those who are theologians in fact and in name, i.e., who are not only instructed with the theological habit, as it were, but are also at the same time reborn, or faithful and pious,

(\*) How falsely M. LUDOV GERARDUS interpreted this, S. v. IO. GEORG. WALCHIUS notes, in his excellent book; *Einleitung in die Streitigkeiten in der Ev. Kirche* (Introduction to the Controversies in the Evangelical Church), P. III. p. 263.

in them theology is not only from the Holy Spirit, but also with the Holy Spirit, and is conjoined with his gracious indwelling."

**Question XXI. What is the nature of the theological knowledge of a faithful and pious theologian?**

Distinction between *literal* and *spiritual* theological knowledge. The theological knowledge of a truly reborn and renewed theologian is not merely literal, as is that of an unregenerate man, who through voluntary and reigning sins has fallen from the state of grace (a); but it is spiritual, applied to spiritual use, and conjoined with spiritual and pious motions of the heart (b).

Obs. The distinction of theological knowledge into literal and spiritual is of no small moment, provided it be skillfully explained. Far be it from us to state with the fanatics that spiritual theological knowledge proceeds either from the immediate illumination of the Holy Spirit, or from an internal light of the soul, or reminiscence, through introversion into the inner recesses of the soul, or that it knows only the mystical sense! We know that the literal sense of the biblical sayings (logically so called) is intended proximately and immediately by the God-breathed (θεοπνεύτοις) words of the Holy Spirit. For which reason, literal theological knowledge is so called when in investigation, development, and cognition it is not transferred to the use intended by the Holy Spirit. Spiritual theological knowledge is that by which the literal sense of the biblical sayings is transferred to the use intended by the Holy Spirit, and produces spiritual and pious motions of the heart.

Proof a. Christ says: *love your enemies* Matth. V, 44. A theologian burning with hatred for his enemy perceives the literal sense of the savior's words, but his knowledge is not translated into the living practice intended by Christ, nor is his heart affected with love for the enemy (which is a pious motion, or affection, of the heart). His knowledge is therefore merely literal, of which Christ says in Luc. XII, 47: *That servant, etc.*

Proof b. The spiritual knowledge of divine things is so called (1) by reason of its origin; because it is elicited from S. scripture through the full and perfect (for the state of this life) illumination of the Holy Spirit. (2) By reason of its object, because he has received τὰ πνεύματος τῷ Θεῷ (the things of the Spirit of God), 1 Cor. II, 14. (3) By reason

of its subject, because it is in a soul reborn through the Holy Spirit. (4) By reason of the end, intended and obtained by the Holy Spirit, because it is translated to the use ordained by the Holy Spirit. (5) By reason of the spiritual and pious motions of the heart, of which it is fecund.

You say: Literal theological knowledge is also spiritual, because (1) its principle of knowing (the divine word) is spiritual. (2) It proceeds from an imperfect illumination of the Holy Spirit, since the light of the Holy Spirit is joined with S. scripture by an indivisible bond. From which SEB. SCHMIDIUS in his later *Collegium Biblicum* says on p. 164: "The natural man, considered absolutely, is such that he receives nothing, or grasps nothing of those things which are of the Spirit of God; meanwhile the φυσικός (natural man) can be subjectively spiritual, who understands something of those things which are of the spirit of God, not indeed as such, but as he is already imperfectly illuminated by the spirit of God." (3) By the intention of the Holy Spirit it is destined, or ordained, for a salutary use.

Resp. Spiritual theological knowledge, as contradistinguished from literal knowledge, is here taken in a stricter sense, as we have lucidly shown. But if anyone, for the reasons adduced, wishes to call the literal knowledge of S. scripture spiritual in a broader sense, and κατὰ τι (in some respect), according to something, or in a certain respect, we shall have no quarrel with him. But the knowledge of divine things is called strictly and simply spiritual, which is not only drawn from the word of God, but also arises from the full and perfect illumination of the Holy Spirit, sufficient for faith in Christ, and is not only destined for a salutary use, but is also actually applied and translated to it. This is conjoined with spiritual and pious motions of the heart, e.g., with trust in Christ, love and fear of God, charity toward the neighbor, desire for heavenly goods; flight from sins, contempt for the vanities of this world, etc. It is called by St. Paul σοφία καὶ σύνεσις πνευματική (wisdom and spiritual understanding), spiritual wisdom and intelligence, Col. I, 9. To which the candidate of theology, prevented by the Holy Spirit, should aspire and strive with the greatest contention of mind; for this is a living θεογνωσία (knowledge of God), apprehending Christ, the life of the soul, and showing itself to be alive in practice; this is salutary in the second complete act, because it brings



salvation to the soul anxious about its sins and longing for divine grace; whence it is called γνῶσις τῆς σωτηρίας (knowledge of salvation) in Luc. I, 77, which before God makes all believers θεοδιδάκτους (taught by God), and not only wise, but also just. See Isa. LIII, 11; Jer. IX, 23; 1 Cor. I, 30; John VI, 44, 47. This is practical and efficacious knowledge, consisting more in affection than in cognition, of which Paul says, 1 Cor. VIII, 2-3: *If anyone thinks that he knows something, he does not yet know as he ought to know; but if anyone loves God, he is known by him.* Cf. 1 John II, 4.

**Question XXII.** What is the nature of the knowledge of God and divine things in the intellect of an unregenerate man, who is imperfectly illuminated by the Holy Spirit through sacred scripture?

The knowledge of God, and of the divine mysteries in the intellect of an unregenerate man, imperfectly and as it were pedagogically illuminated by the holy spirit through sacred scripture, is not absolutely spiritual, but literal (a). Which literal knowledge is not natural, or carnal, but supernatural (b), and can be considered and called spiritual in a certain respect and according to something (c).

The antithesis is of (1) the Schwenckfeldians and Weigelians, who state that all knowledge of God and divine things drawn from the sacred letters, both by a regenerate and an unregenerate man, is literal, natural, and carnal. For thus writes SCHWENCKFELD in his tract on sacred scripture, fol. 7: "No one will draw the Spirit, nor spiritual wisdom, from the dead letters, no one will obtain the heavenly light from scripture, nor grasp the living truth from the image, just as no one can fetch heaven from the earth." WEIGEL in his *Postilla*, P. I, p. 130, says: "The knowledge of Christ, or saving faith, is not a written human science, since they learn their faith from men, whereas it must be learned from God." (2) Of other mystics. For HOBURGIUS in his *Postilla Mystica*, P. II, p. 287, says: "From an external conviction through the external word there follows only an external faith," which external faith he calls natural in P. I, p. 430: "See that the Pentecost Spirit come upon you, that he may dye your carnal heart, regenerate you, he can make your natural faith into a supernatural faith and trust." (3) Of the Quakers, who deny that spiritual

knowledge of God is obtained from the meditation of S. scripture. BARCLAY in his *Apology*, ad Th. II, n. 1, p. 4, says: "We distinguish between a certain knowledge of God, and an uncertain one; between spiritual science, and literal; between the saving knowledge of the heart and the empty and airy knowledge of the brain. We confess that the latter can be acquired in very many ways; but we hold that no one can attain the former except by the internal, immediate manifestation, and revelation of the divine spirit shining in the heart, and illuminating the intellect." (4) Of the Socinians and Arminians, who assert that S. scripture can be understood salutarly without the illumination of the holy spirit. Thus OSTORODUS, *Institutio Germanica*, c. 1, fol. 3 & 4: "We hold that all those err very grossly and dangerously, who hold that the holy scripture can in no way work faith and obedience in men without a preceding internal enlightenment and special revelation of the holy Spirit." EPISCOPIUS, on the perspicuity of scripture I. 3, says: "Even any unregenerate person cannot but perceive the sense of scripture."

### Exposition

Obs. I. The unregenerate man is also called ψυχικός (psychikos), or animalis (natural), 1 Cor. II, 14, and is described by D. SEB. SCHMIDIO in his later *Collegium Biblicum*, p. 176, as he who is left to himself and to nature; but the spiritual man is he who is not left to his own nature, but has the help and grace of the holy spirit.

Obs. II. The unregenerate, or natural, man, according to the same SCHMIDT, is considered either absolutely and in general, or in particular and subjectively. The unregenerate, or natural, man, considered absolutely, grasps none of those things that are of the Spirit of God; meanwhile, one can be subjectively natural, who understands something of those things that are of the Spirit of God; not indeed as such, but as he is already imperfectly illuminated by the Holy Spirit. We are not speaking at present of the unregenerate man as such, or viewed according to his natural powers, but considered according to the supernatural grace of the Holy Spirit, by which he is imperfectly and as it were pedagogically illuminated. By the grace of the Holy Spirit, however, we do not here understand inhabiting grace, but assisting, prevenient, preparing, and exciting grace.

Obs. III. The unregenerate man either was in a state of grace and regeneration, but through willful sins has fallen from it, and is called privatively unregenerate; or he has never been reborn through baptism and the divine word. This one either contemns and disdains the church of Christ, and is called negatively and absolutely unregenerate; or, prevented by the Holy Spirit, called to the church, and placed under the dispensation of assisting grace and divine impulse, he is constituted. This one tends toward regeneration. In the present question, we are asking partly about the privatively unregenerate as such, and partly about him who indeed has never been reborn, but is tending toward regeneration.

Obs. IV. The distinction of theological knowledge into literal and spiritual is customary in the orthodox church. D. LUTHER used it, tom. III, Altenburg, f. 167, PHILIP MELANCHTHON in his *Loci Communes*, and from him HEMMING in his *Enchiridion Theologicum*, Class II, c. 9, D. HOEPFNERUS, *Loci Theologici*, locus III, p. 73, D. HUNNIUS on 1 Cor. II, 24, D. FEUERBORN in *Anti-Osterodo*, disp. II, p. 18, D. BALDWIN on 1 Cor. II, 14, D. GERHARD in his *Exegesis Locorum Communium*, on sacred scripture c. 20, §. 434, and others.

Obs. V. The distinction of the knowledge of the creed into literal and spiritual must be skillfully understood. For we do not call that knowledge spiritual which is had from the immediate illumination of the Holy Spirit, or from an internal light immediately revealing, which the fanatics imagine, or from a mystical sense, which some call spiritual; but that which, drawn from sacred scripture concerning the divine mysteries, is rightly applied according to the intention of the Holy Spirit. Thus, literal theological knowledge is that by which a man knows God and the divine mysteries from the sayings of sacred scripture, rightly understood according to their true sense, although he may not always apply this knowledge to the salutary use intended by the Holy Spirit; but spiritual knowledge is the cognition of God and divine things drawn from the sacred letters, applied to the use intended by the Holy Spirit; and conjoined with spiritual and pious motions of the heart. The former is called theoretical by some, the latter practical.

Obs. VI. Literal theological knowledge is either external, by which one considers the words of scripture, insofar as they have an

analogy with human words, according to the precepts of grammar and rhetoric, and from these investigates and elicits some sense of them; or internal, by which one duly weighs the words of scripture as truly divine, and *δοχεῖα* (receptacles), receptacles, or vehicles, of the mysteries of faith, and apprehends their true literal sense, conformed to the mind of the Holy Spirit, with a solid and certain concept. We assert that supernatural grace is needed not for obtaining external, but internal literal knowledge. Let us hear D. CALOVIUS tom. X of his *Systema Theologicum*, p. 131, distinguishing excellently, as is his wont: "A distinction must be made between the bare words themselves in themselves, outside the context, and the same viewed in context; between the divine words, insofar as they are truly divine, and are *δοχεῖα* of spiritual things, and of the divine, God-breathed (*θεοπνεύστου*) sense; likewise between some sense of the words, and the true sense, conformed to the mind of the Holy Spirit, or as the blessed HUNNIUS says, the solid and certain concept of the words of the Holy Spirit, which to wish to ascribe to a dark and blind intellect, such as that of the unregenerate outside the grace of the Holy Spirit is, what else is it than to attribute the vision of colors to the blind?" We do not deny that the external literal knowledge of the sayings of scripture can be acquired by the natural powers of unregenerate reason, and so it is of no use to dispute at length about it.

Obs. VII. We speak not only of simple literal knowledge, but also of approbative knowledge, or of the historical and literal assent, which the unregenerate man, imperfectly illuminated by the Holy Spirit, gives to the words of S. scripture, and indeed not of a human assent, but one divinely persuaded. Cf. D. HÜLSEMANN, *De Auxiliis Gratiae*, p. 206.

Obs. VIII. The hinge of the controversy turns on this: (a) whether the unregenerate man, not as such, but as imperfectly illuminated by the Holy Spirit, has a spiritual knowledge of the divine mysteries; (b) whether internal literal knowledge is natural or supernatural; (c) whether the same can be considered and called spiritual in a certain respect?

### Confirmation

Proof a. That the literal knowledge of the articles of faith in the intellect of an impious

man is not absolutely and simply spiritual, is proved: (1) because by the most accurate theologians the spiritual knowledge of the articles of faith is opposed to the literal; but opposites cannot be affirmed of themselves. (2) The literal knowledge of God and divine things differs not a little from the spiritual. (a) Because the former proceeds from an imperfect illumination of the Holy Spirit, the latter from a perfect one, sufficient for faith; the former is in a soul indeed prevented by the Holy Spirit, but not yet perfectly regenerated; the latter is in a fully reborn soul, which lives by faith in Christ, Gal. II, 20. (b) The former is indeed divinely ordained for a salutary use, but not yet translated to it in the second act; the latter is applied to the use intended by the Holy Spirit. (c) The former produces some spiritual motions of the heart (e.g., compunction of soul, detestation of sin, sorrow for what has been committed, etc.) but not yet pious motions, (of which kind there are none in an unregenerate man, since he is devoid of faith); The latter is conjoined with more abundant motions, both spiritual and truly pious, e.g., with trust in Christ, love and fear of God, charity toward the neighbor, peace of conscience, spiritual joy, hope of divine help, desire for heavenly goods, etc. From which it is also called efficacious knowledge, because it is fecund with holy affections; also living, because it apprehends Christ, the life of the soul, and shows itself living in practice itself; and also salutary in the second complete act; because it brings salvation to the soul anxious for its sins and longing for divine grace. Whence it is called γνῶσις τῆς σωτηρίας (knowledge of salvation), Luc. I, 77, which before God makes all believers θεοδιδάκτους (taught by God), and not only wise, but also just. Isa. LIII, 11; Jer. IX, 23; 1 Cor. I, 30.

The distinction between the literal and spiritual knowledge of the creed can be lucidly perceived from a certain biblical saying. Paul says in Gal. V, 6: *In Christ Jesus neither circumcision has any value, nor uncircumcision, but faith working through charity.* An unregenerate man, not of himself, but from the illumination of the Holy Spirit, can, when he reads and meditates on this oracle attentively, know its true sense, conformed to the mind of the Holy Spirit, with a certain and solid concept; but because he does not apply it to the use intended by the Holy Spirit, so as to truly believe, and to love God and his neighbor, his knowledge is

not spiritual, but literal. But if, under the direction and special concurrence of the Holy Spirit, the application to the due use were to be added, he would be made truly regenerate from unregenerate.

Proof b. Internal literal knowledge (the question is not about external) is not natural, but supernatural.

(1) By reason of origin. For that knowledge whose principle of knowing is not the natural light, but the light of supernatural revelation, is, by reason of origin, supernatural. But the literal knowledge of God and divine things in an unregenerate man etc. Therefore. The major is clear, because cognition is rightly distinguished according to the principles of knowing. For natural knowledge is so called, which is kindled from the light of nature; but supernatural knowledge is that which is obtained from the light of supernatural revelation. But if an unregenerate man were to know the mysteries of faith from the principles of reason, such knowledge would certainly be natural. If Keckermann had been able to demonstrate the mystery of the Trinity from logical and metaphysical principles, which indeed he attempted, the cognition of so stupendous a mystery would have to be considered natural. But that his attempt was in vain, D. IO. MUSAEUS shows in Disputation I, adjoined to the tract on the use of the principles of reason.

(2) By reason of the object. Whatever knowledge has an object, both material and formal, far superior or more sublime than the principles of reason, cannot be obtained by the natural powers of the intellect. But internal literal knowledge etc. Therefore. The major is established; because there ought to be a certain proportion or congruence between the power of knowing and its object, so that the latter can be reached by the former. Why cannot my eye see a spirit? The reason is; because there is no natural proportion between the faculty of seeing and an immaterial object. The minor is proved; because the object of literal knowledge is the mysteries of faith. But what is a mystery, if not a dogma transcending the grasp of reason left to itself? The formal object is special divine revelation. For no one has ever seen God; except the only-begotten Son, who is in the bosom of the Father, he has explained him to us. John I, 18. No one knows the Father, except the Son, and he to whom the Son wishes to reveal him. Matth. XI, 27. Flesh and blood has not revealed this to you,

but my Father who is in heaven. Matth. XVI, 17.

You object: A distinction must be made between the understanding of words and of things. Literal knowledge is immediately and proximately concerned with the words of scripture, taken from the customary usage of speech; which therefore the natural man can learn from usage without supernatural

grace. Resp. External literal knowledge is concerned with the words of scripture, insofar as they have an analogy with human words, for which supernatural grace is not necessarily required; but internal literal knowledge knows the words of scripture, insofar as they are truly divine, and δοχεῖα (receptacles), or vehicles of divine things. Therefore he who does not understand these, does not grasp their true sense.

(3) That internal literal knowledge is supernatural due to the ἀδυναμίαν (inability), or impotence of the intelligent subject, we prove (a) from the saying of Paul in 1 Cor. II, 14. *The natural man does not receive the things that are of the Spirit of God; for they are foolishness to him, and he cannot know them, because they are spiritually discerned.* The apostle teaches that the ψυχικός (natural) man, who follows only the judgment of his reason, does not receive (οὐ δέχεται) the τὰ τοῦ πνεύματος (things of the spirit), the divine mysteries, or things of faith, which were handed down by the Holy Spirit through the prophets and apostles, with assent, or by judging does not approve, since he cannot even know (γινῶναι) them, and indeed for two reasons. The first is taken from the corruption of human nature; because the unregenerate man, as such, laughs at the divine mysteries as μωρίαν (foolishness), i.e., as most absurd. The second is taken from the condition of the divine mysteries, which far transcend the grasp of the natural man, and do not admit of a ψυχικὸν (natural) judge, because they are spiritually discerned (πνευματικῶς ἀνακρίνεται), i.e., they are discerned by the power of the spirit, or by an intellect illuminated by the Holy Spirit, and from principles dictated by the Holy Spirit. (b) These things can be confirmed by an induction of biblical sayings, which embrace divine mysteries. John says in his gospel ch. I, 14: *The Word was made flesh.* Can an unregenerate man, left to himself, perceive the genuine sense of these words intended by the Holy Spirit, and approve it with historical assent? By no means. Paul says in Acts XX,

28: *God purchased the church with his own blood.* Can the natural man, by the powers of unilluminated reason, apprehend this stupendous mystery, which the apostle inculcates upon us? Surely it is foolishness to him (μωρία αὐτῷ ἐστίν). What? Even the disciples of Christ themselves, occupied with a preconceived opinion of the earthly kingdom of the Messiah, did not understand the very clear words of Christ about the passion and death of the redeemer, then imminent. Luc. XVIII, 31. Therefore Christ, risen from the dead, opened their mind, that they might understand the scriptures. Luc. XXIV, 45. The meaning of Christ is not obscure (the words are of D. HÜLSEMANN, *De Auxiliis Gratiae*, p. 205), John III, 16: *For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have eternal life.* But that any pagan should thence gather, with certain knowledge, requisite for saving faith, that by God is to be understood God the father, by the only begotten son the son begotten from the essence of the father from eternity, by the world all mortals whatsoever, by believing, a fiducial certainty in his merit, etc., and that he should be necessarily compelled to understand this from the evidence of the object, is inconsistent (ἀνακόλουθον). But when the gentile afterwards reads, meditates, compares parallel places, in this reading, meditation, and comparison, and through this, the Holy Spirit is efficacious and impresses the native character of this sentence on the reader. (c) Upon the eyes of the minds of the unregenerate, a veil of ignorance and prejudiced opinion is imposed, which, unless it be removed by Christ, prevents the divine sense of the celestial oracles from being understood. Paul teaches this in 2 Cor. III, 14: *Their minds were hardened; for to this day the same veil remains unlifted in the reading of the old testament (which is taken away in Christ).* We conclude: Those upon whose eyes of the mind a veil is imposed, do not perceive the literal sense of even the clearest words of scripture without the supernatural grace of Christ. But upon the eyes of the minds of both Jews and gentiles etc. Therefore. The major is proved, because just as for vision is required both the perspicuity of the object and the removal of the veil; so for the understanding of the sacred letters the perspicuity of the object is not sufficient, but at the same time is required the removal of

prejudices and of ignorance, effected by a certain divine power and supernatural grace.

(4) Literal knowledge is supernatural, because of the indivisible conjunction of the Holy Spirit and scripture. Hence the argument; If the internal literal knowledge of the articles of faith is not supernatural, the Holy Spirit will not be perpetually and indivisibly united with the sacred scripture. But the Holy Spirit is perpetually and indivisibly united with the S. scripture. Therefore, the internal literal knowledge of the articles of faith is supernatural. The consequence is evident; because the Holy Spirit indivisibly united with the divine word produces a supernatural effect. But it is most certain that the Holy Spirit is inseparably conjoined with the S. scripture. For Christ says; *The words that I speak to you, they are spirit, and they are life*, John VI, 63, because they are animated with spirit and life. But the words which Christ spoke exist in scripture. The apostle, when he proposed those things which are now read in the scriptures, professed that he was bringing what the Holy Spirit teaches, 1 Cor. II, 13. But if, when the apostle was teaching the scripture, the Holy Spirit was teaching, there must be a close union between the Holy Spirit and the scripture. Therefore, when an unregenerate man reads and meditates on the sacred scripture attentively, the Holy Spirit kindles a supernatural knowledge of the articles of faith in his intellect.

(5) The literal knowledge of the divine mysteries is supernatural, by reason of the end to which it is divinely ordained. For all knowledge of the sacred letters can make a man wise unto salvation through faith, which is in Christ Jesus, 2 Tim. III, 15, which end is undoubtedly supernatural.

Proof c. Although the knowledge of God and divine things is not absolutely spiritual (as was shown above), yet according to something and in a certain respect it can be called spiritual (a) by reason of the principle of knowing, because it flows from the God-breathed (θεοπνεύσῳ) scripture, 2 Tim. III, 16. (b) By reason of the illuminating grace of the Holy Spirit, which is indivisibly conjoined with scripture. (c) By reason of the object, because it is concerned with τὰ τοῦ πνεύματος τοῦ θεοῦ (the things of the spirit of God), 1 Cor. II, 14. (d) By reason of the end, because it is divinely ordained for spiritual faith, that a man may be converted, regenerated, justified, renewed, and saved, John XX, 31. From which arises the argument;

That knowledge which flows from a spiritual principle of knowing, is obtained from the illumination of the Holy Spirit, is concerned with a spiritual object, and is divinely ordained to a spiritual end; that knowledge is in every way spiritual according to something and in a certain respect. But the literal knowledge of the articles of faith etc. Therefore. D. IO. ADAM OSIANDER, a piously learned theologian, adds, as they say, a white stone to our cause, who in his *Collegium Theologicum Systematicum*, part. IV, p. 335, writes; "Although the powers of assisting grace (whose effect is the literal knowledge of the articles of faith) are new and spiritual; yet they are not such, except with respect to the efficient cause, the divine intention, and the end to be obtained, inasmuch as they proceed from the Holy Spirit, and are directed to a spiritual end; although they do not yet constitute a spiritually living man." Because literal knowledge does not yet constitute the sinner as spiritually alive, it is not called absolutely and simply spiritual. The same opinion is held by D. FECHTIUS, whose most memorable words are read in a manuscript collection; "Something is called spiritual in a twofold way (1) that which is from the Spirit acting, although He does not obtain everything that He intends through the action. And thus every sense of scripture, and its knowledge, is spiritual. It is taken thus in John VI, 63, where even those words of Christ are said to be spirit and life, which fall upon an unregenerate person, v. 64, which words, namely, although they are understood by him, and are even approved with assent, yet are not transferred to the use of true conversion and piety. (2) Then, that is called spiritual which has plainly admitted the operation of the Holy Spirit, according to his entire intention, and so is from the Holy Spirit both operatively and applicatively. And thus theologians have admitted a certain literal knowledge, i.e., consisting in the sense of the letter, and not tending to its use and application, and another spiritual, which namely has left room for the operating Spirit everywhere, in a sense, as is clear from the description itself, plainly different from the opinion of the fanatics."

### Resolution of Objections

The dissenters object I. Literal knowledge cannot be called supernatural from a supernatural principle of knowing; because that principle (S. scripture) is outside of man.

But from a principle which is outside of man, knowledge, which is in man, cannot derive its denomination. Resp. Every principle of knowing, formally considered, insofar as it is actually applied, is in the intellect, and therefore in man. For the principle of knowing is a universal proposition, prior and more known than the thesis to be demonstrated, as defined by LEICHNER in his *Synopsis Veritatis Apodicticae*, p. 391. But whatever is known to man, that is in his intellect, and therefore in man himself. And how will he elicit a certain conclusion from a biblical saying, who does not comprehend it with his mind?

II. From a supernatural object, the knowledge which is occupied with it cannot be called supernatural. For a denomination is not made from the object; otherwise the science which is concerned with silver would have to be called silvern; that which is occupied with gold, golden, which is absurd. Resp. In the denomination of a science, one must look not only to the material object, but to the formal. Therefore, just as the cognition of silver, insofar as it is presented to the senses, is called sensual; so the cognition of God, insofar as it becomes known from supernatural revelation, is rightly called supernatural.

III. Whatever scripture is perspicuous, that can be easily understood without the supernatural light of divine grace. But S. scripture is etc. Therefore. Resp. I deny the major premise. And by the same reasoning I argue: Whatever star is most brilliant, that can be seen by every eye. But the sun is etc. Therefore, the sun can be seen by every blind, closed, or veiled eye. Since this is absurd (*ἄτοπον*), a distinction must be made between the perspicuity of the object and the capacity of the subject. Sacred scripture is perspicuous in itself; but through it the Holy Spirit removes the veil of ignorance when the reader or hearer does not maliciously and morosely resist, but admits the illuminating grace.

IV. Hypocrites know the literal sense of S. scripture without supernatural grace. Resp. Hypocrites have perceived the sense of scripture not of themselves, or by the natural powers of their intellect, but by the prevenient, preparing, and exciting grace of the Holy Spirit, not as hypocrites (because hypocrisy presupposes knowledge of that thing which one feigns to approve, or dissembles to disapprove), but as docile auditors, or readers of the divine word; under

which reading or hearing the Holy Spirit is always efficacious, so as to instill the true sense of his word. See HULSEMAN, *De Auxiliis Gratiae*, p. 234.

V. Heretics, who are not illuminated by the Holy Spirit, understand scripture. Resp. Heretics are considered either reduplicatively, as they are heretics, or erring in the foundation of faith; to this extent they infer a sense into scripture, not elicit it from it; they do not grasp the sense which the words of scripture give forth of themselves, but they affix a foreign, non-analogous one to the biblical text; or the same are viewed specifically; insofar as they are docile, and sometimes elicit the true sense of scripture; thus the Holy Spirit does not deny them grace illuminating as it were pedagogically.

VI. Experience testifies that the nature of sacred discourse is the same as that of common discourse, since it is learned, understood, and treated by men in a plainly human way. Ergo. The unregenerate man can understand the literal sense of scripture by the natural powers of his own genius, without assisting supernatural grace. Resp. I distinguish between the external and internal literal knowledge of the articles of faith. The question here is not whether sacred discourse, insofar as it has an analogy or agreement with other discourses, can be understood without the assisting grace of God; for we readily grant this, and we give immortal thanks to the thrice-good God, that he has handed down the articles of faith to us in perspicuous discourse, which bears a common habit with other discourses; otherwise it would be of no use for converting unregenerate men. But this is the question: whether an unregenerate man can, from sacred discourse, understand the very mysteries of faith without the assisting grace of the Holy Spirit, and approve them with solid assent? This is what we deny and deny again. Which we prove with examples. A virgin shall conceive and bear a son. Isa. VII, 14. It is a perspicuous discourse and analogous to other common discourses. For almost all know what the word 'virgin' signifies, what 'to conceive' and 'to bear' mean. But the connection of that proposition, which contains the highest mystery, no one knows with a solid concept, and approves with firm assent, unless the Holy Spirit, with illuminating grace, has enlightened his intellect, and elevated it above its natural powers. Likewise; God was manifested in the flesh, 1 Tim. III, 16. What the words 'God,'

'was manifested,' 'flesh' denote, no one is ignorant, since they are taken from common discourse. But the admittedly great mystery (ὁμολογουμένως μέγα μυστήριον) which is exhibited by these words, no one understands, except a docile reader, whose intellect the Holy Spirit, who is indivisibly conjoined with the divine word and instills its true sense in readers who do not maliciously resist, pervades with supernatural light.

Instance. A man endowed with a perspicacious genius, imbued with the more humane letters, and applying due effort in all disciplines, philosophy, medicine, and jurisprudence, can perceive the most difficult things without the supernatural grace of the Holy Spirit. Why not also in theology? Resp. The reason is different. For those things which in other disciplines are handed down as difficult at first sight, are not beyond the sphere of reason left to itself; but in theology mysteries are proposed, which so transcend the grasp of the unilluminated reason, that they seem to it foolishness (μωρία), i.e., folly, or most stupid and absurd things. Justin Martyr judged the mystery of the Holy Trinity to be ὑπὲρ νοῦν, ὑπὲρ λόγον, καὶ ὑπὲρ πᾶσαν κατάληψιν (beyond mind, beyond reason, and beyond all comprehension). I would affirm the same of all the mysteries which revealed theology teaches. But whatever is above the comprehension of the intellect, the intellect does not perceive, unless it be elevated beyond its natural powers by divine grace.

VII. The knowledge of simple apprehension of things, signified by the words of scripture, is natural, and falls also to unregenerated men, gentiles and pagans, who indeed are knowledgeable in the language in which S. scripture is consigned, and have known the force of the words' meaning and their grammatical construction. For it depends on merely natural causes, namely on the native force of the words, by which, as in any other speech spoken aloud, or written, so in S. scripture, read, or proposed by the voice of a teacher, in a connatural way, with the intervention of the senses, they penetrate to the intellect; and being known in their signifying force, which they have from imposition, they move the intellect by their signifying force, again in a connatural way, to excite and rightly coordinate the pre-existing species of the things of which they are signs. Which species, by this very fact that they pre-exist

in the intellect before the words of scripture are perceived, are natural. Resp. The intelligible species which the revealed word of God introduces into minds are not natural, but are supernatural, both by reason of their origin, being impressed by the Holy Spirit through the supernatural word, so that they may be proportionate to the spiritual things which they represent to the intellect, and by reason of the celestial truths which they express, and by reason of the end, intended by the Holy Spirit in their impression. Nor do the intelligible species of the divine mysteries pre-exist in the intellect before the words of scripture are perceived. What intelligible species, I ask, of the virgin birth, of the incarnation of the λόγος (Word), of one essence in three divine persons, pre-exists in the intellect before the words of scripture are perceived?

VIII. Most learned theologians, e.g., HOEPFNERUS, *Loci Theologici*, locus III, p. 13, DANNHAVER, *Theologia Conscientiaria*, part. II, p. 438, and others have asserted that the literal understanding of scripture can be obtained without special illumination. Resp. Those theologians spoke of the external and superficial understanding of scripture, not of the solid literal knowledge of the articles of faith joined with assent. They attribute this to the assisting grace of God. We cite as a witness D. IOANN. ADAM. OSIANDR. in his *Collegium Systematicum*, part. IV, p. 335, who says: "The first degree of prevenient and assisting grace is the objective illumination in the preaching of the word, or strictly so called, with the application of the special object revealed by grace to the individual. The second degree of the same is the actual inhibition and restraint of natural repugnance. The third, finally, is the dispensation of literal knowledge and historical assent to the gospel, not a general trust in God, and the production of contrition by means of the law." Nor do we pass over D. DANNHAVERUM, *Phenomena* IX, distinguishing excellently, as is his wont; "All actual grace, otherwise the actual help of grace, which is not an infused habit, but a motion, impulse, drawing, opening, Apoc. III, 20; Acts XVI, 14; John VI, 44, is (1) prevenient and incipient, drawing, exciting, inviting, impelling, knocking, by which it illuminates the intellect to the acknowledgment and detestation of sin, removes original repugnance; Eph. V, 14; Apoc. III, 20. (2) operating, opening, which besides excitation, produces assent, desire, the powers of

believing, the purpose of conversion, Luc. VIII, 13; c. XIII, 17; Acts XIII, 48; c. II, 37, and opens the heart, Acts XVI, 14, to which, if a man does not resist, grace follows; (3) perfecting, Phil. I, 6." Let us also hear D. KOENIG in his *Theologia Positiva*, thus teaching: §. 503 ff. "Conversion happens successively, Mark IV, 27-28, and hence it has its degrees, in numbering and naming which the doctors vary greatly. For us the first degree is and is called the grace of the beginner etc. This grace is otherwise called prevenient, taking the term more strictly. The second degree is the grace of the preparer etc. The third degree is the grace of the exciter, which is the universal dispensation of divine affection, by which the Holy Spirit produces in man the literal knowledge of the articles of faith with historical assent, and the supernatural powers of acknowledging sin from the law, of assenting salutarily to the word of the gospel, and of believing in Christ, by means of the word." More fully does D. QUENSTED explain these things in his *Systema Theologicum*, part. III, c. VII, p. 45, and adds: "The literal knowledge of the Gospel can in no way be had without grace, much less therefore can anyone assent to it historically." We will not adduce more authors at present, but will conclude with the words of the Formula of Concord, p. 657: "Although human reason, or the natural intellect of man, has remaining a certain obscure spark of the knowledge that there is a God, and holds some particle of the law: yet that reason is so ignorant, blind, and perverse, that even if the most ingenious and most learned men in this world read or hear the gospel of the Son of God, and the divine promises of eternal salvation; yet they cannot perceive, understand, believe, and hold them to be true by their own powers."

Instance. Historical assent seems to be only human, since divine assent belongs only to the regenerate. Resp. Historical assent is not human, because it rests proximately not on the testimony of men, but on the divinely revealed word. That the regenerate, however, assent to the divine word with greater certainty, is placed beyond all shadow of a doubt.

IX. The unregenerate man perceives the grammatical and external sense, for which he does not need divine illumination, but not the spiritual and internal one. For D. QUENSTED teaches that a distinction must be made between the grammatical and

external sense, and the spiritual, internal, and divine sense of the word of God. The former is the formal aspect of the word of God, insofar as it is a word; the latter insofar as it is the divine word; The former can be perceived by anyone, even the unregenerate; but the latter only by an illuminated intellect.

Resp. D. QUENSTED, in the cited place, considers the divine word in two ways (a) generally, and in a specificative sense, as it denotes a word, or discourse, common with any other discourse, whose individual words have their significations to be judged from the customary use of speech; (b) specifically and in a reduplicative sense, as it denotes the divine word, or the God-breathed (θεόπνευστον) means of salvation, supernatural by reason of its essence, and instructed with supernatural power. The sense of the divine word considered generally and specificatively, as it is a word common with any other word, is that which the words in their proper and passive signification produce, although it may not agree with the intention of the Holy Spirit. It is otherwise called the sense of the letter. But the sense of the divine word viewed specifically and reduplicatively is that which the Holy Spirit proximately intends by the God-breathed (θεοπνεύσεις) words, and is called logical and internal, in opposition to grammatical and external; literal, in opposition to the mystical sense; spiritual and divine, because it is proximately intended by the Holy Spirit. To know the grammatical and external sense, natural powers are sufficient; to perceive the internal, spiritual, and divine literal sense, the illumination of the Holy Spirit is needed, whether that illumination be imperfect, of which the unregenerate is capable, or perfect, which the regenerate enjoys. For D. QUENSTED does not by 'illuminated man' precisely understand a regenerate one, although he opposes him to the unregenerate; since opposites are not always of equal latitude. But beware lest you think that this author in the cited place understands by the spiritual sense the mystical sense; because he teaches in express words that the mystical sense is improperly (ἀκῶρως), and less accurately, called the sense of scripture, fol. 130. Moreover, that there is one genuine, literal, and divine sense of one biblical saying, intended by the Holy Spirit, D. QUENSTED proves with many arguments, fol. 132. Add that the sense of the words of scripture is one thing, and the knowledge of



that sense, impressed on the reader's mind, is another. Although the literal sense (logically so called) is spiritual, i.e., intended by the Holy Spirit in the God-breathed (θεοπνεύσεις) words, yet the knowledge of that sense of scripture is either literal, and that both external and internal, or spiritual; for they are distinguished as an act of the mind and its object. He who confuses these very distinct things, teaches not perspicuously, but confusedly.

X. An unregenerate man, placed under the assisting and impelling grace of God (e.g., a Jew or gentile to be converted), cannot perceive and approve the words of scripture with a solid concept and assent; because he does not certainly believe in the θεοπνευσίαν (divine inspiration), or divine origin of scripture. And although this is proved by certain κριτήρια (criteria), yet they only produce opinion and human faith. Resp. A Jew certainly believes in the θεοπνευσίαν of the O.T., from which he can be convinced. As for the gentile man to be converted, he is prepared and moved by external κριτήριος to read and meditate on the sacred scripture with zeal and a desire to learn. When he reads and meditates on it attentively, he is convinced by internal κριτήριος, especially the inherent efficacy of S. scripture, to acknowledge its divine origin. This being presupposed, and the study of reading and meditating on scripture being continued, he elicits, perceives, and approves the genuine sense of the biblical sayings with solid assent.

XI. The light of knowledge, kindled by divine illumination, is an ardent light, and one that warms the will to trust in Christ, and love for God and neighbor. But the light of literal knowledge is not ardent, nor warming, etc. Resp. (1) to the major. The light of knowledge kindled by divine illumination is ardent and warming for the will, unless some impediment is placed in its way. It not infrequently happens that the efficacy of a burning fire is impeded, so that it does not immediately kindle wood, for the reason that it is too damp. (2) To the minor. The light of literal knowledge is not only illuminating, but also ardent and warming, because it proximately inflames the will to a desire and purpose of conversion, and consequently to a detestation of sin, to faith in Christ, to love of God and neighbor.

Question XXIII. How is theology divided, with respect to the method of treating it?

*Special Division of Theology.* Revealed theology, considered with respect to the method of treating it, is either exegetical, which is occupied in explaining the sayings of scripture, or positive, which proposes to a company of learners certain theses taken from scripture; and is both didactic, which elucidates and confirms the articles of faith proposed in a decent order, and moral, which hands down the precepts of morals; or it is historical, which recounts the history of the church, and explains how in it the doctrine of the gospel was propagated by the orthodox, impugned by heretics, and defended both by councils and by faithful doctors in voice and writings.

Obs. To exegetical theology can be referred homiletics, since it also explains a biblical text, with a special application added, so that the sacred assembly may receive salutary fruit from the exegesis of the biblical text. To didactic theology should be referred catechetical theology, since the catechism is also a small system succinctly and perspicuously embracing the things to be believed and done. To moral theology pertains casuistic theology, which resolves doubtful cases of conscience occurring concerning the morals of men, and politico-ecclesiastical theology, or of ecclesiastical government, which is concerned with ecclesiastical discipline, visitation, synods, consistories, etc.

Question XXIV. What is your opinion of scholastic theology?

By scholastic theology is understood either in a general sense the systematic theology drawn from the revealed word of God, and accustomed to be taught in the schools of Christians, in which both the dogmas of faith with the precepts of morals, methodically digested, are explained, and controversies that have arisen are ventilated and decided, which I hold should be diligently taught in higher and lower schools (a); or by scholastic theology is specifically understood the theology of those doctors who tried to explain the dogmas of faith and to raise curious questions not so much from the sacred letters as from the sentences of the fathers and the writings of philosophers, especially Aristotle, which I deem not to be necessary for a cultivator of theology (b), although it may be useful for the confutation of pontifical errors (c).

Proof a. In theological systems, the articles of faith deduced from the sacred

letters are proposed in a fitting order to man as a traveler corrupted by sins, the knowledge of which is necessary for a man who is to attain eternal salvation. Therefore the Christian church has long used systems of theology. The Apostles', Nicene, Constantinopolitan, Chalcedonian, and Athanasian Creeds are brief systems of theology. In the 2nd century JUSTIN wrote an exposition of the faith, in the 3rd century Lactantius wrote books of divine institutions, in the 4th ATHANASIUS a synopsis of the whole of scripture, CYRIL of Jerusalem his catechesis, GREGORY Nazianzen on theology, likewise on the faith of the Nicene synod, in the 5th century AUGUSTINE his enchiridion, in the 6th FULGENTIUS on the faith to Peter the Deacon, in the 8th JOHN DAMASCENE on the orthodox faith; I pass over others in silence.

Proof b. Lanfranc, in the 11th century, laid the very ruinous foundation of scholastic theology compiled from the sentences of the fathers and the writings of philosophers, upon which in the 12th century Peter Lombard and Albert the Great built up their manner of teaching, more curious than fruitful; whom others followed in a dense crowd, vying with one another. This scholastic theology is rightly and deservedly disapproved by the orthodox church, because (1) having abandoned the proper, or domestic, and infallibly certain principle of theology (the divine word), it collects from the fathers sentences that are doubtful and by no means certain. (2) It mixes with theology the writings of Aristotle, which are human and filled with many errors. (3) It affects thorny subtleties, and raises curious, foolish, and unlearned questions, 2 Tim. II, 23. (4) It is split into various sects, by which the mind is not established, but distracted. (5) With barbarous and most inept words, it renders the very easiest things difficult to understand. (6) It omits dogmas necessary to be believed and precepts to be observed.

Proof c. Since in the Roman church the scholastic doctors possess distinguished authority, from them the errors of the pontificians can be confuted, which the most accurate theologians HÜLSEMANN, DORSCHAEUS, DANNHAVER, MUSAEUS, SCHERZER, and others have accomplished in their work. For Scotus suggests arguments against transubstantiation, Occam against the tyranny of the pontiff, Durandus against the merits of works, Nicolaus de Orbellis for the majesty of scripture against innovators,

etc. Cf. D. IOAN. ADAM. OSIANDRI *Theologia Positiva Acroamatica*, part. 1, p. 67.

#### Question XXV. What is your opinion of mystical theology?

Pure and orthodox mystical theology, drawn from the most limpid spring of the divine word without the admixture of the dregs of gentile philosophy, is most useful to the Christian church, and is comprehended partly under didactic theology, partly under moral theology (a). But impure and heterodox mystical theology does not aid in establishing celestial truth, but hinders it (b). Yet the falsity of pontifical doctrine can to some extent be refuted from it (c).

Proof a. Pure and orthodox mystical theology is biblical, since it is sought solely from the word divinely revealed and committed to letters for the present state of the church, for the purpose that the human mind, abstracted from earthly things, may know itself more deeply, deny itself when known, place all confidence of salvation in Christ the mediator, be justified not by the merits of its own works, but by the most precious merit of Christ, be espoused to him, be united to the Holy Trinity, be adorned with the image of God, burn with love for God and neighbor, commend itself continually to the thrice-good God in pious prayers, grow in faith and piety, enjoy the peace and joy of the Holy Spirit, and receive a foretaste of celestial beatitude. Cf. D. SONTAGII *Fanaticismus*, p. 88. D. VALENTINUS ERNESTUS LOESCHERUS published an epitome of orthodox mystical theology.

Proof b. Impure mystical theology mixes with biblical theology the gentile philosophy of Hermes Trismegistus, Pythagoras, and Plato. Not in vain does M. GÜNTHER say in his dissertation *De Quietistis*, I. 7, p. 14: "The apostle Paul and the other apostles came, after the example of the savior, not in wisdom, but in the simplicity of the word, 1 Cor. I, 17, lest their conversion be considered a human work. But to many this simplicity was sordid, and they looked back to the ancient sages of the gentiles. The philosophy of these, confused with the Sacred dogmas, added to the simple theology unadulterated by paganism two others, the mystical and the scholastic, of which the one by a certain sanctity, which might strip the will of sins; the other by a subtlety, which might strip the intellect of ignorance, drew the unwary into love of itself. The former is a derivative of

Platonic, the latter of Aristotelian philosophy." (2) Mystical theology is the mother of spiritual pride. For contemplating mystics look down upon others with a high brow, and they claim to progress to such a point of perfection that they are christified and deified. Detesting which pride, LUTHER wrote with consideration in tom. II, Jena, Latin, fol. 53: "The commentaries of Dionysius on mystical theology are everywhere circulated, both from Italy and from Germany, which are mere incitements to an inflated and self-ostentatious science." And in Genesis ch. XIX, fol. 134: "Gerson wrote on the speculative life, and adorns it with great titles; and the inexperienced, when they read such things, embrace them as divine oracles. But in reality, as the proverb says: a treasure of coals. Therefore, whether those vain speculators call you external or civil, let it not move you. You give thanks to God for the word and these external things, and leave those bombastic speculations to others."

Proof c. From mystical theology, even the impure kind, such as that of the monks in the papacy, one can argue κατ' ἀνθρώπον (according to man) against the merits of works, the *opus operatum*, the freedom of the will in spiritual matters, and the authority of the Roman pontiff. Cf. D. LOESCHER, appendix I to his *Theologia Mystica*, p. 863 ff.

**Question XXVI.** By what means, being supported, does the student of theology attain to a solid knowledge of divine things?

*Means to be used by the theologian.* By three means, prayer (a), meditation (b), and temptation/trial (c). Prayer begins the theological study, meditation continues it, temptation consolidates it.

Proof a. from Jas. I, 5. *If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault; and it will be given to him.* Celestial wisdom is drawn from the fount of wisdom, God, who gives it ἀπλῶς (simply), i.e., candidly, not reproaching in the manner of the envious, but ready to give to those who ask for it with true confidence.

Proof b. It is for the theologian to search the scriptures (ἐρευνᾶν τὰς γραφάς), John V, 39. Miners of metals thoroughly investigate the innermost caverns of the earth, that they may obtain the desired gold; the student of theology explores the rich veins of sacred

scripture, that he may seek for himself the precious gold of theosophy. Cf. Ps. I, 2.

Proof c. from Sir. XXXIV, 10. *He that has not been tried, knows little.* No one more deeply examines, and more solidly knows the power, grace, wisdom, and truth of God, than he who is frequently vexed by Satan and the world.

**Question XXVII.** What aids promote the theologian's meditation?

*Aids to meditation.* Two aids promote the theologian's meditation (a) knowledge of the Hebrew and Greek languages, (b) and a moderate study of philosophy.

Proof a. The chief study of a theologian is biblical, because the sacred codex is like a treasury from which the treasure of celestial wisdom is sought. The whole codex is divided into the writings of the old testament, which are consigned in the Hebrew idiom, and of the new testament, which are consigned in the Greek language. For investigating the sense of the writings of the O.T., knowledge of the Hebrew language is conducive; just as for the understanding of the N.T., skill in the Greek language is required. There are indeed various versions of the bible, yet the originals are necessary, (1) that anyone, especially a literate person, may be made more certain that the originals have it so, and not otherwise; (2) that concerning controversies that have arisen one may pronounce his opinion with a firm conscience, which will never happen unless the originals have been inspected; (3) because there will never be any version absolute in all its parts; (4) because for the solid explanation of dogmas it is necessary to know the phrases of the originals.

Proof b. Philosophy is a kind of culture of the mind, freeing it from innate rusticity, and preparing it for grasping more subtle things, and for vindicating true dogmas from the sophistries of adversaries. Philosophy provides distinguished utility for (1) exegetical theology. For some biblical sayings embrace mixed articles of faith, which become known not only from the light of supernatural revelation, but also to some extent from the light of reason, e.g., the mixed articles are concerning God considered absolutely, concerning the divine attributes, concerning creation and providence, concerning the parts of man, concerning the origin of the soul, concerning

voluntary and involuntary sin, etc. (\*) (2) Polemical theology. For the enemies of truth strive to destroy the highest articles of faith from the principles of reason, e.g., the mystery of the Trinity, of the incarnation, of justification by the merit of Christ, of the Holy Supper, etc. Which petty reasonings a theologian pre-cultivated in the philosophical disciplines discusses without much difficulty.

Let us be permitted to run through the philosophical disciplines briefly and strictly. Modal philosophy, or logic, shows the theologian the method of arguing, demonstrating, defining, dividing, and methodically proposing theological dogmas. Physics opens the book of nature, that from creatures we may acknowledge the creator, from the series of natural things, the governor. The same treats of not a few things concerning place, concerning the soul, concerning the human intellect, the knowledge of which is profitable for a theologian. Metaphysics teaches what is a principle, cause, effect, necessary, contingent, eternal, independent, infinite, exemplar, image, substance, person, accident; which technical terms are scattered through all the theological topics. Moral philosophy elucidates both the law of nature and the principles of moral actions, from which willful and involuntary sins are distinguished. It is also beneficial for the cultivator of theology to touch upon the mathematical sciences. Astronomy is useful for knowing the stars, of which the sacred codex makes mention; Chronology for computing times; Geography for observing the journeys of the patriarchs, Israelites, prophets, Christ, and the apostles. Knowledge of history commends itself by the fruits that redound from it to the theologian. For the old instrument is for the most part consigned in the manner of some historical writing. The new testament recounts the sayings and deeds of Christ and the apostles. To which if civil and ecclesiastical history be added, the

knowledge of the old and new testament will be more abundant.

### Question XXVIII. Is philosophy contrary to theology?

Philosophy is not contrary to or does not contradict revealed theology.

Proof. Philosophy is the science of truth. But just as true does not contradict true; so philosophical truth does not impugn theological truth.

You say I. Philosophy openly contradicts theology. For philosophy teaches that there are as many essences as there are persons, that from nothing nothing is made, that a virgin does not give birth. Theology teaches otherwise. Resp. I distinguish between a true and an apparent contradiction. The following enunciations are not truly contradictory: There are as many essences as there are finite persons, teaches philosophy; three infinite persons are in one essence, asserts theology. From nothing nothing is made, by the powers of nature; something is made from nothing, by the immense power of God. A virgin does not give birth according to the ordinary course of nature; the Virgin Mary gives birth on account of the supernatural and extraordinary ἐπιλευσιν (coming upon) of the Holy Spirit.

You say II. St. Paul warns in Col. II, 8; See to it that no one takes you captive through philosophy and empty deceit.

Resp. The apostle is not speaking of true philosophy, which is according to Christ; but of false philosophy, which is not according to Christ, and was sectarian, surviving Paul, and well-worn in the schools of the gentiles, which were frequented in Greece and Asia; such as was the Platonic, Aristotelian, Epicurean, Stoic, which the apostle calls vain and deceptive. And because the Jews, together with the pseudo-apostles, mixed the tenets of the Greek philosophers with their own traditions, St. Paul adds, according to the tradition of men, according to the elements of the world, which are the external

(\*) Those parts of doctrine indeed pertain not so much to exegetical theology as to dogmatic and moral. But especially pertinent to exegesis are the general and common rules and laws of interpretation, to be drawn from that part of philosophy which is called logic, such as are: The true meaning of the words ought to be perceived in accordance with the author's plan, or, as is commonly said, the scope; That which contains in itself some open contradiction cannot be true; In any saying all the surrounding circumstances are to be accurately weighed; The text is to be wisely and diligently compared with the entire context, as also with other places in which the same meaning is found; Predicates cannot but be of the same kind as their subjects; And there are many more of this kind.

ceremonies, Gal. IV, 3, 9. IACOB. MART. in De Constitutione Theologiae, p. m. 127, shows from the context that the apostle in that place censures the traditions and false opinions of the Pharisees, Essenes, and Sadducees concerning the law of God.

**Question XXIX. What is opposed to true theology?**

To true theology is opposed false theology, which is more rightly called mateology than theology. Such is the ethnic, Turkish, Jewish, Samaritan, heretical, schismatic, syncretistic, and skeptical mateology.

Ethnic mateology is a knowledge of God indeed drawn from the innate light of nature and the inspection of creatures, but due to the lack of the light of revelation, it is mixed with horrendous darkness and changed into fables, Rom. I, 25. It was threefold: the mythical of the poets, the civil of the priests, and the physical in the schools of the philosophers. This last is closer to our natural theology. Yet as it is found among the gentile philosophers, it is stained with grave errors. Turkish or Mohammedan mateology is a false doctrine of God and divine things, written by Mohammed, set forth in the Alcoran, and received by the Turks, who in a way acknowledge Christ, but blasphemously deprave his doctrine.

Note (1) the author of the Alcoran was Mohammed the Ishmaelite, who lived in the 7th century, whose assistants were Sergius the Arian, John the Nestorian, and a certain Jew. (2) Mohammed concedes in the Alcoran that the Messiah has come, was born of a virgin, that Christ was a holy man, and a great prophet. But he denies the deity of Christ, denies the mystery of the Trinity, says the Holy Spirit is a creature, and trifles that Christ is the soul of God. Furthermore, he urges circumcision, permits polygamy, and measures the felicity of eternal life by the pleasures of the flesh.

Jewish mateology is a false doctrine of God, which is chiefly contained in the Talmud, denies the advent of the Messiah, reproves the writings of the N.T., and with various fictions distorts the oracles of the O.T., especially those concerning the Holy Trinity wickedly corrupts what they say about the Trinity and the Messiah. A distinction must be made between the ancient theology of the Jews and that of today. The former was certainly divine; the latter is full of execrable blasphemies.

Samaritan mataology is an erroneous opinion, connecting the doctrine of the Jews with the infidelity of the ethnics. It gets its name from the gentiles brought to Samaria, who both worshiped their own gods and thought that worship should be rendered to the true God of Israel, mixing gentilism with the Jewish religion. 2 Kings XVII, 32, 33.

Heretical mataology is a doctrine about God, contaminated with errors that undermine the foundation of faith. Note (a): αἵρεσις (heresy) is derived from αἰρέω (I choose), and by force of the word, it is a certain choice that includes two acts: (1) an erroneous judgment of the intellect; for without the judgment of the intellect, there is no choice; (2) an act of the will, by which one thing is preferred to another. For in heresy, one opinion, but an erroneous one, is preferred to another, namely the true one. Heresy is therefore a voluntary error of the intellect, undermining a fundamental article of faith, asserted by one who professes to be a Christian. Note (b): Not every person who errs concerning the foundation of faith is called a heretic, but one who is contumacious and refuses to be converted. Note (c): One who has never been initiated into the sacred rites of the Christians, erring in the foundation of faith, is not called a heretic, but an infidel.

Schismatic mataology is a false doctrine about God and divine things, by which, although an article of faith is not overthrown, related questions of faith are nevertheless gravely offended against, and the unity of the church is disturbed. It is named from σχίζω (schizō), which means I split or I separate, and so schism by force of the word signifies a split or separation. The word schism is taken either in a general or a special sense. In the former sense, heresy can also be called a schism; in the latter sense, it is called an error concerning the faith, not against the faith. Note I. Separation is connected either with infirmity and ignorance, or with pride. The former makes an infirm brother, the latter properly a schismatic. II. Separation is made either from one or another person, or from the entire church. Paul and Barnabas separated themselves, Acts XV, 39, yet they were not schismatics. III. Separation is either just or unjust. Not the former, but the latter properly makes a schism. IV. Schism is considered either in respect to its youthful age, or in respect to its manly age, or in respect to its origin and progress. In the former way, it is

considered here; in the latter way, it degenerates into heresy.

Syncretistic mataology is an erroneous opinion, advocating a coalition of parties dissenting in the very doctrine of faith and morals, so that they may enter into a fraternal and ecclesiastical concord, notwithstanding their dissent. Syncretism descends from σύν (syn, "together") and κρητιζῶ (krētizō, "to behave like a Cretan"). PLUTARCH, in his work "On Brotherly Love," says: "The Cretans, agitated by frequent seditions and civil wars, upon the arrival of external enemies, entered into peace and alliance." ERASMUS, in "Chiliades Adagiorum," I, century I, p. 27, says: "Syncretism was said by a Cretan proverb, whenever it happened that those who just now seemed to be the bitterest enemies were suddenly brought back into the greatest concord, which is wont to happen frequently, especially if some evil has befallen both parties in common." But such syncretism is wrongly introduced into the church. For the peace and concord of the Cretans was feigned, by which quarrels were not removed, but deferred; nor did it proceed from true charity, but only from fear of a common enemy and danger. But that which is not sincere, proceeding from a pure and unfeigned love, and which does not cut off or remove errors that overthrow the foundation of faith, but rather nourishes and retains them, does not deserve the name of ecclesiastical concord.

Skeptical mataology is that of the neutral or libertine, who establish or define nothing certain in matters of faith, but either suspend their judgment, or embrace now this, now that, as occasion or necessity brings. The Arminians incline to skepticism, who prefer to withhold judgment concerning the chief dogmas of faith, rather than to define anything with certainty.

#### Question XXX. In what way do theology and faith agree and differ?

*Cognate theology and faith.* They agree (a) because both theology and faith are God-given or divinely bestowed. See above p. 11. (b) Both are drawn from the revealed word

of God, and on the same they immovably rest. (c) Both comprise the knowledge and assent of the intellect. (d) Both look to eternal salvation as the ultimate end of man.

They differ thus: (a) theology is a practical habit of the intellect; faith, if you consider trust, also resides in the will. (\*) (b) Theology is the entire practical habit, including faith as a partial object, and even as an intermediate end. (c) From faith a man is denominated faithful, from theology a theologian. The number of the faithful, however, is far greater than that of theologians.

To know the true agreement of theology and faith, *proof a.* Theology is wisdom coming from above, James III, 15, descending from the Father of lights. James 1, 17. Faith likewise is from God, of whom it is called a gift. Eph. II, 8. Therefore, both agree in respect to their author.

*Proof b.* The sacred letters make a man wise, or a theologian. 2 Tim. III, 15. The same were written that we might believe. John XX, 31. Therefore, theology and faith flow from one principle of knowing.

The first degree of Faith. *Proof c.* Theology is defined by the knowledge of the truth. Titus I, 1. In like manner, it is the knowledge of salvation. Luke I, 77. Therefore, the seat of both is the intellect.

*Proof d.* That eternal salvation is the ultimate end no more of theology than of faith, Paul teaches when he writes to Timothy, the bishop of Ephesus, in his 2nd Epistle, c. III, 15: "Because from infancy you have known the sacred letters, which are able to make you wise for salvation, through the faith which is in Christ Jesus." Heavenly wisdom, i.e., theology, and faith in Christ look to one end.

To observe the distinction between faith and theology, *proof a.* Theology is the wisdom of God in a mystery, I Cor. II, 7. But faith, in respect to its final degree, is substance or trust. Hebr. XI, 1. The latter is in the will, wisdom in the intellect.

*Proof b.* Theology is concerned with God and divine things, of which class faith is one; Which, taken together, if we look at the subject of the theological operation, is the

(\*) Nor indeed can there be any practical habit, insofar as it is practical, which does not by its own force and efficacy excite in the will movements suitable to the sufficiently known truth. And that a firm confidence of the soul, joined with a true and certain cognition of divine things, is required for a theologian worthy of his name in every respect, the blessed Author himself has professed above, Question 19.

intermediate end of theology. Therefore, just as the including whole and the included part, the habit and its end differ, so do theology and faith differ.

Proof c. A greater light of cognition is required for theology than for faith. For faith, a simple and plain cognition of celestial truth suffices; but theology defends the truth when attacked, and settles controversies drawn from the canonical scripture.

**Question XXXI.** Is it the duty of every student of theology to make himself acquainted with theological controversies?

The study of theological controversies is most necessary for students aspiring to the higher offices of the church (a). It is fitting that those to be appointed to lower duties acquire some knowledge of controversies for themselves (b).

Proof a. It befits a bishop "to confute those who contradict," Titus 1, 9. But he who is ignorant of theological controversies will stand poorly.

Proof b. It is incumbent upon every minister of the church to exhort the auditors entrusted to his skill to beware of false prophets. Matthew VII, 15. For which reason it is necessary that he know their false doctrine; but he knows it from theological

controversies. Moreover, even in the most contemptible places, the occasion often arises that one must enter into a dispute either with some sectarian or with an auditor seduced by others. There the minister of the church will prostitute himself and his religion, who has not touched theological controversies even with a light arm.

Obs. I. The end of theological controversies is indeed to be wished for, but in this militant church it is not to be expected. "For there must be heresies among you" (Christians), "that those who are approved may be made manifest among you," says St. Paul, I Cor. XI, 19. The apostle speaks not of a fatal, absolute, and consequent necessity, but of a hypothetical and consequential necessity, assuming, of course, the cunning of the devil, and the infirmity of men, their ignorance of spiritual things, perversity, inconstancy, pride, and proneness to novelties. These causes of heresies will exist in the church until the consummation of this universe. Wherefore it is the duty of theologians, with the Holy Spirit as their guide, to arm themselves for the wars of the Lord.

Obs. II. Useless, thorny controversies, and those arising from the dominion of depraved affections, are unworthy of theological inquiry or laborious discussion.

## SUSPIRIUM

**D**ou, **GOD THE FATHER**, creator of things and source of all good, you, **GOD THE SON**, sun of grace and justice, you, **HOLY SPIRIT**, sanctifier of faithful souls, I humbly venerate and implore, that you may flood our infirm minds with the light of celestial grace, dispel the darkness of errors, hold forth a torch for us to investigate and find the truth in spiritual matters, so that our theology, as far as is possible in this weakness, may be conformed to the exemplar of your wisdom, supported by the most powerful protection of the sacred letters, a light of faith, a guide of life to heaven, a teacher of true piety, an expeller of vices!

CHAPTER II.  
PRESENTING  
PROLEGOMENON II.  
ON  
THE GENERAL OBJECT OF THEOLOGY,  
THINGS TO BE BELIEVED AND THINGS TO BE DONE,  
COMPREHENDED UNDER THE NAME OF  
**THE CHRISTIAN RELIGION.**

Question I. What is the Christian religion?



THE CHRISTIAN RELIGION is the way of worshiping God, with true faith in Christ, and sincere charity toward God, oneself, and one's neighbor, so that the sinner, torn away from God, being reconciled and reunited with God, may be renewed and eternally saved.

Question II. From where is the word "religio" derived?

Some wish the word religion (*religio*) to be named from *religando* (binding back) (a), others from *relegendo* (reading over again) (b).

Proof a. LACTANTIUS in book IV of his *Divine Institutes*, c. 28, says: "By this bond of piety we are constrained, bound back (*religati*) to God." From which religion itself received its name. And ISIDORE in his *Origins*, book VIII, c. 11, says: "It is called religion because through it we bind back (*religamus*) our souls to the one God for divine worship by the bond of service." You say: From "*religando*" descends "*religatio*," not "*religio*," just as from "*obligando*" is derived "*obligatio*." Response: In the opinion of BECHMANN in "*De Originibus Linguae Latinae*," p. 609, for the ancients, "*ligere*, *ligui*, *litum*" was the same as "*ligare*" today; from which obsolete word comes "*licitor*."

Proof b. CICERO in book II of "*On the Nature of the Gods*": "Those who diligently

reconsidered and, as it were, reread (*relegerent*) all things that pertain to the worship of God, are called religious (*religiosi*) from rereading (*relegendo*); just as the choosing (*eligentes*) are from choosing (*eligo*), and the intelligent (*intelligentes*) from understanding (*intelligendo*)." For in all these words there is the same force of reading (*legendi*) as in religious (*religioso*). AUGUSTINE adds his white pebble, as they say, to CICERO in book X of "*The City of God*," c. 4: "He himself is the fount of our beatitude, he himself is the end of all appetite. Choosing him, or rather rereading him (for we had lost him by neglecting him); therefore rereading him, from which religion is said to be named, we tend toward him with love." According to the former derivation, religion is an obligation to the true worship of God, or a reason obliging man to his debt and duty. See D. SCHERZER'S "*Breviarium Theologicum*," p. 7. According to the latter etymology, religion is the diligent treatment of those things that pertain to the worship of God. The former derivation pleases most theologians.

Question III. How is religion designated in Greek?

To the Greeks, religion is called θρησκεία (*thrēskeia*), εὐσεβεία (*eusebeia*), λατρεία (*latreia*).

Proof. James 1:27. "Θρησκεία καθαρὰ καὶ ἀμίαντος" (*Religion pure and undefiled*) before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unspotted from the world. The name θρησκεία (*thrēskeia*), as Plutarch,



Suidas, and others observe, originated from the Thracians, since Orpheus taught the Thracians the rites and ceremonies by which he deemed God should be worshiped. Paul calls religion εὐσεβειαν (eusebeian), I Tim. IV, 8. "ἡ εὐσεβεία πρὸς πάντα ὠφέλιμος ἐστὶν" (Piety [religion] is profitable for all things). To which passage Chrysostom notes, "εὐσεβείαν εἶναι πίστιν καθαρὰν καὶ βίον ὀρθόν" (eusebeia is pure faith and an upright life), homily XII on this passage, fol. 1581. It is named by the same apostle "λογικὴ λατρεία" (logikē latreia). The Vulgate version rendered it in Latin as "rationale obsequium" (rational service), LUCAS OSIANDER as "rationalem cultum" (rational worship), SEBASTIAN SCHMID as "cultum secundum verbum" (worship according to the word). Let us listen to D. CALOVIUS commenting on this passage, fol. 203: "Some prefer it to be called λογικὴν (logikēn), with the Syriac interpreter, from τῷ λόγῳ Θεοῦ (tō logō Theou), the word of God, because λατρεία (latreia), if it is to please God, must be instituted not according to the guidance and norm of our reason, but according to the precept and form of the word of God, as in 1 Peter II, 2, according to them, λογικὸν γάλα (logikon gala) is the verbal milk. Which they observe against the Socinians, inasmuch as they from this word constitute human reason as the rule of divine worship and religion. But because it alludes to the levitical sacrifices, it is better to say the host is a λογικὴν λατρείαν (logikēn latreian) with respect to the matter, because it is made not through the offering of cattle, but of our bodies, than with respect to the principle, whether efficient or directing."

**Question IV. In how many ways is the word "religion" taken?**

*Distinction of religion.* Religion improperly denotes a false (a), properly a true

way of worshiping God; which today we call Christian, because by true faith in Christ we are reunited with God (b).

**Proof a.** Paul, Col. II, 18, calls the worship of angels "θρησκείαν τῶν ἀγγέλων" (thrēskeian tōn angelōn, "worship of angels"). But the apostle disapproves of the religious worship of angels.

**Proof b.** The Christian religion is taken either μερικῶς (merikōs), partially, or ὁλικῶς (holikōs), totally. Taken partially, it designates primarily the immediate worship of God according to the first table of the law, Deut. VI, 13, and secondarily the mediate worship of God, by which offices of charity are rendered to the neighbor. James 1, 27. Taken totally and adequately, it embraces both faith in Christ and charity toward God, oneself, and the neighbor.

**Question V. Which is the true religion?**

*Description of the true religion.* The true religion is that which is conformed to the divine word (a). It is the most ancient, approved also by the fathers of the Old Testament (b), it illustrates the glory of God (c), it rightly teaches faith in Jesus the author of salvation (d), it diligently inculcates holiness of life (e), it tranquilizes the conscience (f), it procures a good death (g).

**Proof a.** The word of God is truth. John XVII, 17. That religion which corresponds to celestial truth is true.

**Proof b.** By whichever religion the fathers of the Old Testament were saved, by the same we too are saved, because there is one Lord, one faith, Eph. IV, 5. "Through the grace of Jesus Christ we believe we are saved, in the same manner as they," namely, the fathers, Acts XV, 11. (\*)

(\*) I fear, indeed, that a firm proof cannot be made from that saying. Clear arguments teach us that this word, "they", is better referred to the disciples than to the fathers; 1) The scope of the oration; for there was absolutely no doubt about the salvation of the Fathers, but the whole controversy then being debated was about the difference between the Jews and the profane nations in the age of the New Testament to be renewed, whether the way of obtaining salvation was different, or one and the same, v. 1, 7, 9. 2) The coherence of the discourse, and the force of the argumentation. If this were the sentence: We Jews trust that we will attain beatitude in the same way as our ancestors; Therefore do not impose upon the foreign disciples, now added to Christ, that yoke which our Fathers were almost unequal to sustaining! What, I ask, is the connection? But in this manner: The grace of Jesus Christ today is the one and common way for all, by which one goes to salvation; We therefore, born indeed of Jewish parents, are content with that one way, and so freed from that hard burden, we aspire to salvation; Therefore much less should so heavy a yoke, with which

Proof c. 1 Cor. X, 31. "Do all things to the glory of God." The glory of God is the ultimate goal which true religion regards.

Proof d. That faith in Christ is the soul of religion is clear partly from the fact that eternal salvation is found in Christ alone: "For there is no salvation in any other; nor is there any other name under heaven given among men, by which we must be saved," Acts IV, 12; partly from the fact that faith, receiving Christ with his benefits, is, on our part, the only means of salvation; since he

who believes in Christ does not perish, but has eternal life. John III, 17.

Proof e. Titus II, 11. "The grace of God that brings salvation has appeared to all men, teaching (παιδεύουσα) us, that we should deny ungodliness and worldly lusts, and live soberly, justly, and godly in this present age." The scope of divine teaching (τῆς παιδείας), and of the Christian religion flowing from it, is to instill in sinners to be saved that holiness of life, without which no one will see the Lord, Hebr. XII, 14.

they were never burdened, be imposed on others, as if necessary for salvation. Thus at last both the opposition and the argumentation are valid. cf. conclusion v. 17 & 19. But in the conclusion there should be neither more nor less, nor anything other, than what was in the premises and the proof. 3) Consideration of the words. "Grace" (Χάρις) in the scripture of the New Covenant denotes the antitypical grace, which is distinguished from the ritual and typical law, see John I, 17. And it is very significantly called the "grace of Jesus Christ" (χάρις Ἰησοῦ Χριστοῦ). Through Christ, and his merits, and no other way, access to salvation has always been open, in the Old as well as in the New Covenant. But through Jesus Christ we today obtain salvation, since this principal truth is proper to the New Covenant, which distinguishes Christian doctrine from Jewish; that Jesus of Nazareth, and no other, is the Christ; in which manner these very words of his must also be understood, John XVI, 24. 4) The thing itself speaks. For the Jewish fathers were not permitted to become partakers of salvation unless they sanctifiedly observed the sacred ceremonies, insofar as they were shadows and images, designating the Christ to come. But the decree in that council of the Apostles was entirely aimed at making it plain that that typical worship had now ceased, and that what had been its first part, circumcision, was now completely abrogated. I say no more.

But although this statement may not seem to pertain to confirming the thesis, the thesis itself is certainly most true, and of the greatest moment, and is to be constantly defended against the SOGINIANS. For there are other proving statements, among which one stands out above all, that of Hebrews IX, 26: "Otherwise Christ would have had to suffer often since the foundation of the world." The nerve of the proof will be this: The suffering of evils and the merits of Christ, the God-man (θεανθρώπου) (Hebr. I & II, 14), have infinite force and efficacy: Therefore, in respect to their virtue and power they are always present, always valid: Therefore, once performed, they are held as if always performed. But they pertain to the entire university of men; from that time when sinful men existed: Therefore, they are valid no less before than after they were performed: Therefore, it was not necessary for Christ to suffer often from the beginning of the world: But this would have been necessary, unless the future suffering of evils, on account of its infinite force, had been esteemed as if always present. Therefore, it could not happen that any mortal, who ever lived before Christ was born and suffered, could attain salvation otherwise than through his ransom (λύτρον) and merits: Therefore, in the O.T. the way to salvation was the same as it is today in the N.T., the same necessity on both sides of a saving trust, placed in Christ alone. These things are also clear, Acts XIII, 38, 39. Rom. IV, 6, 23, 24. 2 Cor. IV, 13. This truth, confirmed by the sayings of Sacred Scripture, also rests on certain principles, of which the chief are: 1) the common nature of all men, and the corruption of nature; 2) the common damnation of all; 3) therefore, the necessary and common reconciliation and conjunction with God for all, if any recovery of lost salvation is to be hoped for, from whom all have equally fallen away; 4) the necessary vicarious obedience of a certain Sponsor and Reconciler, whose pledge, fulfilled in all its numbers and parts, would pertain equally to all. Since 5) he is not, nor can be, other than the one God-man (θεάνθρωπον) (Rom. VIII, 3); it follows that to no one could access to salvation ever have been open in the O.T. any more than in the N.T., except through that one God-man. For where the reason is equal, there the consequence also cannot but be equal. See Rom. III, 23, 24. V, 18, 19. 1 Tim. II, 4, 5, 6.

Proof f. Rom. XV, 4. "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope." As the written word of God, so religion, drawn from it, floods the conscience with living consolation, so that the religious man is not at all broken by adverse things, but is lifted up by the hope of celestial goods.

Proof g. John VIII, 51. "If anyone keeps my word, he shall never taste death." True religion teaches that Christians, keeping the word of God, will not taste the bitterness of death, but will exchange a temporal life full of misery for eternal rest, joy, and glory.

**Question VI. Is the evangelical religion, which received its name from the ministry of Luther, true?**

*The truth of the Evangelical Lutheran religion.* The evangelical religion, purified by the ministry of Luther, is in every way consonant with the divine word, approved by the patriarchs, prophets, and apostles, universally aiming to illustrate the glory of God, to instill true faith in Christ and holiness of life, to tranquilize the conscience, and to procure a good death; therefore it is true. The antecedent will be most clearly proved through all and singular the heads of theology. The antithesis is that of all who dissent from the Lutheran religion, whose arguments are:

I. The Lutheran religion is new. Therefore, it is not true. R. The Lutheran religion is indeed renewed, but not new; since it is the same religion that was of the prophets and apostles.

II. The Lutheran religion is discordant. Therefore, it is not true. R. The Lutheran religion is concordant in the fundamental articles of faith, although certain doctors may disagree in questions that have arisen alongside the faith, or in certain circumstances.

III. Lutherans are schismatics, because they impose on themselves a distinctive name from D. Luther, just as the Corinthians did in 1 Cor. III, 4. R. The Lutheran religion is named after Luther as minister and organ of God, not as master and principal cause. The example of the Corinthians, however, is brought in impertinently, because the Corinthians agreed on the foundation of faith, and only led by love for their church doctors, they distinguished themselves by distinctive names. Lutherans suffer themselves to be called by a distinctive

name, derived from the ministry of Luther, by the Pontificians and others who dissent on the foundation of faith.

**Question VII. Can a man be saved in any religion?**

Since there is one foundation of the Christian religion (a), one gospel (b), one faith (c), the mother of charity toward God and neighbor (d), it is validly concluded that there is only one Christian religion, in which eternal salvation is sought and found. But it is so far from being the case that a false religion is salutary to a man on his journey, that it is rather pestiferous to him (e).

Proof a. 1 Cor. III, 11. "For no one can lay any other foundation than that which is laid, which is Jesus Christ." The foundation of the whole Christian religion is Jesus Christ; whichever religion is rightly built upon this one foundation, that one is true and salutary. Several religions, and those contradictorily opposed to each other, cannot be built upon this one basis of piety. For if they agree on the foundation, they are not several, but one religion.

Proof b. The principle from which genuine religion is drawn, if you look to faith in Christ, is the word of the gospel, which is one. For St. Paul says expressly in Gal. 1, 8: "But though we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed." There is no gospel other than that which was announced by Paul and his brethren, the other apostles, from the hearing of which is faith, Rom. X, 17. The divine law, the norm of charity toward God and neighbor, is also one and immutable, since it is a certain expression of the invariable divine justice. Therefore, if religion is drawn from one true principle, it must certainly be one true religion.

Proof c. Eph. IV, 5. "One Lord, one faith." Just as there is one Lord redeemer of his human race and head of the church, namely Jesus Christ, who is the only way to heaven, John XIV, 6; so there is one faith, which like a spiritual bond unites the mystical members with the head Christ. It is therefore called one faith, not by reason of the subjects, or believing men, but by reason of the object apprehended, since the faith of all men to be saved is directed to one author of salvation. Paul says gravely in Gal. III, 26, 27: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither slave nor free;

there is neither male nor female; for you are all one in Christ." Whoever are united in Christ through faith, their religion is one, of which faith is the chief part.

Proof d. Gal. V, 6. "Faith works through charity." Faith precedes, charity follows. Faith works through charity, as the soul through its faculties. Whoever therefore are united in faith, they love one God in Christ. Indeed, their heart is one, and their soul is one through reciprocal love. Acts IV, 32.

Proof e. Unless a religion were pestiferous, erroneous, and heretical, our savior would not have ordered us to avoid false prophets. Matth. VII, 15. Paul would not have warned that we should watch out for those who cause divisions and offenses contrary to the doctrine which we teach, and avoid them. Rom. XVI, 17. John would not have called us away from their company with such singular zeal, saying: "If anyone comes to you and does not bring this doctrine, do not receive him into your house, nor greet him," 2 John V, 10. The apostle depicts a fundamental error in faith as a noxious gangrene. 1 Tim. II, 17. "Their word will eat as doth a canker." As a gangrene gradually spreads wider, until it consumes the natural heat; so error in faith gradually gains strength, and is propagated, until it extinguishes the spiritual life, by which we live in the faith of Christ, Gal. II, 20. What then? error undermines salvific faith itself. From which it happens that heretics depart from the faith, 1 Tim. IV, 1, and make a shipwreck of it, 1 Tim. I, 19.

The antithesis is that of the Indifferentists, Libertines, Puccius, Weigel, Arminius, and others, by whose judgment a man can be saved in any religion, provided he strives for holiness of life, with the limitation added, however, that a sinner can ordinarily be saved in the Christian religion, extraordinarily in the Jewish, Mohammedan, and ethnic religion. Who rely on the following arguments.

I. Just as there is one catholic Christian church, so there is one Christian, catholic, and principal religion; of which the particular sects are the Pontifical, Lutheran, Reformed, Socinian, etc. which, although they participate in the catholic church, are nevertheless contaminated with particular blemishes, and are not in every respect pure.

Resp. 1. The catholic Christian church is that which is built upon the foundation of the apostles and prophets, of which Jesus Christ is the cornerstone, through whom the

whole building, being fitly framed together, grows into a holy temple in the Lord, Eph. II, 20. In whatever religion those dogmas of faith and precepts of morals are handed down and inculcated, which the prophets once handed down in the O.T., that religion is Christian, catholic, and without doubt true, which is not to be conceived in a universal idea existing nowhere outside the intellect, but is to be considered as it flourishes in a certain assembly of men embracing the true religion, which assembly of believers we call the church. (2) That the Lutheran religion is impure must be clearly demonstrated.

Instance I. It is not necessary that one should join the visible church; it is sufficient that one be a Christian and a member of the invisible church. Resp. The true church, by a different mode of consideration, is called visible and invisible. It is called visible when considered materially and subjectively as the assembly of men, which meets the eyes; it is called invisible, when viewed both formally, by reason of its internal form, or the mystical union with the head Christ, which spiritual union is effected through faith, Eph. III, 17, and comparatively, in so far as its splendor is obscured by persecutions or heresies that have arisen; just as the Israelite church was obscured in the times of Elijah, so that this most sharp-sighted prophet could scarcely see its face, 1 Kings XIX, 18. But it is not absolutely and simply invisible, as WEIGELIUS states, P. III. postill. fol. 92. But where there is the pure preaching of the word and the legitimate administration of the sacraments, there is the true visible church, and in this church the invisible, i.e., the small flock of true believers and the elect, to whom it has pleased the heavenly Father to give the kingdom, Luke XII, 32. Outside that true visible church of Christ, rashly neglected, there is no salvation. For to it have been entrusted "the oracles of God," Rom. III, 2. The Word and Sacraments are efficacious means of grace and salvation, John III, 5; 1 John V, 8.

Instance II. If a true Christian were held captive in Turkey, he would be saved, although he did not live in a pure church. Therefore, being led to or having access to the church is not necessary for salvation. R. A true Christian captured by the Turks is not in the true church in body, but he is in spirit, because he embraces with a sincere mind the celestial truth which the true church of Christ guards and propagates.

II. If in the pontifical religion there are true means of salvation, eternal salvation is not sought and found in the one religion of the Lutherans. But the former is true, as LUTHER concedes in tom. IV & VI. Altenburg. Therefore, the latter as well. R. No religion is so corrupt that some true dogmas, good and salutary in themselves, are not taught in it. On the other hand, in a false religion many erroneous, noxious, spurious, and foreign things are contained, for example, in the pontifical religion are taught human traditions, not conformed to the divine word, the infallible authority of the Roman pontiff, the merits of the saints, and their religious worship, trust in one's own works, the sacrifice of the mass, the sacrament of the supper under one kind, by which false dogmas true faith in Christ is neither generated nor nourished, but extinguished. That a pontifical is saved, his salvation must be credited not to the pontifical religion, as such, but to the truth remaining in the papacy. For it can happen that a seduced pontifical, having cast aside trust in his own merits, flees solely to the merit of Christ, and rests in the same; this one is saved, not as a pontifical, but as a faithful Christian.

Instance III. But that pontifical does not enter the church of the Lutherans. R. He does not enter in body, indeed, but in spirit he embraces those salutary dogmas which are held in the religion of the Lutherans. He does not join their external society, but he acts with them, if you look to the internal consent of the soul.

III. The foundation of the Christian religion is repentance and faith in Christ, which is taught in every religion of those men who profess to be Christians. Therefore, in every religion of those who are distinguished by the name of Christians, there is salvation. The antecedent is proved, because the savior himself at the beginning of the N.T. proposed this fundamental dogma to men to be saved and seriously urged it: "Repent; for the kingdom of heaven is at hand." Matth. IV, 17. "Repent, and believe the gospel." R. We readily grant that at the beginning of the N.T. men were warned to repent, to believe the gospel. But indeed, many things are pardoned for beginners, which are required of the proficient. For beginners, a summary or brief epitome of Christian doctrine is sufficient; for the proficient, a distinct knowledge of the fundamental articles of faith must be

instilled. Those whom Christ prevented with his grace, he prepared, informed, and illuminated more and more. This can be gathered from many of Christ's and the apostles' sermons, and especially from the lengthy sermon on the mount delivered to the people. Matth. V, VI, VII chapters.

IV. The Apostle Peter seems to favor indifferentism, saying in Acts X, 34: "In truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." R. The apostle does not say: in every religion, but in every nation, he who fears him and works righteousness is accepted by him. By which words he implies that no nation under heaven is absolutely excluded from converting and regenerating grace, since he ingenuously confesses that God has given repentance to the gentiles. Acts X, 28. Peter is therefore not speaking of the gentiles as such, or laboring under ethnic blindness, but of the gentiles admitting the means of grace and conceiving faith in Christ, which they testify and declare by fear toward God and by works of justice.

V. Not a few have been converted without the revealed word of God, which is clear from the example of the centurion Cornelius, Acts X, 2, who although he was a gentile, was nevertheless religious, fearing God with his whole house, beneficent toward the needy, assiduous in prayers. The same is clear from the example of the magi from the east, Matth. II, 1, who were led to Christ without the preached word. Resp. (1) To the example of Cornelius. This man was religious not by reason of his gentile origin, but by reason of his state, regenerated from the seed of the word, from which he had a general knowledge of the Messiah as the redeemer of the world, see Acts X, 36. He lacked the special application to a certain individual, namely to Jesus of Nazareth, so that he might know him salutarily, for which he was to be more fully informed by St. Peter. Resp. (2) To the example of the Persian magi. These knew the Messiah from the writings of Daniel, to seek whom they were excited by a new star of unusual magnitude and brightness. It is established that Daniel was educated in the school of the magi from Dan. 1, 6. On the occasion of this familiarity, he undoubtedly instilled the very doctrine of the Messiah in some. The same, in c. II, 44, explained some things to the Babylonian king about the future kingdom of heaven without end. To this is added that not all the Jews migrated

back to Jerusalem from Babylonia, but many remained in those places, who had celebrated schools there. Confer Acts II, 9. We add that the sacred letters were translated into Greek not without the provident care of the eternal Deity, and so were communicated with the gentiles in a familiar language. Here there were many good men, whom scripture calls "devout" (ἐυλαβεῖς), who although they were not circumcised, nevertheless studied the prophetic books and venerated the God of Israel, as is read of the Ethiopian eunuch. Acts VIII, 28.

**Question VIII. Is the truth of the Christian religion to be judged by the external sanctity of the men devoted to the religion?**

The unfeigned sanctity of men devoted to the Christian religion is a very strong testimony to the truth and efficacy of the Christian religion (a). But since hypocrisy not rarely puts on the appearance of external sanctity, external sanctity is not the principal, perpetual, and infallible mark of the true religion (b). But the truth of religion is to be estimated principally and infallibly from its conformity with the revealed word of God (c).

Proof a. We have shown above in proof e. to q. V. that the scope of the "teaching" (τῆς παιδείας) of Christian doctrine and religion is to inculcate in us a way of living soberly, piously, and justly, from Paul's epistle to Titus II, 11, 12. And what the same apostle had taught there, v. 10, in particular, that it is the duty of servants to adorn the doctrine of God our savior in all things; this can be said generally of all Christians, that it is their duty to adorn the doctrine of Jesus with sanctity of life, so that the Christian religion may consist not so much in words as in deeds. For what religion exists in the whole world that renders men truly pious, abstracts them from vices, teaches them to tread on earthly things, commands and engenders virtues, except the Christian? Whence, as D. JOHANN ADAM OSIANDER testifies in his "Theologia Positiva," p. 76, Julian the apostate ordered the priests of idols to take care that the pagans should study virtue; for thus their worship would make progress, just as the Christian religion had made such great progress for that reason. The same most celebrated theologian adduces Justin Martyr speaking thus in his second apology: "We who once delighted in debauchery, now love only chastity; we who used magical arts, now

consecrate ourselves to the good and eternal God; we who loved the fruits and revenues of money and possessions above all things, now even bring what we have into a common stock, and share with all who are in need; we who raged against each other with mutual hatred and slaughter, and by received custom did not have a common hearth with those who were of our tribe, now after the appearance of Christ live together familiarly, and pray for our enemies."

Proof b. If a life extrinsically good were an infallible sign of the true religion, all hypocrites would have the true religion; because they strive exceedingly that their external sanctity may strike the eyes and ears of men. The Pharisees boasted of singular sanctity, as Christ testifies, Matth. VI, 2 sq. Luke XVIII, 11. Indeed, even while Paul was alive, the false teachers, who crept into houses and captivated silly women laden with sins, had a form of godliness. 2 Tim. III, 5. And the angel-worshippers walked "in humility" (ἐν ταπεινοφροσύνῃ), Col. II, 18. And the garments of the pseudo-prophets are, as it were, sewn together from continence, chastity, and fasting, according to the exposition of Jerome. See CALOVIUS' "Biblia Illustrata" on this passage. Today, monks and anabaptists display an appearance of external sanctity, whose religion is false.

Proof c. The truth of the Christian religion is to be estimated principally and infallibly from its conformity with the divine revelation. But divine revelation today is had in the writings of the prophets and apostles. Therefore, whatever religion acknowledges, observes, and perpetually follows the sacred scripture as an infallible principle, it submits itself to supernatural revelation, and agrees with the mind of Jehovah, and is therefore true and divine, reflecting the nature of its principle.

**Question IX. Is the religion of the Israelites in the old, and of the Christians in the new testament one?**

The unity of religion in the O. and N.T. The religion of the Israelites in the old, and of the Christians in the new testament, is one, as to its substance.

Proof (1) Generally, because the Israelites in the O.T. were justified and saved by faith in Christ no less than Christians in the N.T. St. Peter speaks with great emphasis about the justification of the Israelites by faith in Christ, Acts X, 43: "To him (Jesus) all the

prophets bear witness, that through his name whoever believes in him shall receive remission of sins." You say: The prophets speak of the future, not of their own time; of the state of the new testament, but not of the old. Resp. Peter's words are unlimited and general. He implies that the Prophets, in the times in which they lived, did not prophesy, but bore witness to Jesus, that everyone who believes in him receives remission of sins. Therefore he is not speaking of a prophecy of future times, but of a present testimony borne to Jesus, who was present morally, if you consider the divine promises, which presented the coming Jesus with all his benefits and placed the efficacy of his merit before their eyes. Peter also discusses admirably the eternal salvation of the Israelites to be obtained through Christ, Acts XV, 10, 11: "Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of our Lord Jesus Christ we (we) shall be saved in the same manner as they also." Obs. 1. By the "unbearable" (ἀβάστακτον) yoke, impossible to carry, is understood not only the ceremonial law, but also the moral, as being the "weightier" (βαρύτερα), Matth. XXIII, 23. It deals with circumcision indeed, but as obligating to universal obedience, Gal. V, 8. Obs. 2. When the apostle says: "in the same manner as they" (καθ' ὃν τρόπον κακεῖνοι), with these same words he refers to the fathers, whom he had mentioned in this verse, not to the disciples, about whom he was speaking in v. 10. This is validly gathered from the natural placement of the words, which being preserved, the relative word looks to the nearest subject, not the remote one. (\*)

Proof (2) Specifically by the example of Abraham, whom Romans IV, 1 seqq. teaches was justified by faith. From which I argue: Abraham, the Father of all believers, both of the uncircumcised and of the circumcised, no less of those who lived under the old covenant than of those who live under the new, was justified and saved by faith in Christ. Therefore, all believers of all times are justified and saved by faith in Christ. You say: it is not licit to conclude from one

example to all men. Resp. The example concludes by force of parity or agreement with the rest. Therefore, from a singular proposition a universal one is validly inferred, because of the equally necessary connection everywhere. Now indeed all believers with Abraham have obtained an "equally precious" (ἰσότημον), i.e., equally precious faith, 2 Peter I, 1. From which he is named the Father of all believers, of the uncircumcised and of the circumcised, Rom. IV, 11, 12. These things being thus established, we form a perfect syllogism. By which faith Abraham, the father of all believers, both of the uncircumcised and of the circumcised, was justified and saved, by the same faith all believers of the old and new testament are justified and saved. But Abraham was saved by faith in Christ. Therefore, etc.

The antithesis is that of certain Pontificians, Socinians, Anabaptists, Schwenckfeldians, and Weigelians, who assert that in the old testament faith in Christ was not necessary for a sinner to be saved, nor was the doctrine of the mystery of the Most Holy Trinity necessary for him to believe; whose arguments we shall weigh.

I. Christ the mediator did not exist in the times of the O.T., nor was his satisfaction then performed. Therefore, the Israelites in the O.T. could not believe in Christ the mediator. Resp. (1) Christ, as God, is eternal; for he is the father of eternity, Isa. IX, 5. (2) The Israelites in the times of the O.T. believed in the Messiah to be incarnated and to be sacrificed for the sins of the world. Who, although he was not present in the O.T. with respect to his human nature physically, was nevertheless present morally. For this reason he is called the lamb slain from the foundation of the world, Rev. XIII, 8. Namely (1) by reason of the decree, (2) by reason of the promise, (3) by reason of the typical representation in the sacrifices of the O.T., (4) by reason of the efficacy and fruit of his merit, which is valid forwards and backwards.

II. Paul seems to indicate that the Israelites in the O.T. did not believe in Christ, Gal. III, 23: "Before faith came, we were kept under the law, shut up for the faith which

(\*) But see the notes to question V. But that the relative pronoun, as it is said, is not always referred to the nearer, but sometimes to the more remote, is not unusual in the sacred letters. The blessed GLASSIUS has collected more examples in *Philologia Sacra*, L. III, tr. II, can. 10.

was to be revealed." Resp. There are those who understand in this passage the faith which is believed, or the doctrine of faith concerning Christ, which was revealed more clearly and more fully, and was more widely propagated in the new than in the old testament. But the blessed LUTHER in his last commentary on Galatians, fol. 91, and with him D. CALOV. in his "Biblia Illustrata" on this passage, understand Paul's words to be about the opposing state of any man under the law and under grace, in this sense: Before a man believes, the law must be imposed on him, so that under it as under a prison he may be confined, coerced, and contrite; but to the contrite man the evangelical doctrine must be inculcated, so that, lifted up by the promise of gratuitous mercy, he may flee to Christ, who is the end of the law for righteousness to everyone who believes. Rom. X, 4.

III. The apostle seems to imply that the righteousness of faith, fixed in the merit of Christ, was unknown to the Israelites in the O.T., Rom. III, 21: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God through faith in Jesus Christ to all and upon all who believe." Resp. If the apostle had written: Now for the first time the righteousness of God without the law is manifested, there would be some nerve in the argument; but, that word being omitted, it is so nerveless that it can be inverted: That righteousness of God which is now manifested without the law of God, but was witnessed by the law and the prophets, was not unknown to the Israelites. For now indeed it is manifested more clearly and more fully, but it was witnessed long ago in the Pentateuch of Moses and the prophetic writings, although with a lesser degree of clarity.

#### Question X. Are men to be compelled to embrace religion?

To embrace religion, the human intellect can be logically and internally compelled by the force of the divine word and by stringent arguments derived from it (a), but it neither can nor should be compelled by force politically and externally to approve and embrace a religion which it deems to be false (b).

Proof a. The intellect is a necessary power, which, when all the requisites for acting are present, cannot not act. For if a truth is either very clear in itself, such as is

the certainty of the most certain and most evident principles, or has been proved by the best consequences and is clearly proposed to the human intellect, the latter is so constrained that it cannot deny internal assent. For just as, when a visible object is present, illuminated by light at a proper distance, so that there is no defect in the visual organ or eye, it is impossible that the eye should not see white and distinguish it from black, nor allow itself to be persuaded that a crow is white, or a swan is black; so it cannot happen, if an object is clearly proposed to the intellect, that the latter should assent to the false, and dissent from the true. Now indeed, that the sacred scripture is the infallible word of God can be most clearly demonstrated from certain criteria, especially from the efficacy of the scripture. Therefore, if the intellect of man is convinced that the Holy Scripture is the word of God, it cannot but ratify everything that is either contained in the sacred letters verbatim, in terminating terms, or is deduced from it by a ready and manifest consequence, on account of the irrefragable authority of God speaking.

Proof b. (1) Because God alone is king of minds, and he alone has dominion over consciences, as GREGORY THE GREAT aptly says in book II, epistle 52. Therefore, they invade divine right, whoever command religion to consciences. (2) God is delighted by spontaneous, not coerced, religion. For which reason the royal prophet prophesies that the religion of Christians under the new covenant will be freely undertaken and practiced, Ps. CX, 3: "Your people shall be a people of readiness." The whole Psalm CX deals with Christ, cited by Christ himself in Matth. XII, 44, by Peter in Acts II, 34, by Paul in 1 Cor. XV, 25 and Hebr. I, 13. Namely, with the psalmist predicting, the Christian people will be eager and ready to worship the Messiah, to whom they will offer spiritual sacrifices not compelled by iron, club, or fire, but prompted by the internal impulse of the Holy Spirit. (3) As the will, so religion cannot be compelled; because nothing is so voluntary as religion, from which if the mind is turned away, it is already taken away, it is already nothing, as Lactantius judges in book V, c. 19. (4) Faith, which is the chief part of the Christian religion, is born not from coercion, but from hearing the preached word, Rom. X, 17. Thus by the divine word Jonah converted the Ninevites, Peter on the day of Pentecost



three thousand souls, Acts II, 41, and Paul the Romans, Corinthians, Ephesians, etc. Whose weapons were not carnal, but spiritual, 2 Cor. X, 4. Nor did they ever intend to dominate the faith of their hearers, 2 Cor. X, 4.

The antithesis is that of the Pontificians and Mohammedans, who state that men are to be compelled to embrace religion by iron and flames and that heretics are to be killed. Who strive to support their opinion with the following arguments.

I. The Savior himself says: "Compel them to enter," Luke XIV, 23. Resp. A distinction is made between logical or internal compulsion, and political or external, and that violent. In the cited passage, political and violent compulsion cannot be understood. For the savior addressed the inviting apostles with these words, to whom "compulsion" (ἀναγκασμός), or political compulsion, was denied, Matth. XX, 26: "But it shall not be so among you." Wherefore the ministers of the church compel guests to enter by proposing the word of Jehovah clearly, by persuading and beseeching with arguments drawn from it, not by threatening with iron or the wheel.

II. The magistrate is the custodian of both tables of the decalogue. Therefore it is also his duty to lead men to the true worship of God either by persuading, or by using compelling force. Resp. It is the magistrate's duty to lead not by force, but by the sinews of arguments to the external means, not immediately to the worship of God itself. This is rather the duty of the theologian and pastor, than of the political magistrate. Therefore the emperor Constantine was accustomed to say: "You are bishops within the church, I am outside the church."

III. It is the magistrate's duty to deter citizens from idolatrous worship by proposing capital punishments. This is clear from the divine command in Deuteronomy XII, 7, 8, 9, and the example of Jehu, who struck the Baalites with the sword, 2 Kings X, 35. Resp. In the O.T. there are express commands about killing idolaters, which we do not have in the N.T. concerning heretics. The commands of the old testament about killing idolaters were judicial, not moral. It is moral that the sincerity of religion is to be preserved with the highest zeal and defended from the corruptions of false prophets. It is judicial and forensic that capital punishment is to be inflicted on idolaters, to which we are not obligated in the N.T. For the forensic

laws ceased in the N.T. But to us it was said: "Do you not know what manner of spirit you are of? For the Son of Man did not come to destroy men's souls, but to save them," Luke IX, 55, 56. Add that there is a great difference between idolatry and heresy. In the former, malice adverse to natural light (which recognizes that one God is to be worshipped) rages; in the latter, blindness not grasping the supernatural mysteries of faith deserves pardon. For the savior says, Matth. XIII, 30: "Let both grow together (the tares with the wheat) until the harvest." The tares are the heretics, of whom the Lord says: "Let them grow," because of the supernatural object of faith, because of the greater gentleness and leniency of the spirit of Zion compared to that of Sinai, because of the hope of future conversion. Take care only, lest the wheat perish by the cunning machinations of the heretics. By the conviction of heretics through invincible arguments the wheat does not perish, but is changed from darnel into wheat. Augustine certainly would have perished, if violence and slaughter had been used against the Manicheans. Confer DANNHAVER, "Hodosophia Spiritus Papae," phantasm. VI, p. 1382.

IV. The magistrate does not bear the sword in vain, Rom. VIII, 4. Therefore let him punish heretics, the disturbers of the church and of public peace, with a drawn sword against them. Resp. The magistrate bears the sword against evil works, which are morally, civilly, and externally evil; heresy, because it is theologically evil and an error of the mind concerning spiritual things, is not to be suppressed with a material sword, but with the spiritual sword of the divine word. But if a heretic is a disturber of the peace and manifestly blasphemous, he is to be coerced with a punishment afflicting the body, not as a simple heretic, but as a blasphemer and seditious person.

#### Question XI. What things are comprehended under the name of Christian religion?

*Contents of the Christian religion.* Comprehended under the name of Christian religion are the things to be believed and the things to be done by man the wayfarer, corrupted by sins, who is to attain eternal salvation.

Proof. Just as God is religiously worshipped by true faith and by the sincere pursuit of good works; so religion, which is

the form or manner of worshipping God, embraces in its scope things to be believed and things to be done.

You say: That assertion, by which religion is said to embrace things to be believed and things to be done, does not seem to be accurate. For (1) things to be done are also things to be believed, because they have been divinely revealed. Whatever God has revealed is to be believed. (2) Things to be believed also include practice, since faith is not a bare theory of the mind, but a practice of the heart. (3) A third member is omitted, namely things to be avoided, or to be omitted, such as sins.

Resp. to I. We readily grant that things to be done, in a looser sense, are things to be believed on account of divine revelation; But here things to be done are taken strictly, in so far as they are works, to be directed to the glory of God with faith as a guide; but things to be believed are mysteries to be received with the assent of faith.

To II. Resp. The practice of faith differs from the practice of works. The former precedes, in the order of nature, the latter follows; faith directs good works; Works are directed by the preceding acts of faith, knowledge and trust.

To III. Resp. Under the name of things to be done are also comprehended things to be avoided. For in practical disciplines, he who flees from sins is in a certain way said to act.

Obs. (1) Things to be believed are spoken of in three ways: I. in a general sense, II. in a special sense, III. in a most special sense. In a general sense, things to be believed are said to be those which are revealed in the written word of God, e.g., physical, historical, moral, supernatural things, whether they respect the eternal salvation of men, or less so. In a special sense, things to be believed are called those which have been revealed in the word of God for the salvation of men, and are believed on account of divine revelation, although they may become known in some way from the principles of reason. In a most special sense, things to be believed are called mysteries, superior to the grasp of reason, and to be known for our salvation solely from divine revelation.

Obs. (2) Assertions, enunciations, or dogmatic theses concerning things to be believed, formed from the word of God, are by received usage of speaking called articles of faith.

## Question XII. What is an article of faith?

*Definition of an article of faith.* An article of faith is a part of the doctrine revealed in the written word of God, concerning God and divine things, proposed to the sinner to be saved for belief.

*Etymology.* Obs. (1) The word "article" (articulus) is said to come from "artus" (joint), and this from "arctando" (binding tightly). It properly denotes the members of the body tightly connected, just as the parts of the fingers cohere tightly. By a metaphor, the word article has been transferred to the parts of the doctrine of faith, joined by the tightest bond.

Obs. (2) By faith here is understood the faith that is believed, or the doctrine of faith, with respect, however, to the faith by which one believes, or the trust itself fixed in the merit of Christ.

## Question XIII. In how many ways is an article of faith taken?

*Homonymy.* An article of faith is taken either collectively or distributively. Collectively it denotes an entire head of Christian doctrine; distributively it designates any assertion or enunciation which constitutes a part of Christian doctrine.

*Proof.* Christian doctrine is distributed into heads or theological loci, and the heads are divided into certain theses. Both the heads of the doctrine of faith and the theses of the heads are called articles of faith, e.g., the theological locus on Christ is called an article of faith; and this proposition: "Christ, as to the flesh, sits at the right hand of God," is likewise named an article of faith.

## Question XIV. What are the requisites of articles of faith?

*Requisites of a true article of faith.* For a true article of faith it is required that it be revealed in the written word of God (a), that it respect the salvation of man (b), that it be tightly connected with the other dogmas of faith (c), that it be un-evident (d).

*Proof a.* A true article of faith is said to be that which is conformed to the divine revelation, which at this time is had in the sacred letters; since in them it either exists expressly, or is elicited from them by invincible consequence.

*Proof b.* Every genuine article of faith respects the eternal salvation of men either

directly, in so far as it explains the principles and means of salvation; or indirectly, in so far as it is a dogma removing an impediment to salvation, lest we fall from the hope of eternal life. For not all and singular articles of faith import an equal respect to eternal salvation; but some infer a proximate respect to salvation, some a remote one.

Proof c. The harmony of the articles of faith is elegant and like a sweet concert. Therefore faith is accustomed to be called one copulatively and is compared to a chain connected from many links. Take away a link, and you have broken the chain; remove one article of faith, and you have disturbed the harmony of faith. Because of this harmony, it cannot happen that one article of faith is contradictorily opposed to another.

Proof d. Just as that is called evident (in a stricter sense) which is known or investigated by the guidance of the light of nature (\*); so that is un-evident which can be known or investigated not from the light of nature, but from the supernatural light of divine revelation (\*\*). These things being well observed, it is to be stated that some articles of faith are un-evident by reason of their material and formal object, some are un-evident only by reason of their formal object.

#### Question XV. What is the object of the articles of faith?

The object of the articles of faith are "the things to be believed" (τα πιστα). But the things to be believed are God and divine things, in so far as they have been divinely revealed for the salvation of men.

Obs. From these things it is clear that the material object of the articles of faith is God and divine things; the formal object of which is the supernatural revelation divinely made and directed to the salvation of men.

#### Question XVI. How are the articles of faith divided?

*Distinction of the articles of faith.* The articles of faith are divided by reason of their object into pure and mixed; by reason of their habit or respect to the foundation of faith and salvation they are divided into fundamental and non-fundamental.

#### Question XVII. Which are the mixed articles of faith, and which the pure?

Mixed articles of faith are said to be the parts of Christian doctrine concerning those divine things which are both known to some extent from the light of nature, and are believed from the supernatural light of divine revelation (a). Pure articles of faith are the parts of Christian doctrine concerning divine mysteries, superior to the grasp of human reason left to itself, yet divinely revealed (b).

Proof a. The parts of Christian doctrine concerning the existence, power, goodness of God, also concerning the creation, conservation, and governance of the world are true articles of faith. This we learn not only from the first article of the Apostles' Creed, but also from the testimony of Paul, Hebr. XI, 6: "Without faith it is impossible to please God. For he who comes to God must believe that He is, and that He is a rewarder of those who seek Him." No one will worship God with true faith, no one full of trust will approach him, unless he believes both that there is an eternal Deity, omnipotent, omniscient, and that he takes care of human affairs, so that he is willing to render the best things to those who worship him. Yet also by the guidance of the light of nature the existence, omnipotence, and provident care of God become known, as Paul testifies in Rom. I, 19, Acts XIV, 17, c. XVII, 24. From which it has happened that some authors have taken the occasion to distinguish the articles of faith into pure and mixed.

(\*) And so indeed, that we perceive its mode and reason clearly and distinctly; for there are many secrets even in natural things, whose causes and reasons we do not know with sufficient evidence, yet we do not doubt the truth of the thing, although we may be ignorant of the mode, see John III, 8, coll. Eccles. XI, 5.

(\*\*) So that we know the thing indeed, but no one can ever comprehend with mind and thought the mode by which the thing can happen, which is known to God alone; wherefore they are called mysteries, above the mind, and not only the human, but also the angelic, Phil. IV, 7, add 1 Pet. I, 12. Therefore, the distinction, unknown indeed to a few, must be well observed, that there is one evidence of the thing, whose mode we are ignorant of, and another of the revelation, which we know clearly.

You say: There are no mixed articles of faith, because we are not permitted to mix those things which are of natural and supernatural light, just as it is not at all permissible for us to mix the highest with the lowest, heaven with earth. Resp. The distinction of the articles of faith into pure and mixed must be understood correctly. For no article of faith formally considered, in so far as it is an article of faith, is mixed; since all articles of faith depend on divine revelation, and are therefore un-evident by reason of their formal object. But they are distinguished into pure and mixed by reason of their material object. Namely, those divine things which are expounded in the articles of faith which they call mixed, consist partly of reason, partly of supernatural revelation. They consist, I say, of the principles of reason less well, and less safely and fully, but they become known from the revealed word far better, more certainly, and more fully for the salvation of man. Add that certain circumstances concerning things knowable from both lights are of mere faith and revelation. Let the creation of this universe, completed within a hexaemeron, be an example. Not without reason does the apostle say: "By faith we understand that the worlds were framed by the word of God." Hebr. XI, 3.

Proof b. Pure articles of faith are occupied in explaining the mysteries of faith, which transcend the grasp of human reason left to itself. "Mystery" (Μυστήριον) is from "to close" (μύειν), which signifies to have the eyes closed, to compress the mouth, and consequently to be silent. From "to close" (μύειν) is "to initiate" (μυεῖσθαι), which signifies to imbue someone with honorable doctrine. "To be initiated" (Μυεῖσθαι) is the same as to be initiated into the sacred rites. "An initiate" (ὁ μύστης) is a man initiated into the sacred rites, who either with silence hears others and learns the sacred things; or, who is so imbued with the knowledge of those sacred things that he teaches the sacred things, to be heard with reverent silence. See Phosphor. Crauser, p. 906. "Mystery" (Τὸ μυστήριον), which descends from "to close" (μύειν) just as "the initiate" (ὁ μύστης), among profane authors denotes both every secret thing, not to be rashly uttered in speech, and especially the sacred rites of Ceres at Eleusis, enclosed in deep silence. Concerning which, consult, if you please, Alexander ab Alexandro, L. VI, D. G., c. 19, p. 364. In the sacred letters, "mysteries"

(μυστήρια) denote divine and supernatural things, which are unknown and un-evident to reason left to itself, yet are divinely revealed for the sake of our salvation. In which way the incarnation of the son of God is called "admittedly a great mystery" (ὁμολογουμένως μέγα μυστήριον), in the "confessedly great mystery of godliness," I Tim. III, 16. The spiritual union of Christ with the church, Eph. V, 32. The calling of the gentiles, Eph. III, 3. The conversion of the Jews to the faith of Christ, Rom. XI, 29. The change of those who will be alive on the last day, 1 Cor. XV, 51. The final liberation of the church, Rev. X, 7; are called mysteries. To the Greek fathers, the sacraments are specially called mysteries, of which the sacred preachers are the stewards or dispensers, 1 Cor. IV, 1. Those parts of Christian doctrine which explain those mysteries are called pure articles of faith.

#### Question XVIII. Which articles of faith are fundamental?

##### *Fundamental articles of faith.*

Fundamental articles of faith are those parts of Christian doctrine so necessary to be known that, if they are ignored, the foundation of faith is not salutarily apprehended or retained by a person, and if they are denied by the same person, it is, as far as in him lies, undermined.

#### Question XIX. What is the foundation of faith and salvation?

The foundation of faith is either *real* or *substantial*; or *dogmatic*, or *doctrinal*. The substantial foundation of faith and salvation is Christ, in so far as he is the meritorious cause of obtaining from God the remission of sins and eternal life, promised in the gospel to all who believe in him through the efficacious influx of the Holy Spirit (a). The dogmatic foundation of faith and salvation is the complex of divinely revealed dogmas, by which Christ, the substantial foundation of faith, and the principles and means of salvation necessarily connected with him, are explained (b).

Obs. 1. The foundation is one of those things which infer a respect to another. A foundation, however, respects the thing which it founds, and is laid under for its support. It is defined by D. NICOL. HUNNIUS, "Diatribes on the Foundation," q.1, c. 1, p. 7: "The foundation is that which in any structure is first, and underlies the whole structure, and is not supported by another."

By D. J. MUSAEUS in his "Introduction to Theology," p. 166, it is described thus: "The foundation is that which in any thing is first, and which is the reason or cause why that which it founds is, or can be." Whence by analogy the foundation of faith and salvation is said to be that which is first in justifying faith and the salvation of men, and is the reason and cause why saving faith and the salvation itself of men is, or can be.

Obs. II. Although faith and the salvation of man differ, as two subordinate ends of theology, since faith is for the sake of men's salvation; yet the foundation of both is the same. For that on which salvation rests, on the same saving faith of men rests; since faith has from its foundation that it is saving, and on the same the salvation of men depends. Wherefore we deliberately join faith and the salvation of men here from time to time.

Obs. III. An organic foundation of faith is added by some theologians, by which is understood the sacred scripture, considered as the fundamental principle of knowing the articles of faith. Concerning which, in the following chapter.

Proof a. From 1 Cor. III, 11: "For no other foundation can anyone lay than that which is laid, which is Christ." St. Paul is speaking of the foundation of the church, which he had compared to a well-cultivated field and to an elegant building in v. 9. He had compared himself to a wise architect (ministerial) in v. 10. But Christ he calls the foundation of the building in v. 10. For the entire church, which is the house of the living God, 1 Tim. III, 15, rests on Christ, as on an immovable rock, so that the gates of hell cannot prevail against it, Matth. XVI, 18. Since, however, the church is the assembly of faithful and saved men, it is not invalidly concluded that Christ is also the foundation of faith and salvation. For the faithful and saved are built upon the foundation Christ, in so far as they are faithful and saved, or what amounts to the same thing, by reason of faith and salvation. St. Peter agrees in Acts IV, 12: "This Jesus Christ of Nazareth is the stone which was rejected by you builders, which has become the head of the corner. And there is no salvation in any other." As if to say: In the structure of salvation, Christ is that first thing from which salvation originates; for he is the reason and cause why saving faith, the remission of sins, and eternal salvation is, or can be.

Proof b. From Eph. II, 20: "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." St. Paul is speaking of the dogmatic foundation of faith. For by the foundation of the apostles and prophets he implies the doctrine, handed down by the apostles and prophets, both by living voice and by writings, which is indeed the immovable basis, from which the structure of faith and salvation rises and is established. Moreover, the apostle teaches that Christ is the "cornerstone" (ἀκρογωνιαίον), or the cornerstone, to indicate that the prophetic and apostolic doctrine is a foundation in such a way that it itself rests on Jesus Christ, as on the lowest cornerstone and ultimate foundation, and the reason of the foundation ultimately returns to him. For as the cornerstone joining two walls projects, obvious and conspicuous to all; so Christ, connecting the prophetic and apostolic doctrine, eminently stands out in the same. Meanwhile, the indivisible connection of the mercy of God the Father and the applying grace of the Holy Spirit coheres with the foundation Christ. For the general and universal mercy of God laid the foundation Christ. Isa. XXVIII, 16; John III, 16. But the special mercy of God, remitting sins to believers, is founded on the merit of Christ. For that God can remit sins to sinners, his immutable justice being preserved, and that he has promised to remit the same to believers, all this is from the merit and satisfaction of Christ, performed for the sins of the whole world. For which reason we, reconciled to God, glory indeed in God, but through our Lord Jesus Christ, through whom we have now received the reconciliation. Rom. V, 1. In whom all the promises of God are "Yea and Amen," 2 Cor. I, 20. The applying grace of the Holy Spirit builds the saving faith, which it gives and strengthens by means of the word, upon the foundation Christ. For when in Eph. II, 20 the apostle had taught that Christ is the cornerstone of the prophetic and apostolic foundation, in v. 22 he adds: "In whom you also are being built together for a dwelling place of God in the Spirit." The apostle's meaning is: You Ephesians, gentile by origin, are built together with the Jews upon Christ, the cornerstone of the whole Christian doctrine, through the efficacious operation of the Holy Spirit, by whom you are converted and regenerated, so that God may dwell in you by his gracious presence. From which it is

concluded that the dogmatic foundation of faith is the catalog, series, and complex of all those dogmas by which the satisfaction and merit of Christ, the mercy of God the Father, and the gracious operation of the Holy Spirit are proposed and explained to man to be saved for belief.

You say: Of one thing there is only one foundation. Therefore, there is not a twofold foundation, namely real and doctrinal. R. The substantial and dogmatic foundation of faith and salvation are not two adequately contradistinct foundations, nor do they differ according to the thing, but according to our mode of conceiving because of different connotations. For Christ is the foundation on the part of the thing; the doctrine about Christ is the foundation on the part of our cognition. But the doctrine about Christ is nothing other than Christ known by the intellect, and proposed to others to be known by the written or preached word. Therefore, the dogmatic and substantial foundation do not differ, except as doctrine and the object of doctrine, which finally taken together constitute what is in reality one foundation, although our mind conceives it as twofold. Nor can one be separated from the other, but our faith is so borne to the doctrine of Christ, that through the same believed it tends to Christ himself, signified or represented by the doctrine, and thus apprehended and believed, it rests on him as on the lowest cornerstone.

#### Question XX. How are the fundamental articles of faith divided?

*Primary fundamental articles of faith.* The fundamental articles of faith are divided into primary and secondary. The primary articles of faith are the principal parts of Christian doctrine, a distinct knowledge of which is so necessary for obtaining faith and salvation, that if they are ignored, neither can faith be generated or conserved, nor can eternal salvation be obtained. They are subdivided into constituent, antecedent, and consequent articles of faith.

*Constituent articles of faith.* The constituent, or formal, articles of faith are those which explain the proximate causes of faith and salvation, and thus enter into the very causal definition of saving faith (a).

The antecedent articles of faith are those by which are expounded the so necessary presuppositions of saving faith, that, if they do not pre-exist, the very foundation of faith does not exist (b).

The consequent articles of faith are those which explain the consequences of saving faith, which being posited, the divinely bestowed faith is confirmed, conserved, increased, and exercised; not being posited, the ignited faith is extinguished and vanishes (c).

Proof a. The causal definition of saving faith can be conceived in the following words: Saving faith is a divinely bestowed means, by which a sinner, converted and reborn by the efficacious operation of the Holy Spirit through the divine word, accepts the grace of God remitting sins, founded in the merit of Christ, and promised in the gospel, and with singular trust applies it to himself, that he may be justified and eternally saved. Whichever articles of faith enter into the given definition of saving faith, they are of the class of constituent, or formal, articles of faith. Which we shall enumerate in decent order.

I. It is concerning the triune God, the efficient cause of faith, justice, and salvation; although the bestowal of the strength to believe is appropriated in the sacred letters to the Holy Spirit, whom Paul calls the Spirit of faith, 2 Cor. IV, 13.

II. It is concerning sin and the sinner, inasmuch as he is the remote material cause, in which faith is ignited.

III. It is concerning the word of God, as the means of grace and salvation, by which the sinner not maliciously resisting is converted and regenerated, just as the object of faith is offered.

IV. It is concerning the conversion of the sinner, in so far as in the strictest sense it denotes the gracious action of God, by which he inhibits, breaks, and crushes the will and heart of man in the midst of the state of sin through the word of the law, so that he may be seriously sorry and contrite for his sins; the immediate effect of which is contrition. The contrite sinner is the proximate subject to whom faith is given.

V. It is concerning regeneration, which indeed is the gracious action of the Holy Spirit, by which to the contrite sinner both the strength to believe and faith itself are given.

VI. It is concerning the justifying grace of God, the effect of which is the remission of sins and the imputed righteousness of Christ.

VII. It is concerning Christ the mediator, and his satisfaction and merit, in which the justifying grace of God is founded. But the justifying grace of God founded in the merit

of Christ, and promised in the gospel, is the object of saving faith.

VIII. It is concerning saving faith itself, in so far as it is an "apprehending instrument" (ὄργανον ληπτικόν), or a means on the part of the converted and reborn sinner, accepting with undoubted trust the grace of God, the merit of Christ, and the evangelical promise, and singularly applying them; in which fiducial acceptance consists the form of faith.

IX. It is concerning eternal salvation, as the ultimate end of saving faith.

Obs. 1. The enumerated constituent fundamental articles of faith can be comprehended in the following dogmatic thesis: God, moved by a most profound mercy for the fallen human race, converts and regenerates all miserable sinners who do not maliciously resist the efficacious operation of the Holy Spirit, through his most efficacious word; the reborn, on account of the satisfaction of Christ the mediator, offered in the evangelical promise, and accepted and singularly applied by true trust of the heart, he justifies, and wills to save the justified eternally. The man, a wayfarer corrupted by sin, who is to obtain remission of sins and eternal salvation, rests on this foundation, and subsumes and concludes in the following manner: I am a most miserable sinner, not so resisting the operation of the Holy Spirit, that I rather willingly admit his word, devotedly hear it, assiduously meditate on it; I seriously acknowledge, grieve for, and detest my committed sins; with undoubted trust, given to me by the Holy Spirit, I accept the grace of God, which pardons sins on account of the satisfaction of Christ, and is offered in the evangelical promise, and I apply it to myself as an individual. Therefore I certainly believe that God remits my sins, imputes the righteousness of Christ to me, and will save me eternally. The major contains the very foundation of faith and salvation. The minor is confirmed by conscience, illuminated by the word of God. The conclusion therefore, resting on the foundation of faith and salvation, is most certain.

Obs. II. Although the commemorated articles of faith proximately respect the real foundation of faith and salvation, namely Christ the mediator; they do not, however, fully and plainly complete the total and adequate dogmatic foundation of faith and salvation, but for its consummation and consolidation on the part of our cognition, the antecedent and consequent fundamental articles of faith are also required. This we learn from Hebr. VI, 1, 2, where the apostle gravely says: "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." From which words it becomes clearly known that the apostle counts not only the divine dogmas concerning faith in God and the conversion of the sinner, but also concerning baptism, and for the same reason concerning the Holy Eucharist, concerning the ecclesiastical ministry, concerning the resurrection of the dead and the last judgment, as part of the doctrinal foundation of faith. (\*)

Proof b. Before a sinner who is to attain eternal salvation conceives justifying faith in Christ, it is necessary that he presuppose certain dogmas divinely revealed for the salvation of men. Presupposition

I. is concerning the existence of the best, most powerful, wisest, and truest God, the creator, preserver, and governor of this universe, the most benign remunerator of benefactors, the most just avenger of malefactors. This presupposition the apostle inculcates in Hebr. XI, 6: "He who comes to God must believe that He is, and that He is a rewarder of those who seek him." For if there were no God, there would be no mediator. For Christ is the mediator of God and men. 1 Tim. II, 5.

II. For the foul deformity of sin and the misery of the sinner to be rightly weighed, the image of God must be foreknown, which shone most splendidly in the first-formed

(\*) That his opinion on that passage is different, namely that it refers to the illustrious types of the O.T., signifying the future Christ, which were indeed "the word of the beginning of Christ" (ὁ τῆς ἀρχῆς τοῦ χριστοῦ λόγος), and of which we now see the "perfection" (τελειότητα), the complement and consummation in our Jesus, and that those types are therefore indicated by these words, I have demonstrated with clear arguments, especially from the scope of this entire epistle, as well as from other places near this one, in my tenth sacred dissertation, chapter VII.

humans, and which being lost through the Adamic fall, sin deformed men by an immense amount.

III. The divine authority and infallible truth of the Word of God, considered as a means of grace and salvation, must be presupposed; unless it possessed this, it would not strike the heart of the sinner with a prevailing force, or penetrate it to detest sins and conceive faith in Christ.

IV. To the dogma of the conversion of the sinner must be prefixed the part of Christian doctrine concerning the lack of free will in spiritual things, so that the blinded and depraved sinner, having acknowledged his innate and maliciously contracted misery, may permit himself wholly to the grace of the Holy Spirit, who begins and perfects conversion.

V. Regeneration is preceded by the call to the church and to repentance, as well as illumination through the law and the gospel.

VI. The justifying grace of God is preceded by the celestial doctrine of the universal benevolence of God, by which, having mercy on all and singular sinners, he destined a mediator, whose satisfaction for the sins of the whole world he decreed to accept graciously; so that miserable sinners might make it their own, he willed to confer faith on all not maliciously resisting, to obtain which he ordained and proposed to all men most efficacious means. Unless this universal mercy of God pre-existed, neither faith in Christ, nor the remission of sins, nor eternal salvation would exist.

VII. To know Christ the mediator, the doctrine of the deity and humanity of Christ is prerequisite, and of the personal union of the two natures in Christ, that he is true God and true man, and free from sin and the power of sinning; if he had not been, he could not have atoned for sins with his blood. But immediately presupposed to the satisfaction and merit of Christ is its sufficiency and universality, as regards the intention of applying on the part of God, which is not indeed the proximate matter of trust, but the doctrine immediately underlying it; just as the universality of his merit manifestly follows from the universality of this divine benevolence which underlies faith. It cannot indeed happen that he who hopes for the grace of God on account of Christ's satisfaction does not think whether that satisfaction is so abundant that he himself can obtain it, or whether God also wills that he himself should enjoy it? But in the very

act when someone trusts in the divine goodness on account of the merit of Christ, it is not necessary that it should happen that at the same time in one concept he should be solicitous about universality or sufficiency, provided he has firmly and undoubtedly presupposed it; these are the words of the blessed HÜLSEMANN in his dissertation "*De Dogmatibus ad salutem creditu necessariis*," p. 491.

VIII. The fiducial application of Christ's merit is preceded by the knowledge of Christ and the assent given to the evangelical promise.

IX. The sinner, believing that he will be made a partaker of eternal salvation by the grace of God on account of the satisfaction of Christ apprehended by true faith, presupposes the divine dogmas concerning death, in so far as it is a transition to eternal life, concerning the resurrection of the dead and the last judgment. Those parts of Christian doctrine now recited, which expound the presuppositions of faith, are commonly called the antecedent fundamental articles of faith.

Proof c. In the consequent fundamental articles of faith are explained those things to be believed which follow, confirm, and a posteriori certify, preserve and increase, exercise and declare justifying faith. Of which class is

I. the article of faith concerning the word of God, as a means of grace and salvation. For although we have referred it above among the proximate causes of generating faith, yet its frequent meditation, hearing, and reading stabilizes and increases faith. The apostle Peter teaches this, 1 Epist. II: "As newborn babes, desire the sincere milk of the word, that you may grow thereby." The word of God is not only the seed by which faith is generated, 1 Pet. 1:23, but also the skimmed milk by which it is nourished, increased, and strengthened.

II. Concerning the sacrament of baptism, someone might perhaps count the doctrine of baptism among the constituent fundamental articles of faith, because infants are regenerated by it, John III, 5, and put on Christ, Gal. III, 27. But infants rather feel the efficacy of baptism than presuppose a knowledge of the efficacy of baptism, in the opinion of D. QUENSTEDT in his "*Systema Theologicum*," proemium, p. 9. The baptism of adults seals and increases the faith drawn from the word of God, since, like



circumcision, it is today a seal of the righteousness of faith. Rom. IV, 1.

III. Concerning the sacrament of the supper. For it was instituted by the savior, so that the true and substantial body of Christ, taken in and with the bread, may certify every partaker that that body which he eats was given into death for him; that the blood which he drinks was shed for him in particular and as an individual, so that with firm and indivisible trust he may adhere to his Savior.

IV. Concerning the mystical union of the reborn soul with God, from which arises the confirmation of faith, and the sense of the same. The apostle speaks of the sense of faith, 2 Cor. XIII, 5: "Examine yourselves, to see whether you are in the faith; test yourselves." Or do you not know yourselves, that Jesus Christ is in you? In whom Jesus Christ graciously dwells, they know that they themselves are ingrafted into Christ by faith, while they test and prove their faith by the purpose of living piously, by the peace of conscience, by internal joy, and by the living hope to which they have been reborn, through the resurrection of Christ from the dead. 1 Pet. 1:3. But he who proves his faith by accurate examination, has a sense and experience of it. Concerning the confirmation of faith the same apostle says, 2 Cor. 1:22: "God has sealed us and given the earnest of the Spirit in our hearts." God, by sending his Holy Spirit into our hearts, has confirmed faith, righteousness, and the hope of the future inheritance.

V. Concerning renewal, or sanctification, the effects of which are good works, by which a living faith is brought forth and shown; and if these do not follow justifying faith, it is extinguished and vanishes. St. James warns us of this, c. II, 18, 20: "Show me your faith by your works." Do you want to know, O vain man, that faith without works is dead? As the presence of works a posteriori demonstrates the presence of justifying faith; so the absence of good works is an indication of a dead faith.

VI. Concerning the church. For since Christ is the head and king of the church, to defend it, lest the gates of hell overcome it, Matth. XVI, 18, the trust of the reborn is greatly strengthened, because they are confident that they, as living members of the church under the rule and protection of Christ, will be defended no more from the snares of the devil and the allurements of the

world, than from its rage and the predominance of the flesh.

VII. Concerning the ecclesiastical ministry, whose work the Holy Spirit uses to apply to the man to be saved the means of grace and salvation. Wherefore the apostle graphically depicts the office of the ministers of the church, 1 Cor. IV, 1: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." He who is to be held and reputed as a minister of God, is to be esteemed by divine faith as a divine organ, which the Holy Spirit uses to excite and confirm trust in Christ.

### Question XXI. Which articles of faith are secondary fundamental?

#### *Secondary fundamental articles of faith.*

The secondary fundamental articles of faith are those whose simple ignorance does not hinder salvation; but whose persistent denial or impugning undermines the foundation of faith. Such are the parts of Christian doctrine concerning the characteristic properties of the divine persons (a), concerning the communication of idioms in Christ (b), concerning original sin (c), concerning the decree of election in view of final faith (d), concerning the justification of the sinner by faith alone, excluding the merit of good works (e), etc.

Obs. I. The secondary articles of faith are not so much entire heads of the doctrine of faith, as parts and declarations of them. They are called articles of faith in a distributive sense, in so far as they are dogmas divinely revealed, cohering with the foundation of faith and salvation. They deserve and retain the name of fundamental articles, because the denial of any secondary article necessarily and always imports an error, indirectly adverse to the foundation of faith and salvation, and by which, through consequence, the foundation itself, or something without which it cannot be safe, is destroyed.

Obs. II. Although the simple ignorance of the secondary articles of faith does not hinder salvation, nevertheless, every effort must be made by the doctors of the church and schools, so that beginning Christians may from time to time make greater progress in knowing the salutary dogmas. For thus it will happen that they will offer a more ready and stronger assent to the primary fundamental articles, of which the secondary articles are certain declarations.

Proof a. Simpler men, initiated into the sacred rites of the Christians, believe with a simple faith in one God, who is and is called God the Father, Son, and Holy Spirit. They believe that God the Father is one, the Son of God is another, the Holy Spirit is another, and yet that there are not three Gods, but one true God, from whom are all things, and by whom they are conserved and governed. But it not rarely happens that the same people are ignorant of how a person differs from the essence? in what the personality of the Holy Spirit differs from the personality of the Son of God? or what is the proper and distinctive character of each? Which most simple ignorance, free from the opposite error, does not in itself condemn. But indeed if anyone should obstinately deny the eternal generation of the Son of God from the Father, and the eternal procession of the Holy Spirit from the Father and the Son, he will either not venerate the Son of God and the Holy Spirit with the same religious worship with which God the Father is worshipped; or with the Sabellians he will confuse the three persons of the divinity, and consequently he will, as far as in him lies, overthrow the fundamental article concerning the one and triune God.

Proof b. A reborn man of duller intellect believes in Christ, true God and true man, the one mediator of God and men; but he does not grasp with his mind how the divine nature communicated its properties to the assumed human nature, and appropriated the idioms of the latter to itself; that simple ignorance does not hinder salvation. But if anyone should contumaciously deny the communication of idioms, flowing from the personal union of the two natures of Christ, he will consequently impugn the fundamental doctrine of faith concerning the hypostatic union of the two natures.

Proof c. To conceive faith in Christ, a knowledge of original sin derived from Adam to his posterity is not simply required; (for a sinner can seriously acknowledge, lament, and detest his own sins, who does not understand the original stain, especially acroamatically;) yet it is required to guard against the contrary opinion, which is the persuasion of perfect sanctity and the faculty of fully keeping the divine commands; if anyone is deceived by this, he does not arrive at a serious acknowledgment of sin and true contrition. But the proximate subject to whom saving faith is conferred is a contrite heart.

Proof d. You may find in the assembly of Christians simple people, firmly believing that they will obtain remission of sins and eternal salvation from God out of undue grace, on account of the merit of Christ, yet thinking nothing of the eternal decree of election made by God in view of final faith in Christ; the simple ignorance of election will not condemn these; but a malicious denial imports this consequence, that God in time does not save men in view of persevering faith in Christ; because the decree and its execution correspond accurately to each other.

Proof e. The justification of the converted sinner by faith in Christ is a constituent fundamental article of faith. But it happens that a sinner acknowledging and detesting his sins places all his trust in Christ the mediator, to whose memory the exclusion of good works does not occur. Who would condemn this person; but one who denies that a sinner is justified by faith in Christ alone, he impinges upon the primary fundamental articles concerning the grace of God and the merit of Christ.

Obs. A denial is made either by a pertinacious seducer, or by one who is seduced out of mere ignorance and simplicity, denying some dogma of faith. The denial of the former destroys the primary article of faith, which the ignorance of the latter leaves unharmed. The reason is, that the denial of a secondary article of faith is not adverse to the foundation of faith, except by consequence. But he who embraces that negative out of simplicity does not grasp the consequence. Therefore that denial can stand with the foundation of faith. On the contrary, a pertinacious denial brings with it an error contrary to the foundation of faith.

**Question XXII. Are all fundamental articles of faith comprehended αὐτολεξεῖ or verbatim in Holy Scripture?**

Some fundamental articles of faith are read *ῥητῶς*, or in *express words*, in the sacred letters (a). Some are contained in sacred scripture only *διανοητικῶς* and *according to the sense*, which are perceived from it by manifest and unmovable consequence (b).

Proof a. We read expressly written that there are three who bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one; 1 John V, 7. That Christ is true man, 1 Tim. II, 5; that the same is true God, 1 John V, 21; the one mediator of God

and men, 1 Tim. II, 5; the only begotten son of God; John I, 14. That the Holy Spirit proceeds from the Father; John XV, 26. That all nations are to be baptized. Matth. XXVIII, 19. By valid consequence we infer that God, one in essence, is three in persons; that God from eternity begot a son of the same substance (ὁμοούσιον); that Christ is one person consisting of two natures; that the Holy Spirit also proceeds from the Son of God; that infants are to be baptized, etc.

**Question XXIII. Which articles of faith are non-fundamental?**

*Non-fundamental articles of faith.* Non-fundamental articles of faith are parts of Christian doctrine that can be ignored and denied without loss of salvation.

**Proof by examples.** It is established that certain divinely revealed dogmas are debated on both sides. For example; Are the waters, divinely placed above the firmament, clouds, or super-celestial waters? Was the world created in the spring, or in the autumn? Was the first sin of the fallen angels envy, or pride? Will the future destruction of the world be substantial, or accidental? If a sinner, who is to attain eternal salvation, should be ignorant of, or deny, the super-celestial waters, he neither falls from the hope of salvation, nor will he destroy the foundation of faith, which indeed such questions or assertions do not touch.

**Obs.** In these extra-fundamental dogmas let us proceed cautiously, and not rashly embrace error, lest we sin against the very revelation of God. Especially let us teach nothing against conscience and with the seduction of others, nor let us impinge upon any fundamental article of faith.

**Question XXIV. Are all articles of faith equally necessary to be known?**

*The necessity of the articles of faith.* All fundamental articles of faith are necessary to be known, but with a different degree of necessity. For those articles of faith which both enter into the very definition of saving faith and immediately underlie the generation of faith are most necessary for a man to be saved to believe (a). Of the remaining articles of faith, some are positively and directly necessary to be believed, some negatively and indirectly (b). And if we consider believing men, the same measure of cognition is not required from all and singular (c).

**Proof a.** The divinely revealed dogmas, by which the proximate causes of saving faith are explained, can be neither ignored nor denied by any man who is to attain eternal salvation without the loss of eternal salvation; because they comprehend the dogmatic foundation of faith, on which the whole structure of faith and salvation rests. The immediate presuppositions have the closest connection with the foundation of faith: the universal "love for humanity" (Φιλανθρωπία) and grace of God, which destined and gave the mediator Christ, and is desirous of conferring faith on all men; and also the universality of the merit of Christ, so that the sinner, who is to attain eternal life, may descend under this universality to himself and subsume concerning himself as an individual: God wills to have mercy on me, who gave me the ordinary means, so that by my using them true faith may be conferred on me, by which I may believe without hesitation that Christ died for me, a most miserable sinner, not that I should perish, but that through him I may enter eternal life.

**Proof b.** The remaining articles of faith are either primary, contributing not a little to supporting and certifying faith in Christ, which are positively and directly necessary to be believed; or they are secondary, which are negatively and indirectly necessary to be known, since their denial by consequence undermines the foundation of faith.

**Proof c.** The necessity of knowing the articles of faith seems to be limited to some extent on the part of the believing subjects, of whom some converted men are simpler, others more perspicacious, some infants, others adults, some hearers, others doctors and pastors. Who would demand that degree of knowledge from a rustic which ought to be found in a lettered man? Talents vary, since God himself dispenses and distributes them unequally, giving to one a greater, to another a lesser measure of grace. States also vary, so that a man is now in a peaceful state, in which milk suffices him for the nourishment of faith; now in a turbulent state, where with the devil raging, tyranny growing strong, heretics spreading their poisons, there is need of more solid food, greater protections, and more medicines. To this is added that some are converted standing at the final rule of life; for some converted a greater space for living and thinking is left. To the former the doctrine of faith is to be proposed summarily, so that

they may piously fall asleep in Christ the mediator; to the latter the same is to be more widely deduced and explained, so that they may grow in grace and in the knowledge of our Lord and savior Jesus Christ, 2 Peter III, 18.

Obs. The sacred letters hand down the relationship of dogmas to salvation partly under the express necessity of believing for salvation; partly implicitly and by consequence. When the savior, in John XVII, 3, says: "This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent," he expressly signifies that the dogma concerning the true God is so necessary to be believed for salvation, that eternal life, that is, the way and manner of obtaining eternal life, consists in knowing and believing him. But the sacred scriptures hand down the relationship of dogmas to salvation implicitly and by consequence, when they reveal them, although not under the express necessity of believing; yet they so propose and declare them that they can be understood, from a deeper consideration of those dogmas themselves, to cohere with the foundation of salvation, Jesus Christ, by a necessary bond, and can be concluded by consequence. For from the consideration of them itself it will be clear that ultimately all things aim at faith in Christ, and by means of faith at obtaining salvation, as is expressly said in John XX, 31: "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."

**Question XXV.** In which symbols is the sum of the Christian religion and articles of faith comprehended?

*The more ancient symbols.* The sum of the religion and articles of faith is contained in the more ancient and more recent symbols. The more ancient are the ecumenical or universal symbols, namely the *Apostles' Creed* (A), the *Nicene* (B), the *Constantinopolitan* (C), the *Ephesian* (D), the *Chalcedonian* (E), and the *Athanasian* (F).

Obs. (1) A symbol is so called from "bringing together" (ἀπὸ τοῦ συμβάλλειν), as if to say, contributed by many. To the Greeks, symbols were called tokens or signs, by which either soldiers in wars were distinguished from enemies (in German, a field sign, the watchword, the password); or by which other men in pacts and agreements, in place of tablets or written contracts, used. Confer Vossius, "On the Symbols," th. 9, 16,

17. Among Christians, therefore, symbols are confessions by which they testify both to their spiritual warfare, that they fight under the banner of King Christ against the devil and his associates, and to the pact entered into with God in baptism.

What are symbolic books? Obs. (2) More lengthy symbols comprehended in a decent order are commonly called symbolic books, which are public confessions, written in the name of the church by orthodox men concerning certain articles of faith with most serious counsel, so that the members of the orthodox church may be separated from the ignorance of the infidels and heretical depravity, and may be contained in a consonant profession of faith.

A. The Apostles' Creed is so called materially, by reason of the dogmas which are contained in that symbol, and which conspire perfectly with the apostolic doctrine comprehended in the sacred letters. But that it was consigned in as many words as it is recited today in the church by the apostles themselves cannot be clearly proved. For if it had been written with most serious counsel and handed down to the entire church by the apostles themselves after the miraculous effusion of the Holy Spirit, before they went out into the world to preach the gospel of Christ, as a universal epitome of things to be believed, certainly Luke, the most diligent writer of the Acts of the Apostles, would not have wrapped a matter of such great moment, and most worthy of narration above others, in silence. Who would believe that the Holy Spirit, who destined this symbol for the use of the catholic church, would have made not the slightest mention of the symbol throughout the entire canon of scripture? We nevertheless willingly receive that symbol, which, on account of the dogmas which it embraces, is called apostolic, and is approved by the entire Christian church. We receive it, I say, not because it contains all things to be believed explicitly, adequately, and specifically. For some fundamental articles of faith are passed over in silence in the Apostles' Creed. Nothing is explicitly handed down in it concerning the universal benevolence of God, concerning the satisfaction and merit of Christ, concerning conversion and regeneration, concerning the mystical union of the reborn with God, concerning renewal, concerning sin and penitence, concerning the word of God and the sacraments; although the apostle, in

informing catechumens, laid the foundation of repentance from dead works, and of faith in God, of the doctrine of baptisms, and of the laying on of hands, of the resurrection of the dead, and of eternal judgment. Hebr. VI, 1, 2. We receive it therefore, because it is an epitome of many, but not of all, articles of faith.

B. The Nicene Creed is named from Nicaea, a town in Bithynia, where in the year of Christ 325, with Constantine the Great, the Emperor, presiding, the first ecumenical council was held by 318 bishops against the heresy of Arius, who denied the true divinity of Christ. The fathers gathered in this council repeated and declared the Apostles' Creed with a few dogmas added.

C. The Constantinopolitan Symbol took its name from the most splendid city of Thrace, or Romania, Constantinople, where the second ecumenical council was celebrated against Macedonius, who had impugned the divinity of the Holy Spirit, in the year of Christ 383. 150 bishops attended it, who, having repeated the Nicene Creed, inserted a few things about the divinity of the Holy Spirit.

D. The Ephesian Symbol, approved in the year of Christ 431 by 230 bishops, is contained in the twelve anathemas of Cyril against Nestorius. It obtained its name from Ephesus, the most famous city of Ionia.

E. The Chalcedonian Symbol is named from Chalcedon, a city of Bithynia, and was subscribed in the year of Christ 453 by 630 bishops against the Eutychian errors.

F. The Athanasian Creed is commonly so called, although it is most uncertain whether it was written in as many words as it is read in the church today by Athanasius himself, in the opinion of D. CARPZOV in his "Isagoge in Libros Symbolicos," p. 72. This, however, is certain, that that symbol is very ancient, and that it sanctifiedly embraces and defends the faith which Athanasius, surrounded by the most present dangers, strenuously defended for the course of so many years against the Arians; so that even for this reason it can be called Athanasian with every right. It is numbered by some among the universal symbols by reason of its common approbation, since it was received with great consensus by the Roman, Constantinopolitan, Alexandrian, Bulgarian, and other churches, as BARONIUS testifies, tom. III, Annales, ad an. Christi 390, 559.

Question XXVI. Which are the more recent symbols?

*The more recent symbols.* The more recent symbols of our churches are *the unaltered Augsburg Confession* (a), *the Apology of the Augsburg Confession* (b), *the Smalcald Articles* (c), *Luther's Minor and Major Catechism* (d), the Epitome of XI Articles, and also the Solid Declaration, which is specially called *the Formula of Concord* (e).

a. The unaltered Augsburg Confession was exhibited in the year of Christ 1530 to Charles V, the Emperor, in the most solemn diet of the Roman Empire at Augsburg. It is called unaltered to distinguish it from the varied one, which was interpolated by Philip Melancthon on his own initiative and published at Wittenberg in the year 1540. The Augsburg Confession comprises XXI doctrinal articles and VII heads concerning abuses introduced into the church.

b. The Apology of the Augsburg Confession is that by which the confession itself was defended against the pontifical confutation, prepared at Augsburg, by order of the Princes and States, during the diet, with Philip as author. It was indeed offered to the Caesar, but was not received by him. It was printed at Wittenberg in the year 1531.

c. The Smalcald Articles were written by the blessed LUTHER in the year of Christ 1537, to be presented to the council, if any should be held, in the name of the evangelical church.

d. Luther's Minor and Major Catechism succinctly embrace and nervously explain the heads of Christian doctrine; to be esteemed very highly, as a notable jewel and treasure of our church, which we consider to be, as it were, the bible of the laity.

e. The Formula of Concord is taken in two ways, (a) generally and totally, for all the symbolic books of the evangelical church collected into one volume; (3) specially and partially, for the epitome of XI articles, and their solid declaration, about which controversies had arisen among the theologians devoted to the Augsburg Confession. The authors were D. JACOBUS ANDREAE, D. MARTINUS CHEMNITIUS, D. ANDREAS MUSCULUS, D. DAVID CHYTRAEUS, D. NICOLAUS SELNECCERUS, D. CHRISTOPHORUS CORNERUS. It was published in the year 1580.

**Question XXVII. What is the difference between sacred scripture and the symbolic books?**

*The difference between sacred scripture and the LL. Symb.* Sacred scripture and the symbolic books differ (a). Because 1) sacred scripture is immediately inspired by God to the holy men of God, moved by the Holy Spirit; The symbolic books are sacred writings, consigned by orthodox men, divinely endowed with the privilege of mediate illumination (b). 2) Sacred scripture is "worthy of faith in itself and indemonstrable" (αὐτόπιστος καὶ ἀναπόδεικτος), worthy of faith through itself, and not in need of a prior principle from which it may be demonstrated; The symbolic books are "consequently worthy of faith" (ἐπομένως ἀξιόπιστοι), that is, they consequently deserve faith, because they are conformed to the revealed word of God (c). 3) Sacred scripture possesses divine canonical authority, so as to be an infallible norm by which true dogmas of faith are discerned from false; The symbolic books have ecclesiastical authority, and are respectively called a norm, namely with respect to the external profession of faith, by which we testify to the unanimous consent of the church in the doctrine of faith (d). 4) Sacred scripture adequately contains all things to be believed and to be done; No symbolic book perfectly embraces all and singular dogmas of faith and precepts of morals.

Proof a. When Paul, in 2 Tim. III, 16, says: "πᾶσα γραφή θεόπνευστος" (all scripture is God-breathed), he expresses with singular emphasis "θεοπνοή" (theopnoē), or immediate divine inspiration. D. QUENSTEDT, intending to explain this in his "Systema," fol. 100, writes thus: "θεοπνοή (theopnoē)" in this passage does not denote the general concurrence of God with all creatures, nor the special or gracious one, by which God is present to all the faithful, but a most special and extraordinary one, a concurrence proper only to the sacred writers, which embraces (1) a certain "supernatural and extraordinary illumination" (ἐλλαμπιν) of the mind, which happened like some kind of flashing and irradiation, and indeed not in the manner of a permanent habit, but of a transient act; (2) a peculiar mode, instinct, afflatus, impulse, and dictation of the Holy Spirit to write this and not something else. To this, add that

even the individual words of the original Hebrew text in the old, and of the Greek in the new testament, were dictated into the pen by the Holy Spirit. For if the individual words had not been suggested to the sacred writers through "θεόπνευσία" (theopneustia, "divine inspiration"), the sacred scripture would not properly, not absolutely and simply, but improperly and in a certain respect, and at least as to the concepts of the things signified, be, and could be said to be, "θεόπνευστος" (theopneustos), just as a scripture translated by human study into another language cannot properly, absolutely, and simply be called "θεόπνευστος" (theopneustos), because the formal words themselves, of which it consists, were not suggested by the Holy Spirit through inspiration, although in a certain respect it can be called "approximately God-breathed" (προσεγγίζοντος θεόπνευτος), namely as to the concepts of the things, once inspired in the sacred writers, which are signified by the words of the version, as D. MUSAEUS rightly teaches in his "Introductio Theologica," p. 258. In which strictest sense no symbol of the church can be called "θεόπνευστος" (theopneustos). For although orthodox men, illuminated by the Holy Spirit, conceived it in their mind and committed it to letters, they did not, however, write from a most special, extraordinary, and immediate inspiration of God, but were endowed and taught by God with an ordinary and mediate illumination. Nor were the individual words of the symbolic books dictated into their pens by the Holy Spirit, but with God assisting and directing, they themselves found suitable words and applied them to the divine dogmas.

Proof b. The word of God, revealed and committed to letters, is not only the word of truth, Eph. 1, 13, but also truth itself, John XVII, 17, and therefore deserves faith through itself and immediately. The Symbols of the Church are deduced by consequence from the written word of God, and are conformed to it, and thus "consequently" (ἐπομένως) and consequently they conciliate faith to themselves. D. LOBECK does not speak ill, in his work on the Augsburg Confession, p. 16: "We have faith in the Augsburg Confession on account of the scripture, because it was built from it."

Proof c. That the sacred scripture is an adequate norm for all those things which pertain to faith and morals is clearly established, since it is expressly called their

(the apostles') line or rule, Ps. XIX, 5, "canon" (κανών), Gal. VI, 16, Phil. III, 16. It obtained the name of norm or canon both because of direction, since the truth of faith and the honesty of morals are directed according to it, and because of correction, since the dogmas of faith and precepts of morals come to be accurately examined by it, so that whatever agrees with it is retained as right and pious, and whatever disagrees from it is rejected as erroneous or impious. But no symbol of the church is absolutely and simply the norm of faith and morals, but is called a norm in a certain respect and relatively, with respect to certain churches, which presuppose the truth and certainty of the symbols proved from scripture. For no symbolic book begets or prescribes faith, although a faith already begotten can be strengthened by it, and the external profession of faith can be determined by it for retaining the consensus of doctrine and avoiding dissensions. Conf. CARPZOV. "Isagoge in Libros Symbolicos," pag. 6. By D. QUENSTEDT, a symbolic book is called a tesseral and testimonial norm of the public doctrine which the church professes with great consensus, in his "Systema," fol. 46.

Proof d. No symbolic book is an adequate catalog of all fundamental dogmas of faith, but according to the reason of the time and occasion in which the symbolic books were written, account was taken of those dogmas which were controversial and most impugned. But Holy Scripture perfectly embraces whatever is necessary for a man who is to attain eternal salvation to believe and to do. This will be proved more fully and more clearly below.

You say I. Even the symbolic books are named "θεόπνευστοι" (theopneustoi, "God-breathed") by theologians. For D. GEORG. MYLIUS in his explanation of the Augsburg Confession, p. 2, says: "Because the Augsburg Confession rests on the most firm foundation of the Holy Scriptures, we can and ought to call it θεόπνευστον (theopneuston) with the best right." D. HUNTERUS in his explanation of the Book of Concord, p. 1, writes: "We constitute the primary author of the Book of Concord, or the 'principal cause' (αἰτίον κύριον), not any man, whether theologian or politician; but God the Holy Spirit himself, the fount and giver of all good; so much so that we do not hesitate to call it 'θεόπνευστον' (theopneuston), divinely inspired." Resp. Paul in 2 Tim. III, 16, names the Scripture "θεόπνευστον" (theopneuston) in

the strictest sense, because both the concepts of the things and the words of scripture are immediately inspired by God. But the aforementioned theologians call the symbolic books mediately "θεόπνευστους" (theopneustous) in a broader sense. For D. MYLIUS gives a clear reason for the mediate "θεόπνευστία" (theopneustia), because it rests on the most firm foundation of the Holy Scriptures; and D. HUNTERUS in the same passage adds: "with this distinction being preserved, however, which exists between the holy scriptures and the symbolic or ecclesiastical writings." Which distinction he explains on p. 4. Namely, in a broader sense, the symbolic books are called "θεόπνευστοι" (theopneustoi) by some authors (1) by reason of their object, since they contain and expound the word of God once immediately inspired to the prophets and apostles, and whatever is elicited from the word of God by manifest consequence. Let us listen to our great CHEMNITIUS, distinguishing excellently concerning the Symbols of the church, part III, loc. theol. fol. m. 235: "They (the ancients) indeed confirm their interpretations with the testimonies of the symbols of the ancient church; but those symbols are not something outside of or against scripture, but are the very marrow of scripture." (2) By reason of mediate illumination; for we do not doubt that God with a special concurrence influenced the minds of the faithful doctors who wrote the symbols of the church, illuminated their minds, and bent their wills, so that they conceived the truest and most salutary dogmas in their minds and expressed them with the pen. Just as Job also says generally in chapter XXXII, 8: "There is a spirit in man, and the inspiration of the Almighty gives them understanding." The LXX rendered it: "πνοή παντοκράτορος ἐστὶν ἡ διδάσκουσα" (the breath of the Almighty is that which teaches). Specifically concerning the Nicene Confession, ISIDORE of Pelusium says in book IV, ep. 99: "Divinely inspired, it handed down the truth of the dogmas."

You say II. The symbolic writings are divine, see CARPZOV, "Isagoge in Libros Symbolicos," p. 3. Therefore they possess divine canonical authority, and are simply the norm of things to be believed and done. Resp. D. CARPZOV in that passage expressly calls the symbols secondarily divine, namely on account of their mediate origin, which they owe to God. But it does not follow from this; Therefore, the symbols are eminent with

divine canonical authority, and are absolutely the norm of faith and morals. For for a norm of doctrine of faith and morals, certainty and absolute infallibility is also required on the part of the words, which excludes all danger of error. But infallibility and absolute certainty on the part of the words is not given, except from the immediate dependence of the words on God inspiring them; which indeed does not have a place, except in the original text of sacred scripture in Hebrew and Greek. See D. MUSAEUS, "Introductio in Theologiam," p. 540. We do not deny in the meantime that the symbolic writings can be called divine in a sound sense, since they deal with God, are conformable to the divine word, and were written by the instinct of the Holy Spirit, nor are they destitute of peculiar documents of divine governing providence. In common usage of speaking, we call divine whatever is not only of immediate, but also of mediate origin from God. For we know that Lactantius also wrote books of divine institutions.

You say III. The symbolic books are human writings. Therefore they are not even respectively a norm, namely under the respect of the external profession of faith in a consenting church. Resp. A human writing is said to be so either by reason of its external form, or by reason of the matter which it embraces. The symbolic books, if you respect their external form and composition, are not immediately from God, but from men; if you attend to the matter or doctrine which the symbolic books contain, that is certainly celestial and divine; in view of which it is dangerous to call the symbolic books human writings without an added declaration; since we call the vocation to the ministry, if peculiar signs of the divine will appear, not human, but divine.

**Question XXVIII.** Can a man be bound by an oath to subscribe to the symbolic books?

*On the subscription to the Symbolic Books.* No one who is not a member of that church which approves the symbolic books can be bound by an oath to the doctrine of faith which is contained in the symbols (a). But he who is a living member of the church, and intends to perform the public office of teaching in it, can be obligated by the superior magistrate to a sworn subscription to the symbolic books (b).

Proof a. An oath is taken for the confirmation of a truth acknowledged and approved in the conscience. Therefore no one is to be obligated by an oath to embrace a doctrine which he does not approve; for he would be compelled unwillingly to profess some dogma as true, which in the internal judgment of his mind he deems to be false.

Proof b. To the right of directing the external exercise of religion, which is in the power of the magistrate, pertains the demanding of a sworn approbation and subscription to the symbolic books, so that he who is to teach publicly in the church may be the more bound to the consonant confession, explication, and defense of the public doctrine. For we read that even the most pious princes of the old testament obligated the people under the formula of a covenant, so that they might amicably conspire in the harmonic observation and propagation of the Israelite religion. The examples of Moses are known, Deut. XXXI, 10 & seqq., of Joshua, c. XXIV, 25, of Josiah, 2 Kings XXIII, 3.

You say 1. An oath of this kind violates the liberty of consciences. Resp. The liberty of consciences would be violated, if a man not approving the doctrine comprehended in the symbols, and thus unwillingly, were compelled to a sworn subscription to the symbolic books; but we by swearing only externally profess what we internally knowingly and willingly believe.

You say II. The apostle warns in 1 Thess. V, 19: "Do not quench the Spirit." But it is quenched when the freer use of the gifts of the Holy Spirit is impeded by an exacted oath. Resp. Not the use, but the abuse of the gifts, which is noxious to the church, is impeded by a sworn subscription to the symbols.

**Question XXIX.** Are the symbolic books necessary?

*The necessity of the Symbolic Books.* The symbolic books are necessary not absolutely (a), but hypothetically, for the state of the church, moved by the gravest causes to publish symbols (b).

Proof a. There was a time when the church stood and flourished without written symbols. See D. CALOV, "Systema," tom. I, pag. 247, & D. CARPZOV, "Isagoge in Libros Symbolicos," p. 1136.

Proof b. The symbolic books are necessary by a necessity of expediency (1) for establishing a solid, lasting, and firm concord



in the church of God, so that a certain compendious form and, as it were, a type approved by unanimous consent may exist; in which the common doctrine, which the churches professing a purer doctrine hold, collected from the word of God, may be contained. See Preface to the Solid Declaration, Formula of Concord, p. 631. (2) For rendering an account of the Christian religion, if it is demanded by the magistrate. (3) For distinguishing the true members of the church from its enemies, heretics, and schismatics. Conf. D. RECHENBERG, Appendix to the Symbolic Books, p. 3.

**Question XXX.** Since the Christian religion consists not only of things to be believed, but also of things to be done; it is not idly asked, what do we understand by things to be done?

*Things to be done* are the works of the reborn, with the Holy Spirit graciously concurring, to be performed according to the prescription of the divine law, from true faith in Christ, for the glory of God and the edification of the church.

Obs. Agendas can also be defined as the duties of Christians, to be performed according to the norm of the divine law from the powers of grace conferred by the Holy Spirit, with true faith showing the way, for the glory of God and the benefit of the neighbor.

**Question. XXXI.** What is opposed to true religion?

The opposites of true religion are both *false religion* and *atheism*, or *irreligiousness*.

Opposed to true religion. False religion is that by which either false Gods are worshiped, or the true God is not truly worshiped (a).

Irreligiousness is that by which impious men hold all religion in contempt, so that, having denied the providence of God and His vindictive justice, they take it upon themselves to perpetrate anything with impunity and security (b).

Prob. a. The gentiles worshiped false Gods, who, since they are ignorant of the true God, partly worshiped men, renowned for memorable deeds, as Gods, and partly attributed religious worship to other creatures. Paul, about to sketch their idolatry in Rom. 1:23, says: "They exchanged the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and of four-footed animals and of reptiles." Various false theologians do not truly worship the true God, who do not honor Him in that way in which He has revealed both Himself and His will in His word; see their false theology delineated above on p. 32, 33, 34.

Prob. b. Ps. XIV, 1. "The fool has said in his heart; there is no God." The impious man, persisting in a state of sin, proceeds to such a madness that, if not the existence, he certainly denies the providence and justice of God, wishing from his soul that there existed no omnipresent, omniscient, and most just avenger of crimes.

## SUSPIRIUM

**D**ou, **G**OD, thrice best, thrice greatest, with sincere and never-failing vows we ask and beseech You, that You may fill us all, united by the covenant of the Christian religion, with your most **H**OLY **S**PIRIT, fortify us with heavenly virtue, instruct us with the gifts of grace, so that we may worship You with our whole heart, burn with love for You, and all of us together commit ourselves to perpetual obedience to You, and express the sincerity of our religion through pious works and testify that our deeds correspond to our words. Moreover, You, most powerful governor of the church, restrain the petulance of the enemies of celestial truth, break their wicked attempts, dissipate all their

*machinations, so that true religion may not be crushed or utterly destroyed by them, but by Your protection may endure safe and sound, and among the most joyful growths may flourish, thrive, and triumph!*

CHAPTER III.  
PRESENTING  
PROLEGOMENON III.  
CONCERNING  
THE PROPER AND ADEQUATE  
PRINCIPLE OF THEOLOGY.

Question I. What do you understand here by the name of principle?



BY THE NAME of principle here is understood the principle of knowing, and that incomplex, which is the source of complex theological principles, upon which our entire theology rests.

Proved. Since every theological truth is either demonstrating or to be demonstrated; and indeed the demonstrating truth is called a principle, the one to be demonstrated a conclusion, by accepted usage of speaking: the laws of good method demand that in the light of theology the incomplex principle, or the source and primordial element, from which all reasons for proving in universal theology are sought, be foreknown.

Obs. I. Theophrastus, according to Alexander in his preface to the first book of the Topics, defined an incomplex principle as "a certain beginning or element from which we take the principles of each thing" (ἀρχή τις, ἡ σοιχεῖον ἀφ' οὗ λαμβάνομεν τὰς περὶ ἕκαστον ἀρχάς). It is commonly called the source of apodictic principles.

Obs. II. There is a threefold source of apodictic principles. 1. The source of reason. 2. The source of experience. 3. The source of authority worthy of faith. Philosophical and medical principles are derived from the source of reason and experience. Juridical principles flow from the source of imperial, royal, or princely authority, though at times the source of reason and experience is also joined. Theological principles emanate from

the source of divine authority. Conf. D. LEICHNER'S Synopsis of True Apodictics, p. 392.

Obs. III. A complex principle is a prior and more known proposition, from which another, which is less known and comes into question, is validly proved. These complex principles are distinguished into primary and derived. Primary are called those which have no prior or higher principle from which their truth can be demonstrated. They are otherwise called principles "par excellence" (κατ' ἐξοχήν), because they never become conclusions. They are called by Aristotle, in Posterior Analytics, book 1, ch. 2, "immediate" (ἄμεσα), because they do not recognize a prior middle term; "indemonstrable" (ἀναπόδεικτα), that is, a priori; "infallible" (ἀνυπεύθυνα); "self-evidently trustworthy" (ἀντόπισα); "beyond controversy" (ἀναντίρρητα). For example: In metaphysics, the first principle is: it is impossible for the same thing to be and not to be at the same time. In physics, the first is: from nothing, nothing is naturally made. In ethics, the first is: moral good is to be loved, evil to be shunned.

Derived principles are called those which, with respect to the question to be demonstrated, are assumed as prior and more known, although they can be demonstrated from other principles and depend on them. They are otherwise named mediate, because they have a higher middle term; they are also specially called "demonstrable" (ἀποδεικτικά), because their truth is demonstrable from prior principles, e.g. An ethical principle is: one must live chastely, which is demonstrated from this: one must live temperately. This itself is proved,

because one must live honestly. Which is notified from the first moral principle; Good is to be loved, and so progress is made to the first ethical principle.

**Question II. On what principle of knowing does theology rest?**

Christian theology rests on a most certain principle of knowing, namely divine revelation (a), and indeed, for the present state of the church, on mediated divine revelation, comprehended in the writings of the prophets and apostles (b). The principle of knowing theology is revelation. Whence the absolutely first complex principle of theology is; Whatever God has revealed is infallibly true. Its principle, first in a relative sense and for the present time, is; Whatever sacred scripture teaches is infallibly certain (c).

Obs. 1. The discussion here is not of general revelation or natural manifestation, by which God has revealed Himself both through the implanted light of nature and through the conspicuous effects in the kingdom of nature. See Rom. 1:19, ch. II:14-15. But we speak of special and supernatural revelation, which is twofold, immediate and mediate. The Holy Spirit immediately illuminated the prophets and apostles, and suggested to them the concepts of things and words concerning the dogmas of faith and morals. Today God reveals Himself and His will to the human race through the word written by the prophets and apostles.

Obs. II. Divine revelation sometimes, in the strictest sense which the force of the word itself implies, denotes the manifestation of hidden things latent under a kind of veil. Sometimes, in a broader sense, it designates the manifestation of any things, even those which can be known by the guidance of the light of nature, made by God in a supernatural way. The latter significance, as adequate, obtains here.

Obs. III. Divine revelation was made "in many portions and in many ways" (πολυμερῶς και πολυτρόπως). For one was made mediately, with the intervening ministry of angels and men; another immediately, without the intervention of other persons. Thus God revealed Himself I. by the address of an articulate voice formed in the air above the order of nature. That address was carried out by a sensible voice from God, appearing in a conspicuous form, or testifying to His presence by another sensible sign. Thus God appeared to the

patriarchs in the form of a man, Gen. XVIII:2; XIX:1; XXII:24. He spoke to Moses from the burning bush, Exod. III:2. To the Israelite people from a dense cloud and smoking fire, Exod. XIX:10, seqq. He spoke with Moses very familiarly, or as scripture says, mouth to mouth, as a friend speaks face to face with a friend, Num. XII:6. II. Through a dream, when certain images were presented to those sleeping, their external senses being bound. Gen. XXVIII:12; Dan. 1:1. III. Through "ecstasy" (ἐκστασις), when images of things were presented to the imagination of waking men, with the external operation of the senses ceasing. Ezech. I:4; XXXVII:1; Dan. X:5. IV. To the priests, God revealed some things through Urim and Thummim, Exod. XXVIII:30; Lev. VIII:8; Num. XXVII:21. The Urim and Thummim were twelve gems inserted into the priest's breastplate, by which, when properly used, God, when suitably asked by the high priest, gave responses concerning hidden matters and uncertain events. D. PFEIFFER, vexing doubts, p. 276. V. Through an internal inspiration, by which the Holy Spirit, while the operation of the senses remained, immediately infused some light of knowledge into the intellect of the prophets and apostles. 2 Sam. XXIII:2; 2 Tim. III:16; 2 Pet. 1:20-21. VI. The most illustrious divine revelation occurred in the N.T. through the son of God, who "in His own person" (ἑαυτοπροσώπως), that is, in His own person manifested in the flesh appeared, and announced the will of God. John 1:18; Heb. 1:1.

Prob. a. That Christian theology is drawn from divine revelation, as from a source of theological principles, is clear from the fact that theology in its scope embraces the most sublime mysteries, in no way demonstrable or knowable from the principles of reason, which become known only from the supernatural revelation of God. From which the apostle of the gentiles in 1 Cor. II:7 calls Christian theology wisdom in a mystery: which the princes of this age do not recognize, v. 8—which God has revealed through his spirit, v. 10. Christian theology is full of the most profound mysteries, superior to the grasp of the princes of this age, revealed by God through the Holy Spirit. Therefore it rests on divine revelation as the most certain principle of knowing.

Prob. b. For the present time and the current state of the church, that H. scripture, in which the ancient divine revelations made

to the prophets and apostles are had, is the proper, fundamental, and adequate principle of knowing God and divine things, is clearly demonstrated. I. From the words of St. John, chapter XX:31: "These things are written so that you may believe that Jesus is the Christ, the son of God; and that believing you may have life in his name." Whatever scripture is divinely destined for this purpose, that all may believe in Christ through it to obtain eternal life, that must be a sufficient and saving principle of believing. But H. scripture, etc. Therefore. II. From the Pauline saying in 2 Tim. III:14-15: "But as for you, continue in what you have learned and have become convinced of, knowing from whom you learned it, and how from infancy you have known the holy scriptures, which are able to make you wise for salvation through faith in Christ Jesus." From which we argue: That which can make a man wise for salvation through faith in Christ, so that for that reason he must persevere in it, that is a sufficient principle of faith and theology. But sacred scripture is such. Therefore. III. From the saying of St. Paul in Rom. XV:4: "For whatever was written in former days was written for our instruction, that through patience and the encouragement of the scriptures we might have hope." From which arises the argument: That which is given for our instruction, and such that by it we may have hope of future salvation, is given to be a sufficient principle of theological doctrine and saving faith. But H. scripture etc. Therefore. IV. From the testimony of the same apostle, 2 Tim. III:16-17: "All scripture is God-breathed and is useful for teaching, for rebuking, for correcting, for training in righteousness, that the man of God may be complete, thoroughly equipped for every good work." Whatever scripture is so useful that it perfectly instructs the theologian for all parts of teaching, that is the fundamental and adequate principle of theology. But "God-breathed" (θεόπνευστος) scripture is so useful etc. Therefore. The major premise is established, because that is the principle of theology from which the theologian draws all salutary knowledge for performing the parts of his office. The minor is Paul's, who openly asserts that H. scripture provides so much utility to the man of God, or doctor of the church, that through it he is rendered fit and well-instructed for every work of teaching: whether he meditates on teaching others celestial truth, or convincing the erring of their errors, or imbuing the ill-behaved with

morals worthy of a Christian, or adding a spur to those running in the way of justice.

Prob. c. Although H. scripture, for the state of the present time, is the first principle of knowing the doctrine of faith, it is not, however, absolutely and simply the first principle, which is clear from the following syllogism: Whatever God has revealed is infallibly true. Whatever H. scripture teaches, that God has revealed (because it is "God-breathed" (θεόπνευστος), 2 Tim. III:16). Therefore, whatever H. scripture teaches is infallibly true. In which syllogism H. scripture is principled, and its infallible truth is educed from another middle term. Yet it is rightly said to be the first principle of theology in a certain respect, namely for the present state of the church, to which for the present time no other equal, much less superior, principle of saving knowledge is to be considered. For after God willed that those things which are necessary to be known about revealed matters for salvation be comprehended in certain books; with new revelations ceasing, the habit of theology rests on those ancient revelations, made immediately to the prophets and apostles and committed to letters, as on a unique and adequate principle. Conf. D. HILDEBRANDVS in his theological institutions, p. 48, & D. BAIERVS in his compendium of theology, p. 70.

### Question III. Is new and immediate revelation in the present time an ordinary principle of Christian theology?

After the completion of the canon of scripture, no new and immediate divine revelation is given which is a fundamental principle of knowing the doctrine of faith. Concerning new revelations. Prob. I. Because it has already been abundantly demonstrated by us that H. scripture, for the present state of the church, is the proper and adequate principle of saving knowledge, to which no other equal, much less superior, is to be sought anywhere, or expected. II. St. Paul gravely warns in 1 Cor. IV:6, "that you may learn not to go beyond what is written" (μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν). As if he should say, let none of you presume to know about divine things beyond what God has revealed in the scriptures; since the apostle himself ingenuously and openly professes that he said nothing outside of what is written in Moses and the prophets. Acts XXVI:22. III. The apostle teaches in Heb.

1:1 that new and immediate revelations do not happen to mortals after the establishment of the canon of scripture: "In many portions and in many ways God of old spoke to the fathers in the prophets; in these last days He has spoken to us in His Son." Revelations in the Old Testament happened to the prophets "in portions" (πολυμερῶς), by turns, degrees, and as it were parts; and also "in various ways" (πολυτρόπως), diversely, by the address of a voice formed in the air, by a dream, by an ecstatic vision, by immediate illumination; but the most illustrious and most perfect manifestation of God and the divine will was made through the Son of God. He "explained" (ἐξηγήσατο) the gospel to us, and as a most learned exegete, declared it plainly and lucidly. John 1:18. Which evangelical doctrine was propagated by those who had heard the Lord Jesus, Heb. II:3, so that we need no new revelations. IV. A theological principle ought to be infallibly certain. But new revelations are fallacious, and subject to the tricks of satan; since this prince of darkness transforms himself into an angel of light, 2 Cor. XI:14, and a corrupt fantasy suggests to enthusiasts those things which they erroneously believe to have proceeded from God. Deut. XIII:1; Jer. XIV:14; XXIII:25 sq.

The Antithesis is that of the Enthusiasts, Anabaptists, Schwenckfeldians, Weigelians, and Quakers, who state that celestial wisdom is to be sought from the immediate revelation of the heavenly father, from the internal information of Christ essentially united with them, from the magisterium of the Holy Spirit speaking and teaching within, from dreams and raptures, from angelic conversations, whose arguments are:

I. St. John in his Epistle, ch. II:27, says: "The anointing which you received from him abides in you, and you have no need that anyone teach you." Those who do not need external information, but are fully taught by the anointing remaining within the soul, are immediately illuminated and informed by God. But the reborn etc. Therefore. Resp. That anointing commended by St. John is the Holy Spirit, the principal cause of faith, who informs us not immediately, but through the word. John II:14, 1 Thess. II:13, Rom. X:17. Nor do we have need that anyone teach us new and different things from what the prophets and apostles taught.

II. Joel II:28. "I will pour out of My Spirit on all flesh, and your sons and daughters will prophesy; your old men will dream dreams,

and your young men will see visions." Resp. (1) St. Peter expressly refers the fulfillment of that promise to that time when the apostles visibly received the Holy Spirit. Acts II:16. (2) B. Luther simply understands by prophecy, vision, and dreams the knowledge of God through Christ, which the Holy Spirit makes to shine through the word of the gospel. But the prophet Joel speaks in a manner customary to prophets, who were accustomed to adumbrate the state of the new testament with figurative words, or with words suitable to the state of the Old testament. And so the sense is; God, most rich in mercy, seriously intends to pour out the grace of the Holy Spirit in the new testament upon all, so that they may know certainly and clearly those things which the men of God once knew through prophecies, dreams, and visions.

III. God in the N.T. instituted prophets, ennobled by the privilege of immediate illumination. Eph. IV:11; 1 Cor. XII:28. Resp. The apostle in the cited places speaks of the prophets of the N.T., to whom was divinely granted an extraordinary gift of prophesying in the constituted church; which, since it was temporary, did not remain perpetual in the church. For the gift of prophesying, or of speaking immediately by the spirit, just like the gift of healings and miracles, was for that reason temporary, because it was necessary for the church, at its beginning and in its first infancy, partly for preaching for the first time the mysteries of faith, which had been hidden for ages; partly for the easier progress of the preaching of the same doctrine, to be promulgated more and more throughout the world, and to be embraced in all places.

Instance I. Paul says; 1 Thess. V:19-20. "Do not quench the Spirit; do not despise prophecies," indicating that prophecies should never be condemned. Resp. By "Spirit" in this passage is understood the gifts of the Holy Spirit, by "prophecy" the interpretation of sacred scripture. But the Holy Spirit, most opulent in sanctifying and administrative gifts, is given from the hearing of faith, Gal. III:2. And scripture is to be explained by scripture. The apostle makes no mention of immediate revelation, which befalls the faithful today.

Instance II. If God today does not send prophets immediately illuminated by the Holy Spirit, certainly the evangelical church in our times will be in a worse state than the church under the old covenant, for which it was no less a great honor than a benefit that

God from time to time raised up prophets, instructed with the gift of immediate inspiration. Resp. The happiness of the Christian church is to be estimated not by the abundant production of immediately illuminated prophets, but by the gospel preached by Christ manifested in the flesh, and most widely propagated by the apostles, and for the sake of "certainty" (ἀσφάλειαν), or certainty of knowledge, reduced to writing.

Instance III. If God from the foundation of the world revealed himself and his will immediately to the patriarchs and prophets, evangelists and apostles, then he also reveals himself immediately to holy men today. But the former is most true. Therefore the latter also. The consequence is clear, because we are joined with the patriarchs and prophets, evangelists and apostles by the covenant of one religion, and we have obtained a faith of equal standing with them, 2 Pet. I:1. But where there is one religion and one faith, there is one formal object, namely immediate divine revelation. Resp. (1) A distinction is made between the times preceding the completion of the canon of scripture, and those following it. Before the canon of scripture was completed, God revealed himself immediately to a few holy men, namely patriarchs and prophets, evangelists and apostles, but he manifested himself to a great multitude of men with the intervening ministry of divinely inspired men. From which Noah is called a preacher of justice, 2 Pet. II:5. Abraham commands his children to keep the way of the lord, and to do justice and judgment, Gen. XVIII:19. Jacob taught his family, Gen. XXXV. (2) There is one religion, and one faith, whose formal object is divine revelation, whether it be mediate or immediate. For revelation prescind from that which is immediate and that which is mediate; since he is said to reveal, who manifests some things, or the thoughts of his mind to another; this, however, not only he does, who speaks immediately to another, but also he who mediately, e.g., through a minister, a messenger, or through a secretary makes known to another what he wants him to know; now God partly immediately, partly mediately, has revealed himself and the decrees of his will. This the apostle teaches in Heb. 1:1. "In many portions, and in many ways God of old spoke to the fathers in the prophets." Where a twofold speaking, or a twofold revelation of God occurs, one to the prophets, which was immediate; the other

through the prophets to the fathers, which was mediate.

Instance IV. God promised the faithful people in the N. Test. immediate illumination, Jer. XXXI:33. "I will put my law in their inward parts, and write it on their hearts." Resp. What law God gave to His people to be read and heard, that He gave and inscribed on their hearts by the efficacious operation of the Holy Spirit, not separated from the reading and hearing of the law, but most closely joined with it.

Instance V. Whoever's Spirit is in a man, and remains, to teach him all things, to suggest all things, to lead him into all truth, that Spirit reveals celestial truth immediately to the man. But the Holy Spirit etc. Therefore. The minor is clear from John XIV:16-17, 20; XVI:13. Resp. From the intention of Christ speaking, those promises primarily and proximately concern the instruction of the apostles for the function of the apostolic office, by which they had to serve all nations by preaching the gospel. Matt. XXVIII:19; Mark XVI:15. Therefore the disciples of Christ, since they were unlearned and illiterate, had to be fitted by the extraordinary benefit of immediate illumination to teach all nations, and to communicate to men new revelations about the Messiah manifested in the flesh, and about his office, and the other parts of Christian doctrine. Therefore, just as not all the faithful were to be apostles, 1 Cor. XII:28; so the promises which were made to the apostles do not pertain to all in the same way: nor, if anything was promised by Christ to be conferred on them immediately, is the same to be conferred on individual believers.

VI. The Holy Spirit makes us more certain of the state of grace by an immediate testimony, about which St. Paul says in Rom. VIII:16; "The Spirit Himself testifies with our spirit that we are children of God." Since this testimony is not rendered to external, bodily ears, it is internal and immediate. Resp. The "co-witnessing" (συμμαρτυρία) of the Holy Spirit with our spirit is indeed internal, but not immediate. For the Holy Spirit, through the doctrine contained in the sacred letters, and that perceived either by hearing or by reading, and retained in the mind, accomplishes this in the mind of man, that not only does it testify to the truth of the doctrine itself, but also, when the mind of man in a like manner of knowing is reflected upon itself, it testifies to the true and saving

faith of the man and the state of grace in which he lives.

VII. The Holy Spirit teaches the reborn man internally and immediately; which Nehemiah hints at, saying in ch. IX:20: "You also gave Your good Spirit to instruct them." Resp. The Holy Spirit teaches the reborn man internally, but not immediately, which Nehemiah indicates in the cited chapter, v. 30: "You prolonged (your anger) over them for many years, and testified against them by Your Spirit; by the hand of Your prophets." If God testified against the Israelites by His Spirit, through the ministry of the prophets, it is easy to gather that He instructed them not immediately by the Holy Spirit, but through the doctrine and information of Moses and the prophets.

VIII. In whomever the Spirit of God is, always putting words in his mouth, the Spirit of God teaches him immediately and perpetually. But the Spirit of God under the new covenant is always in the seed of the just, and puts words in their mouths, and never departs. Therefore, the Spirit of God teaches the just immediately and perpetually. The minor is clear from Isa. LIX:21: "Jehovah says: As for me, this will be my covenant with them, says Jehovah; My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your seed, says Jehovah; both now and forever." The major is established, because the Spirit of God dwelling in a just man, and so informing him as to put words in his mouth, teaches the man by immediate revelation. Resp. Jehovah promised that He would illuminate His people in the new testament, but the manner, whether He would inform them immediately or mediately, He did not express. Wherefore we state, that Jehovah promised that He would put His words in the heart and mouth of the apostles by immediate illumination, and through their preached sermon, or that related in letters, He would communicate them to others desirous of learning.

IX. Sacred scripture does not contain all things necessary to be known and done for saving a sinner. Therefore sacred scripture is not an adequate principle of things to be believed and done. The antecedent is proved, because (I) from sacred scripture no one can know certainly and infallibly that he truly believes, and is an heir of eternal life. (II) A minister of the church does not clearly perceive from the sacred letters that his vocation to the ministry is legitimate. (III)

The circumstances of actions, to be dispatched here and now for the salvation of a neighbor, are not determined in the scriptures. All of which must be revealed immediately by the Holy Spirit to the faithful man aspiring to certain knowledge.

Resp. to I. Every converted sinner knows certainly from the sacred letters that he truly believes. This can be deduced at length, but for now we argue briefly: Whoever accepts the testimony of God, he seals that God is true, and therefore truly believes and reflecting on himself knows that he truly believes. But a converted sinner accepts the testimony of God. Therefore a converted sinner truly believes, and reflecting on himself, knows that he truly believes. The major premise is revealed in the written word of God; for it is had in John III:33. It pertains, however, to the definition of faith to accept the testimony, or promise of God; to the certainty of knowledge it pertains to seal that God is true. For to seal signifies to establish something for certain and to hold it as ratified. In the acts of common life we seal those things which we want to be certain and ratified. The minor premise is of most certain knowledge, as AUGUSTINE says in book 13, ch. 1. Everyone sees his own faith in himself, and holds it with most certain knowledge. The minor is confirmed in the following way. When a converted sinner hears or reads the testimony of God concerning the gratuitous remission of sins, Isa. XLIII:25: "I, even I, am he who blots out your transgressions for my own sake, and remembers your sins no more"; then he eagerly accepts that comforting testimony of God, and seals, or establishes for certain, that this testimony of God, who is the first truth, is most true. Why then should not a converted sinner know and believe from the sacred letters that he truly believes? Conf. DANNHAVER, in *hododsoph.* p. 1361 seq.

To II. The certainty of a vocation to the ecclesiastical ministry is not had from a new, peculiar, and immediate revelation of the Holy Spirit, but from mediate revelation, comprehended in sacred scripture. For scripture teaches with what gifts a suitable minister of the church ought to be instructed, 1 Tim. III:1 seq. It likewise teaches that the church has the power of the keys of heaven, Matth. XVI:18, and therefore also the power of imposing the sacred ministry on certain persons. Therefore, since a candidate for theology knows (the spirit of man knows what is in man, 1 Cor. II:11) that he is divinely



endowed with those gifts which sacred scripture requires in the ministry of the church, and sees with his own eyes the letters of vocation conferred by some church having the right of calling, he is certain of his legitimate vocation to the ministry without a new and immediate revelation of the Holy Spirit.

To III. H. scripture remains an adequate principle of things to be done, even if it does not apply or determine its universal precepts concerning Christian duties to the circumstances of actions. It is agreed among all that no universal rule applies itself. Therefore, the application of the precepts of scripture is made by the judgment of reason, illuminated by divine grace, which concurs with the doctrine of scripture sent down to the mind.

X. Although for the state of the present time new dogmas are not immediately revealed by the Holy Spirit, the interpretation of scripture nevertheless depends on a peculiar and immediate illumination of the Holy Spirit. The apostle indicates this in 1 Cor. II:14: "The natural man does not receive the things of the Spirit of God; For they are foolishness to him, and he cannot know them, because they are spiritually discerned." If the proper and principal doctrine of scripture surpasses the grasp of human reason left to itself, it is necessary that a peculiar divine revelation precede, by which its sense may be made known. Resp. The Holy Spirit, whose illuminating power is joined to H. scripture by an indivisible bond, interprets scripture through scripture, and through the same reveals the will of God.

XI. The literal knowledge of divine things is sought from the sacred letters, but the experimental and sensible knowledge of God the Holy Spirit immediately infuses into man. From which the peace of conscience and internal joy of the soul are attributed to the Holy Spirit, Rom. XIV:17. Resp. Immediate knowledge of God, which is otherwise called intuitive, is not of this life, but of the future. But sacred scripture, with the Holy Spirit concurring, illuminates, tranquillizes, and gladdens the heart of man. The king of prophets sings excellently in Ps. XIX:8: "The law of Jehovah is perfect, refreshing the soul; the testimony of Jehovah is sure, making wise the simple. The statutes of Jehovah are right, rejoicing the heart; the commandment of Jehovah is pure, enlightening the eyes."

XII. That immediate revelations of God did not cease with the apostles in the church, is testified both by the history of the times and acknowledged by orthodox theologians, B. LUTHER. Comment. in Eccl. tom. IV. Ien. lat. p. 807. D. DAVID RUNGIUS in Gen. p. 1280. D. BALDUINUS in 1 Tim. IV. p. 251, and others. Resp. Divine revelations concern either the doctrine of faith, or singular cases and events in ecclesiastical, political, or other matters. The doctrine of faith rests solidly on the word of God revealed and committed to letters. Revelations, however, concerning singular cases arise either from the full prophetic light, or from certain sparks of prophetic light. Theologians concede that after the passing of the apostles in certain holy men strictures or certain sparks of prophetic light have shone forth. Which, the rarer they are, the more accurately they are to be pondered, lest under the appearance of divine revelations, the suggestions of the devil, or of depraved fantasy, creep up on men eager for novelty.

#### Question IV. Is human reason the principle of theology?

Human reason either denotes the intellective faculty of man, which, illumined by the light of the divine word, is the receiving subject, or knower of theological truths, but is not the fundamental principle from which they are known (a); or it designates principles known by the light of nature, together with the discourse based on those principles; which principles of reason are either organic or philosophical. Is reason the principle of theology? The organic principles of reason are rightly applied to explaining and confirming the dogmas of faith and morals (b). From philosophical principles, mixed articles of faith become known to some extent (c). But pure articles of faith are demonstrated and known solely from sacred scripture, as from a domestic, fundamental, and primordial principle (d). Meanwhile, it is permissible to co-opt absolutely universal philosophical principles into theological discourses, as common, ministerial, and subservient principles for completing a fully expressed syllogism (e).

Obs. 1. Organic principles are called those which pertain to the instrumental disciplines, grammar, rhetoric, and logic.

Obs. 2. Philosophical principles are either absolutely and unlimitedly universal, which consist in an essential and simply necessary connection of terms, so that they cannot be

undermined by any instance, not even from scripture, e.g., "It is impossible for the same thing to be and not to be at the same time. Whatever is, when it is, it is necessary that it be. Every spirit is immaterial," etc. (\*) Or they are limitedly, or relatively universal, which in a certain genus, by hypothesis, or according to the sphere of natural knowledge, are indeed true, but yet admit of limitation, and can be broken by some instance, if not from nature, certainly sought from scripture, (\*\*) e.g., "As many persons as there are, so many are the essences; Every human individual is by itself a person; Every

begotten thing is numerically different in essence from the begetter."

Prob. a. Without the use of reason we can neither perceive, nor confirm, nor vindicate theological dogmas from the sophistries of adversaries. Certainly not to brutes, but to men using sound reason, God revealed the wisdom of eternal salvation in His word, and seriously enjoined upon them by command to read, hear, and meditate on His word. Deut. VI:6; John V:39. Therefore, the intellect is required as a receiving subject, or an apprehending instrument. For just as we see nothing without eyes, hear nothing without

(\*) In almost all cases, however, a correct interpretation is needed, and even universal principles are circumscribed by certain terms, which if neglected would not make them beyond all exception. For example, this principle, which is commonly called of contradiction, is indeed true without any exception, provided that we apply all caution, lest we omit anything in discerning what is an open repugnance from that which seems to be one. I will offer another example: "The finite is not capable of the infinite." This is certainly most true, if it is understood of comprehension and adequation, not so of the closest conjunction and communion, as if the infinite could not receive the finite into itself and communicate its perfections with it.

(\*\*) Nor can it be otherwise. For it would be a manifest repugnance if any supernatural effect of God, knowable from nowhere else than from divine revelation, were to be effected by the powers of created things, and so its reason could be explained from natural principles. And those which are called particular philosophical principles are indeed general, and without any exception extend most widely; but only in that genus of things to which they pertain. For it is agreed among all that the principles of the science of natural things, or physics, are different from those of moral philosophy, and different from those of civil prudence, and many are also proper to mathematics; each of which indeed obtains its force entirely in its own genus, but cannot be accommodated to another genus of things. But what is far different from another is not on that account contrary to it, and in no way repugnant. What then do the adversaries of revealed doctrines do? They always make a "transition to another genus" (μετάβασιν δι ἄλλο γένος), when they attack it with certain philosophical principles, and those indeed particular. Therefore, they must be met, both by limiting that principle and explaining its force and reason; and by opposing another, superior to it, namely a completely universal one, of which kind are logical and metaphysical principles. For example, those who deny that the eternal Son of God is entirely equal to the Father, abuse this principle: "Everything that generates cannot but be prior in order and time to the begotten." Response 1) by explaining this principle, which is entirely physical, it should be limited thus: "Every generating thing, whose nature is finite"; for where there is prior and posterior, there is succession; where this is, there is a beginning, order, and series. 2) By opposing another, much greater and more certain principle, inasmuch as it contains the very nature and definition of the thing: "Every generation, properly so called, is the communication of the same nature": Therefore, whatever the nature of the generating being is, such cannot but be the communication of the same, and the nature of the begotten; But God, and He indeed one, is an infinite, necessary, and eternal being; Therefore, divine generation, if there is any (and revelation teaches us that there is), cannot but be equally infinite, necessary, and eternal; Therefore, the one begotten of God cannot but be equal to the Father, and therefore neither in order nor in time posterior. The followers of SOCINUS, and all those to whom revealed dogmas seem to be contrary to reason, err vehemently in four ways. They are mistaken in that: they either confuse all reason with their own perception, or they assume false hypotheses as true principles of reason, or they usurp principles of reason that are indeed true, but neither rightly understood nor well accommodated, or they transfer particular principles to another, different genus.

ears; so we understand nothing without reason. Meanwhile, however, human reason is not the source or primordial element from which the proper and proximate principles of faith are to be derived.

Prob. b. Organic principles are used as aids for acquiring theological habit, since without them neither the sense or signification of words can be educed (which is grammar), nor figures and modes of speaking be weighed (which is rhetoric), nor connections and consequences be perceived, nor discourses be formed (which is logic).

Prob. c. Mixed articles of faith are called those which are established not only from revelation, but also from the light of nature; which are proved primarily and most safely up to the "full assurance" (πληροφορίαν) of faith from H. scripture, secondarily and less safely are deduced from the principles of reason. Thus philosophers go about proving the existence and attributes of God in metaphysics and pneumatics from the principles of reason.

Prob. d. Concerning pure articles of faith, reason left to itself knows nothing, but is blind and dim-sighted to the mysteries of faith. The apostle of the gentiles warns man of this spiritual blindness, in 1 Cor. II:14, saying: "The natural man does not receive the things of the Spirit of God; for they are foolishness to him; and he cannot know them, because they are spiritually discerned." Here the genuine argument of the apostle is to be observed. The first is taken from the congenital corruption of the human intellect after the fall. Whatever the natural man (not illuminated by the word of God) grasps, but rejects with a certain natural disgust as absurd, that cannot be judged from the principles of reason. But the divine mysteries etc. Therefore. The latter is sought from the condition of the mysteries. Whatever is judged not except spiritually (by the light of the Holy Spirit), that is not to be estimated or decided by the judgment of reason. But the mysteries of faith etc. Therefore.

Prob. e. That philosophical principles can be rightly applied in theological discourses as ministerial and subservient to completing a syllogism is shown by the following theological discourse. If the truth of the human nature of Christ is to be proved against Marcion, the fundamental principle of the theological demonstration is drawn from H. scripture. Christ has a human body and soul. Matth. XXVI:27, 28; Luke XXIV:39. Therefore Christ is a true man. You say: Let

the consequence or the connection of the antecedent and consequent be proved. I prove the consequence by applying a principle of reason: Whoever has a human body and soul, he is a true man. Christ has a human body and soul. Therefore Christ is a true man. In this discourse, the truth of the theological conclusion rests on the minor proposition sought from the revealed word of God, as the proper, fundamental, and primordial principle of demonstrating. The major proposition is an absolutely universal principle of reason, and concurs only as a common, secondary, and ministerial principle, flowing spontaneously, and superadded to complete the syllogism and to show the syllogistic "proof" (δοκιμασίαν). But it is not simply necessary, always and everywhere, to reduce a theological demonstration into a categorical and fully expressed syllogism. For the syllogistic expression, where one of the premises is supremely evident, is indeed easy, but yet truly superfluous and tedious. Wherefore there is no doubt that a demonstrative argument can also be proposed in an enthymematic, hypothetical, disjunctive, or dilemmatic form, according to the judgment of LEICHNER in his synopsis of true apodictics, p. 365.

The Antithesis is that of the Socinians, who measure the mysteries of faith by the ten-foot pole of reason, whose arguments are.

I. The Christian religion is a rational service, Rom. XII:1. Therefore, it is to be judged by the principles of reason. Resp. The Christian religion is called a rational service, not by reason of the principle from which, as from a source, it is to be drawn; but by reason of the subjects, or rational men, who are addicted to the Christian religion. For just as in the O.T. "irrational animals" (ζῷα ἄλογα), animals lacking reason, were sacrificed to God; So in the N.T. men partaking of reason consecrate their bodies to God. Therefore, it is called by the apostle a rational service, not that which is drawn from the source of reason, but that which is the worship of rational men.

II. Paul defers judgment concerning the doctrine of faith to the intellect of the Corinthians, 1 Cor. X:15; "I speak to sensible people; judge for yourselves." Resp. The intellect of the Corinthians was illuminated by the divine word. Wherefore the apostle permits them to judge not from the principles of reason, which he commands to be taken

captive, 2 Cor. X:5, but from the word of God revealed and committed to letters. He permits them, I say, a judgment not "autocratic" (αὐτοκρατορικὸν) or supreme, not "canonical" (κανονικὸν) or normative, but a "discerning" (δοκιμασικὸν), disretive, and ministerial one. Confer D. JO. ADAM OSIANDER in his collection of systems, part I, p. 143.

III. If reason does not grasp the mysteries of faith, what then will it understand? Resp. Illuminated reason grasps the mysteries of faith as a receiving subject and a knowing organ, but it is not the primordial and fundamental principle from which a theological demonstration may be begun and constructed.

IV. Christ himself taught reasonably, whenever he used similarities and parables drawn from reason in his teaching. Resp. The savior illustrated the mysteries of faith through sensible things, but he proved the same from Moses and the prophets, Luke XXIV:27, and he deferred the normative judgment to scripture alone, John V:39, not to reason.

V. St. Paul requires from us in matters of faith a certain prudence, gravely admonishing, 1 Cor. XIV:20: "Do not be children, but be mature in prudence." But prudence is a habit active with right reason. Resp. The apostle speaks not of worldly prudence, drawn from philosophical principles; but of spiritual, drawn from the fount of Israel, sacred scripture.

VI. As reason judges of philosophical matters, so also of theological dogmas. For philosophical truth is not contrary to theological truth; and although in sacred scripture many things are above reason, yet nothing is contrary to reason. For just as there cannot be a conflict between truth and truth; so also, what right reason teaches cannot be contrary. Resp. (1). Although the mysteries of faith are not contrary to the principles of reason, yet it is not from these that one should judge concerning them. Medicine and jurisprudence are not contrary to each other; yet a physician does not show the method of curing a fever from a legal process, nor does a lawyer seek the way of settling forensic disputes from anatomy. The art of painting and shoemaking do not conflict with each other, yet the shoemaker does not go beyond his last. (2) Right reason, containing itself within the limits of its object, does not contradict the mysteries of faith; but it happens by accident that corrupt

reason, having transgressed its sphere, enormous and unbridled, struggles against divine revelation.

VII. Every discourse is ultimately resolved into that principle: "It is impossible for the same thing to be and not to be at the same time": which is a principle of reason. Therefore, as the ultimate resolution is into it, so the ultimate judgment is deferred to reason. Resp. That principle can be considered in two ways, (1) as the common foundation of contradiction. (2) As it is appropriated to divine things, and is restricted to their nature. Although reason bears a formal judgment concerning the common foundation of contradiction; yet the real and normative judgment belongs to sacred scripture, insofar as that foundation of contradiction is appropriated to divine things.

VIII. Evangelical doctors not rarely use principles of reason in theological syllogisms. Therefore they cannot accuse the Socinians of abuse of reason. Resp. (1) Evangelicals in theological syllogisms use absolutely universal principles of reason, whereas the adversaries use particular principles, or at least limitedly universal ones, and restricted to the sphere of finite nature and entities. (2) Evangelicals use principles of reason, not as proper to theology, but as common to many sciences; not as ministerial and as it were instrumental, furnishing aid for understanding and deducing a conclusion; not as primordial, from which the principle of demonstrating is to be taken, but as superadded to show the syllogistic "proof" (δοκιμασίαν). Not attending to this, the adversaries stubbornly oppose themselves to the divinely revealed mysteries of faith. For example, they attack the mystery of the Trinity with this philosophical axiom: "As many as are the persons, so many are the essences." They assail the mystery of the incarnation with this principle of reason: "Every intelligent nature, and complete in its being, is a person." They go about removing the substantial presence of the body of Christ from the sacrament of the supper with this lemma: "Every natural body is in one determinate place." Since these principles of reason are restricted to the sphere of nature and of finite beings, they are wrongly sold as absolutely universal, nor are they applied to matters of mere faith without a "transition to another genus" (μεταβάσει εἰς ἄλλο γένος). Reason is not the leader of theology, but the follower. Let the handmaid Hagar serve the

mistress, not command; if she affects dominion, let her be eliminated from the sacred house.

**Question V. Is the consensus of the fathers of the primitive church the principle of theology?**

The consensus of the fathers, who lived in the first five centuries in the church of Christ, whatever that can be had from their writings for the present time, is not an apodictic and fundamental principle of theology (a), Is the consensus of the fathers the principle of theology? nor is it accurately called a secondary principle of Christian faith (b); yet it is not to be held of little account, but to be esteemed greatly, as a motive of credibility, a topical and probable principle of certain theological conclusions, and a distinguished testimony that the ancient bishops of the catholic church understood and explained the sayings of H. scripture in the same sense as the modern evangelical church understands them (c).

Obs. The principle of proving is divided (a) into apodictic and topical. The former produces science, or accurate and certain knowledge, the latter opinion or verisimilar knowledge. (b) Into a principle "according to the thing itself" (κατὰ πράγμα), or valid in itself for demonstrating the thing, and "according to the man" (κατ' ἄνθρωπον), or held as valid with respect to a certain man, because it is conceded and approved by him.

Proof a. 1. Because H. scripture is the adequate principle of theology. See Question II. prob. a. II. Because the principle of theology must be "self-evidently trustworthy" (αὐτόπιστον) and infallibly certain. But the fathers of the primitive church were men not endowed with the privilege of infallibility, who just as individually they were not exempt from the danger of erring; so universally in transmitting the doctrine of faith they could deceive and be deceived. The errors of the fathers are demonstrated by D. CHEMNITZ, in his oration on the reading of the fathers, prefixed to his theological commonplaces, and also by D. GERHARD in his Catholic Confession, book 1, part II, chap. XIII, fol. 190. Nor do the fathers themselves deny this. For, as cited by Gerhard in the alleged place, Jerome writes in epist. 62 to Theophilus: "We ought to hold the apostles otherwise than the rest of the scriptural commentators. We should know that the former always speak the truth, the latter as men err in certain

things." III. A universal consensus of the fathers of the church is nowhere to be found. For (a) there were many churches throughout the world from the times of the apostles, whose doctors, however, have not become known to us, nor do any testimonies exist concerning the doctrine transmitted by them. (b) Before certain contests were moved, the fathers spoke more securely and roughly. (c) In interpreting the sayings of sacred scripture, they differ by an immense amount. (d) Not a few writings of the fathers have been interpolated, castrated, and mutilated by the papists. IV. Every principle is prior to that which is principled from it. But the consensus of the fathers is not prior, but posterior to Christian theology. For after the apostles, for a whole century, not even one writer remains who wrote about all the dogmas of faith. There exist indeed certain epistles which are attributed to Ignatius, but some of them, in the judgment of the greatest men, are supposititious; others have been corrupted and mutilated by the wicked audacity of adversaries; those which are considered to be genuine can inform the reader about few articles of faith. There also exist certain writings of Justin, but most are spurious. For no genuine ones are had, except the paranetic oration to the gentiles, and the dialogue with Trypho the Jew. But what else was truly written by Justin has perished, so that besides the titles mentioned by Jerome and Eusebius, nothing remains. Irenaeus follows these, but of his writings, which were many, Erasmus in the previous century barely vindicated five books written against the Gnostics and Valentinians from destruction, and made them public, and indeed in the Latin idiom, into which they were inconveniently translated from the Greek language, in which they were written by the author. Tertullian not rarely deflects from the royal way, and taught otherwise than the church believed. From which Jerome, when he was pressed by his authority, said: "Concerning Tertullian I answer nothing else, than that that man was not of the church." See the above-cited oration of CHEMNITZ, fol. 3.

Prob. b. Although the consensus of the fathers of the primitive church, such as it is had today in their writings, can be called a secondary principle of some theological conclusions in the same sense in which it is otherwise called a topical principle; yet, speaking accurately, it is not a secondary principle of Christian faith. For Christian

faith is a divine and immovable "substance" (hypostasis), Heb. XI:1, whose principle, on which it rests, can only be divine and supernatural. But the consensus of the fathers, such as is given for the state of the present time, is human. For that the testimony of any father is human no one will deny. But the testimonies of individuals collected into one cannot be of another kind than that of which the individuals are when considered by themselves. For although the degree of authority increases to some extent on account of the multitude, yet the species of authority is not changed.

Prob. c. The consensus of the fathers of the primitive church, such as indeed remains today, contributes much weight to the interpretation of the sayings of sacred scripture. For what man of sound mind would not be moved to approve the interpretation of the scriptures, which the very ancient doctors of the primitive church, near to the apostles, most well-instructed in the knowledge of divine things, renowned for the holiness of their life, have commended to posterity in their writings?

The Antithesis is that of the Papists, urging the consensus of the fathers of the primitive church as an infallible principle of theology, whose arguments we will weigh. I. The consensus of the fathers, those who lived and wrote in the first five centuries from the virgin birth, is the consensus of the catholic church, which is immune from error, because the church of the living God is the "pillar and foundation of the truth" (σύλος καὶ ἐδραίωμα τῆς ἀληθείας), 1 Tim. III:15. Resp. (a) The consensus of a few fathers of the church is not the consensus of the catholic church. (b) The consensus of the church is true, because it consents with sacred scripture. Therefore it is not a principle, or norm, but principled or normed. (c) It is called a "pillar" (σύλος) of truth, not in an architectural sense, as if it propped up celestial truth, or sustained it, lest it fall headlong, but in a political sense. For as columns exist in courts and before praetoriums, to which the laws and decrees of the magistrate are appended; so the church is a public column, to which are

affixed the tablets of the divine word. The word "foundation" (ἐδραίωμα) however, properly denotes a seat, a chair or a repository, because the church is as it were a seat or repository, in which celestial truth is reposed. But by what tortures, I ask, can it be extorted from the Pauline saying, that the consensus of the fathers is the principle of theology? (\*)

II. The fathers of the primitive church could not have erred, for the reason that by the force of divine promises the Holy Spirit led the fathers into all truth, John XVI:13. He remained with them forever, John XIV:16. Resp. The promises of the Savior "primarily" (πρώτως) and principally respect the apostles, whose minds the Holy Spirit immediately illustrated with the knowledge of celestial doctrine, so that they might not err in the doctrine of faith. For this reason the apostle asserts that the church is built upon the foundation of the apostles, Eph. II:20. "Secondarily" (Δευτέρως) they can be accommodated to all doctors of the church, insofar as they follow the voice of the Holy Spirit. But from this it is not permitted to collect; Therefore the doctors of the church are simply immune from the danger of erring.

III. That from which something is proved and known, is a principle of knowing. From the consensus of the fathers theological conclusions are proved. Therefore the consensus of the fathers is a principle of theological conclusions. Resp. (1) A distinction is made between an apodictic principle, and a topical one. If the major premise is understood of a topical principle, the whole argument is conceded; but if it is understood of an apodictic principle, the minor is denied. For from the consensus of the fathers we argue (α) "against the man" (κατ' ἄνθρωπον) against the Papists, in whose eyes the authority of the fathers has great weight; (β) "with respect to the matter" (κατὰ πρᾶγμα), because the universal consensus of the fathers of the primitive church, such as it can be given today, is not an invalid means of interpreting the scriptures. But most validly scripture is explained by scripture.

(\*) They seem to think most rightly, who think that these words, "pillar and foundation" (σύλος καὶ ἐδραίωμα), should be referred not to "of the church" (ἐκκλησίας), but to "of the mystery" (μυστήριον). Concerning which opinion, fortified by firm supports, the interpreters are to be consulted. In which way, the entire argumentation of the adversaries collapses, and all its sinews are cut.

ON  
SACRED  
SCRIPTURE,  
AS THE PROPER AND ADEQUATE  
PRINCIPLE  
OF  
KNOWING THEOLOGY.

Question VI. What is sacred scripture?



SACRED SCRIPTURE IS the word of God, consigned to letters by the prophets and apostles from divine inspiration, so that through it the sinner may be informed for eternal salvation.

*Etymology.* More fully it is defined: Sacred scripture is the word of God, consigned to letters by the prophets in the Old Testament in Hebrew, and in the New Testament by the apostles in the Greek language, from the immediate inspiration of the Holy Spirit, instructing the sinner, so that he may conceive true faith in Christ, and being reconciled to God, may live holily, and at last attain eternal life by the benefit of God.

Obs. 1. It is called scripture from the external act of writing, performed by the sacred amanuenses, with God directing; who, by inscribing the letters of the law on stone tablets, made an august beginning of scripture, Exod. XXXII:16.

Obs. 2. It is called sacred, because it has God as its author, whose sanctity all creatures, and especially the angels, celebrate together, Isa. VI:3, it was written by the prophets and apostles, holy men of

God, 2 Pet. I:21, it embraces holy mysteries of faith, holy precepts of morals, holy examples of pious men, it aims at the sanctity of the sinner, John XVII:17, and is even consecrated to eternity by divine providence.

*Homonymy.* Obs. 3. Sacred scripture is taken (a) "generically" (γενικῶς) and improperly, for all the books existing in the biblical codex, whether they be canonical and "God-breathed" (θεόπνευστοι), or apocryphal, consigned by human study, containing sacred matters and useful for the edification of the church. (b) "Specifically" (ειδικῶς) or specially and properly, for the canonical books, written by the immediate influx of the Holy Spirit. In which special sense it denotes (1) formally the sense of the divine word, which is its internal form and as it were soul; (2) materially it is taken for the letters, words, books; (3) it is taken complexly, as it embraces both the "God-breathed" (θεόπνευστον) sense, and the letters and words of which it consists. In which complexive sense it is used here.

*Synonymy.* Obs. 4. Sacred scripture is otherwise called "par excellence" (κατ' ἐξοχὴν), "the scripture" (ἡ γραφή), scripture, John II:22, "the scriptures" (αἱ γραφαί), scripture, Matth. XXI:42, "the holy scriptures" (αἱ γραφαὶ ἁγία), holy scriptures, Rom. 1:2, "the oracles of God" (τὰ λόγια τοῦ θεοῦ), oracles of God, Rom. III:2, "the sacred

letters" (ἱερὰ γράμματα), sacred letters, 2 Tim. III:15, "the book of the Lord" (סֵפֶר יְהוָה), book of the Lord, Isa. XXXIV:16. The Greek fathers called them "the books" (τὰ βιβλία), as you might say the books, or a volume of books, which many, written in different places and times, are contained in one codex.

Obs. 5. The word of God is regarded here as the principle of knowing, from which all things to be believed and done become known; below in part III it will be considered as the principle of operating, insofar as it is the means of converting the sinner, regenerating, justifying, and saving him.

**Question VII. Is sacred scripture to be accurately defined as the word of God, which is living and efficacious for producing spiritual effects?**

Sacred scripture, accurately speaking, is the word of God, and that living and efficacious for producing spiritual effects.

The antithesis is that of the Quakers, who opine that H. scripture is not the true and living word of God, but only a witness concerning the word of God and a dead letter. For thus AMESIVS wrote concerning false prophets on p. 9: "They follow in the footsteps of the Baalites, who hold scripture for the true word of God." Thus also the Quakers trifle in the book which is inscribed: *Der Stein, den die Bau-Leute verworfen haben* (The Stone that the Builders Rejected), p. 2: "The Scripture was spoken of the light, but it is not the light, nor the Word, nor the Life, nor the Judge, nor the Rule, nor the Guide." And on p. 4: "Christ is the Word, but the Scripture is not; He is the Light, and not the Scripture; He is the Teacher and Judge, but by no means the Scripture. The same is only a narrative of him, and a co-witness of our teaching." FOXUS in his XXVII errors, p. 30, n. 22, says: "Scripture is and remains a dead letter." PENNINGTON in *The way of life and death* says on p. 14: "Scripture is not the living word, which was given by God for the rule of Christians." To these and other theosophical mystics add their white stone. WEIGELIUS in his postil, part III, p. 84: "The Scripture is a dead letter, and an ineffectual word, that only resounds in the air." CHRISTIANUS HOBURGIUS in his mystical postil, feria III, nativity, p. 115: "The Scripture is an old, cold, and dead thing, that only makes utter Pharisees."

### Exposition

Obs. 1. H. scripture is taken either materially, for the jots, letters, and syllables of which it consists, or formally, for the "God-breathed" (θεοπνεύσῳ) sense, or finally complexly and completely, as it embraces both the letters, syllables, and words, as well as the "God-breathed" (θεόπνευστον) sense; the last signification is of this place.

Obs. II. The question is not whether scripture can be called the word of God metonymically or improperly, but whether it is accurately defined by the word of God.

### Confirmation

Our assertion is proved (I) a word divinely inspired is accurately defined by a divine word. But H. scripture is etc., 2 Tim. III:16. Therefore. The major is clear; because just as a scripture which one man dictates to another into the pen is rightly called a human word related in letters; so a scripture inspired by God is most truly called the word of God consigned to letters. (II) The prophetic word is accurately defined by the word of God efficaciously illuminating. But the scripture of the old testament etc. Therefore. The major is proved; because God spoke by the mouth of the holy prophets, Luke I:70. "The Spirit of Jehovah spoke in me, and his word was on my tongue," says the royal prophet in 2 Sam. XXIII:2. "The lord spoke by the hand of Isaiah," ch. XX:2. "The word of the lord came to me," says Jeremiah in ch. I:4. The minor is clear from 2 Pet. I:19: "We have the prophetic word made more sure, to which you do well to pay attention, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts." The Christians, while the apostle Peter was still alive, had the prophetic word consigned to letters, and therefore the scripture of the old testament; since this is called a shining light, it cannot be a dead letter. (III) The oracles of God entrusted to the Jews are "accurately" (ἀκριβῶς) called the words of God. (For oracles are words which God has spoken.) The scriptures of the O.T. are the oracles entrusted to the Jews. Therefore. The minor is clear from the Pauline saying, Rom. III:1-2. But while Paul was living on this earth, the oracles of God entrusted to the Jews were comprehended in the prophetic writings. (IV) What word the apostles preached, that truly is the word of God. But what word the apostles wrote, the same they preached. Therefore, what word the apostles



wrote, truly is the word of God. The major is clear from 1 Thess. II:13: "When you received the word of God which you heard from us, you accepted it not as the word of men, but as it is in truth, the word of God." The minor is confirmed from 1 John 1:3-4, 5: "What we have seen and heard we announce to you, therefore we write these things to you." The preached and written divine word differ accidentally, not essentially. D. DANNHAVER says excellently in *hodods. phan.* 1, p. 29: "As Caesar does not differ from himself, whether he be represented by a painter on a map, or by an engraver on bronze; so the word announced by mouth does not differ essentially from the written word." (V) By which word faith is conferred on man for eternal salvation, that is most rightly defined by the word of God. But H. scripture is that word etc. Therefore. The major is confirmed by Paul in Rom. X:17: "Faith comes from hearing; and hearing through the word of God." The truth of the minor becomes evident from the saying of John in ch. XX:31: "These things are written that you may believe that Jesus is the Christ, and that believing you may have life in his name." Confer 2 Tim. III:14-15. (VI) Sacred scripture is the living word of God, Acts VII:38; 1 Pet. 1:23; Heb. IV:12; it is the word of life, Acts V:20; Phil. II:16; indeed life itself, John VI:63. Therefore, it is not a dead letter. (VII) Sacred scripture regenerates and vivifies man. Therefore, it is the living and efficacious word of God. The reason for the consequence is; because a dead letter cannot vivify; otherwise the effect would be more excellent than its cause. The antecedent is clear from Jas. 1:18: "It pleased God to generate us by the word of truth." Confer 1 Pet. 1:23.

Resolution. I. Against us the dissenters argue; Christ is not H. scripture. Christ is the word of God, John 1:1. Therefore, the word of God is not scripture. Resp. A distinction is made between the "substantive" (ὕποστατικόν), or personal, word, and the "enunciated" (προφορικόν), or declarative. We are now speaking of the latter; John, however, speaks of the personal word, which is Christ.

II. Whatever is a testimony about the word of God, and its declaration, that is not the word of God itself. But H. scripture etc. Therefore. The major is proved, because scripture testifies of Christ as the word of God. Resp. (1) The major and minor are denied. For the divine word is of such authority and efficacy that it testifies of

itself. To this, scripture indeed testifies of Christ as the personal word, yet it itself is the enunciated word of God. (2) H. scripture is considered in two ways, (a) as a testimony, inasmuch as it testifies and declares what are the saving dogmas of the Christian religion, (b) as an efficacious means of grace and salvation, by which we are illuminated, converted, etc. The Weigelians and Quakers judge too crudely of H. scripture, thinking that it is only a witness.

III. External letters written on paper cannot act on the soul, and illuminate and regenerate it. H. scriptures are external letters etc. Therefore. Resp. External letters written on paper, and destitute of a "God-breathed" (θεοπνεύστω) sense and divine efficacy, cannot illuminate and regenerate the soul; but H. scripture is spirit and life, John VI:63, it is the seed of regeneration, 1 Pet. 1:23, it is a shining light, 2 Pet. 1:19.

IV. The true and living word of God is in us, Rom. X, and H. scripture is not in us. Therefore. Resp. The minor is denied. For H. scripture is in us, inasmuch as it is received by us; it is outside of us, inasmuch as it is proposed to us.

V. The sign of the divine word is not the word of God (for the sign and the thing signified differ). But H. scripture etc. Therefore. The minor is established; because H. scripture consists of letters and syllables, which are signs of the word. Resp. H. scripture taken materially for letters and syllables is a sign of the divine word, not "signifying" (σημαντικόν), or merely signing, but "exhibiting" (μεταδοτικόν), presenting the "God-breathed" (θεόπνευστον) sense, which is the formal aspect of scripture; complexly it is the written word of God, i.e., the divine sense expressed in letters dictated into the pen by the Spirit to the sacred amanuenses.

VI. Man is illuminated by Christ, John 1:9. Therefore, not by scripture. Resp. Man is illuminated by Christ, as the principal cause; he is illuminated by scripture, as the intermediate cause.

#### Question VIII. What is understood by the name of the word of God in the definition of sacred scripture?

In the definition of sacred scripture, the word of God formally denotes the sentence of God, or the concept of the divine mind, concerning the salvation of men, manifested immediately to the prophets and apostles, and through their ministry, to the entire human race.

Prob. 1. Just as the matter and external cortex, as it were, of a human writing are the letters, syllables, words, and periods, and the internal form and as it were medulla is the sense of the man writing or dictating: so the matter from which of "God-breathed" (θεοπνεύσει) scripture are the letters and words divinely dictated; the form is the divine sense, which is the concept of the divine intellect, communicated to us for formation concerning divine mysteries, as much as suffices for salvation, as defined by KOENIG in his positive theology, p. 12. Therefore, since the word of God is constituted in its being by this divine sense, and is distinguished from the human word, it itself is chiefly to be considered in the definition of H. scripture.

2. St. Paul in 1 Cor. II:16, expressly calls the word of God the mind of the Lord, saying: "but we have the mind of Christ." He speaks of the revealed mind of Christ, which the natural man does not grasp from the principles of reason. This the apostle implies, when in the immediately preceding words he asks: "Who has known the mind of the Lord, that he may instruct him?" just as if he were to say: What natural man, not illumined by the light of supernatural revelation, so knows the mind of the Lord, that he can teach, confirm, and judge the spiritual man? But to us apostles the mind of Christ has been revealed through the Holy Spirit, while the gospel of the Savior has been divinely inspired in us for this purpose, that by our ministry the mind of the Savior may also be made known to other men.

3. Just as divine speech formally consists in the manifestation of the divine concept (for God is said to speak when He declares His mind. See the prelections of D. GEIER on Ps. II, p. 34.): so the word of God is the declared concept of the divine mind, and manifested to intelligent creatures.

The Antithesis is that of the Schwenckfeldians, who consider sacred scripture only with respect to the external signs, letters, syllables, and words, of which it consists. Their arguments are:

I. The concept of the divine mind is the "internal word" (λόγος ἐνδιάθετος) of God. But H. scripture is not an "internal word" (λόγος ἐνδιάθετος), but an "enunciated" (προφορικὸς) one. Therefore, H. scripture is not the concept of the divine mind. Resp. The concept of the divine mind existing and remaining in God is the "internal" (ἐνδιάθετον) word of God; but the concept of

the divine mind revealed to intelligent creatures, and (as for the present) expressed in the writings of the prophets and apostles, is the "enunciated" (προφορικὸν) word of God.

II. The "enunciated" (προφορικὸν) word of God, consigned to letters, is not the concept of the divine mind itself, but is its sign. For written letters are signs of words, but words are signs of concepts, and concepts of things, as Aristotle teaches in On Interpretation, ch. 1. Resp. Our discourse is of the "enunciated" (προφορικῶ) word of God considered not materially, with respect to the letters, syllables, and words by which the divine sense is signified; but formally, by reason of the divine sense signified by written words, or by words uttered with a living voice. In the former way of considering, H. scripture is called the word of God only "significatively" (σημαντικῶς) and improperly; but for the latter reason, "properly" (κυρίως) and truly it is the word of God, the wisdom of God, the mind of God. For just as a royal minister truly and with a certain emphasis asserts concerning the written command of his king: this is the mind, sentence, and will of my king; and would feel and say more meagerly: this is the sign of the sentence of my king; so we do not define H. scripture by a verbal sign, but by the sentence of God revealed in the writings of the prophets and apostles. Conf. D. SCHERTZER, in his system, p. 5, 6.

III. The divine sense is in H. scripture: Therefore H. scripture is not the divine sense itself. Resp. Just as I rightly say: God is in Christ, 2 Cor. V:19, and Christ is true God, 1 John V:20, so the divine sense is in H. scripture, and nonetheless H. scripture is the divine sense concerning our salvation, expressed by the sacred amanuenses and exhibited to men to be saved.

#### Question IX. Which is the principal cause of sacred scripture?

*The principal efficient cause of H.S.* The principal cause of sacred scripture is the triune God (a), the Father (b), the Son of God (c), and the Holy Spirit (d).

Prob. a. That God is the author of sacred scripture is abundantly clear from the fact that not only did He make an august beginning of writing, by inscribing His most holy law on stone tablets with His own finger, Exod. XXXI:18, but He also inspired the entire canonical scripture of both the old and the new testament in the sacred

amanuenses. For this reason the whole scripture is called "God-breathed" (θεόπνευστος), or divinely inspired, 2 Tim. III:16.

Prob. b. That God the Father is the fount of the revealed divine word, the apostle inculcates to us, Heb. 1:1-2: "In many portions, and in many ways, God of old spoke to the fathers in the prophets, in these last days he has spoken to us in the Son." Obs. (a) By God the apostle understands God the Father, inasmuch as He is said to have spoken in the Son. (b) He discusses the same concerning the "enunciated word" (λόγῳ προφορικῷ), or the external word of God; for God is said to have spoken to the fathers in the prophets. (c) Therefore a twofold divine speech is to be noted, immediate and mediate. Immediately God the Father spoke in the hearts of the prophets, in which, as in dedicated temples, He graciously dwelt, and revealed to them the concept of His mind concerning the restoration of the salvation of men; mediately He spoke to the fathers, i.e., the ancestors of the Hebrews, with the intervening work of the prophets. (c) The apostle alludes both to the diversity of times in which the divine revelations were made, and to the various modes of revealing, about which see above. (d) In the first place, he shows that in the last times, namely the times of the new testament, God the Father manifested Himself in the Son, the greatest of the prophets, Deut. XVIII:5. But just as the prophets taught the people partly by the proclamation of the voice, partly by published literary monuments; so God the Father is the author of the external word, both preached and written.

Prob. c. That the Son of God is the principal cause of the divine word, and its omniscient interpreter, the savior himself has indicated, John I:18: "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has "explained" (ἐξηγήσατο), He has expounded to us." The sense is: The deepest counsels of God the Father neither angel nor any man has perceived as well as the only begotten Son of the Father, who since He is in His bosom, that is, co-essential, most beloved, and conscious of all the secrets which are as it were reposed in the bosom of God, has so expounded His decrees concerning the procurement of our salvation, as the most learned exegete of all by far, that no one could do so more clearly.

Prob. d. That the revelation of the divine word is attributed to the Holy Spirit "by appropriation" (κατ' ἰδιοποίησιν), and through a certain appropriation, is clear from 2 Pet. 1:21: "For prophecy never had its origin in the human will, but holy men of God spoke as they were "moved" (Φερόμενοι), impelled, by the Holy Spirit." In these words St. Peter teaches that prophecy, that is, the prophetic sermon v. 19, is not a human invention; since the holy men of God, namely the prophets, sanctified and consecrated to their office, and equally conspicuous for the holiness of their blameless life, spoke not moved by their own will, as they are accustomed to do who indulge their own inventions; but impelled by the Holy Spirit, illuminated, ennobled with the gift of interpreting and the privilege of infallibility. For "the impulse" (ἡ φορὰ) denotes both the impulse to speak and to write, and the illumination of the Holy Spirit; which is followed by the "power of interpretation" (δύναμις ἐρμηνευτική), by which they clearly elucidated the most sublime mysteries, and also the gift of infallibility, so that they were immune from the danger of erring. What St. Peter says of the prophets of the old testament, the same St. Paul asserts of the apostles of the new testament, 1 Cor. II:12-13: "We have not received the spirit of the world, but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Holy Spirit, explaining spiritual realities with spiritual words." The apostles did not receive the fallacious spirit of the world; whether you understand the demon, by whom the Pythonics of old were agitated; or the human spirit wholly occupied in acquiring worldly wisdom; but the most holy, most true, most wise Spirit, proceeding from God the Father and the Son, that they might most clearly know the benefits acquired by the merit of Christ, and most widely diffused throughout the entire human race; which they spoke in words not artfully composed, not bound by the flourishes of rhetoricians, but simple, but grave, and those immediately suggested by the Holy Spirit, so that they might accommodate a spiritual genus of speaking to explaining spiritual dogmas. Moreover, just as the preached word of God, so also the written word owes its origin to the Holy Spirit. This is evident no less from the testimony of Peter than from the suffrage of Paul cited above. For the former speaks of

"the prophecy of scripture" (προφητεία τῆς γραφῆς), of the prophetic word related in letters, v. 21. The latter, however, openly appeals to scripture, v. 9. The reason is at hand; because the preached and written word of God do not differ really, but are the same with respect to the internal formal aspect.

#### Question X. What impelled God to instruct men with sacred letters?

The impulsive cause of sacred scripture. Internally, the most intense mercy impelled God to impart the written word to the human race (a); externally, the extreme misery of men (b).

Prob. a. He has made known to us the mystery of His will according to His good pleasure, which He purposed in "Himself" (ἐαυτῷ), says St. Paul concerning the gospel revealed to us, Eph. I:9. The gospel is nothing other than the revelation of the mystery of the divine will, concerning the redemption of the human race and the gratuitous remission of sins through Christ, v. 7. Since this salutary revelation of so great a mystery is attributed to the "good pleasure" (τῇ εὐδοκίᾳ), or divine good pleasure; it is not invalidly collected that God, constrained by no necessity, provoked by no merits of our works, but led by mere benevolence and mercy to reveal the ministry concerning the salvation of men through Christ, and to procure its writing, that those believing in Christ may have life in his name, John XX:31. You say: God indeed revealed the gospel, and caused it to be consigned to letters out of grace; but He did not for the same cause command the law to be written; which is a killing letter, 2 Cor. III:6, working wrath, Rom. IV:15. Resp. 1) God out of grace gave the law, the rule of a holy life. For the royal psalmist commemorates that God testified a special benevolence by this very distinguished pledge of love to the Israelite people, that He announced His words to Jacob, His statutes and His judgments to Israel; while yet He did not deign the gentiles with the same degree of favor in the O.T., Ps. CXLVII:9. 2) The law is called a killing letter and working wrath, not in itself, but by accident, through the fault of men, who stubbornly transgress it, to whom it denounces the wrath of God and death; but in itself the law is good and holy, Rom. VII:10.

Prob. b. The natural man, as long as he sojourns in this land, destitute of the viatic light of the divine word, wanders through

trackless deserts, but does not know the way of the lord, Wisdom V:7. Wherefore God, being propitious, having pitied the sinner's lot, lit a lamp for his feet, His word, and a light for his path, Ps. CXIX:105. This His word God preserved and propagated by the tradition of the living voice, without the aid of scripture, for over 2500 years. See the chronology of D. CALOVIUS prefixed to his illustrated bible, fol. 38. But with the innumerable multitude of men growing, and the span of human life diminishing, God commanded the primary heads of divine revelations to be comprehended in writings, so that the imbecility of human memory might be consulted by the subsidy of sacred scripture, the perfidy of heretics might be repressed, and the corruptions creeping in through the less faithful tradition of the living voice might be averted. Conf. D. GERHARD in his Exegesis, fol. 15.

#### Question XI. What is the less principal cause of sacred scripture?

*The less principal cause of sacred scripture.* The efficient cause, less principal and ministerial, of sacred scripture were the holy men of God (a), the prophets under the old (b) and the apostles under the new testament (c), who, with the Holy Spirit inspiring, applied their hand to the pen, and adorned the scripture at different places and times.

Prob. a. The amanuenses, whose ministry the Holy Spirit used in consigning the sacred letters, are called with singular emphasis by the apostle Peter holy men of God, 2 Ep. 1:21. Who, just as they were otherwise holy both by the imputed sanctity of Christ and by the inherent sanctity of morals; so they were peculiarly and immediately called by God for this, segregated, consecrated, and instructed with the gifts of the Holy Spirit, to commit the divine revelations to letters.

Prob. b. The prophets were holy men of God, who before the Messiah was exhibited in the flesh composed the scripture of the old testament; most of whom functioned in the public office of a prophet. Observe that in the class of writers of the old testament are also contained David, Solomon, and Daniel, who did not hold a public office of teaching in the Israelite church. Wherefore it must either be said that the sacred writers of the old testament are denominated prophets by synecdoche from the greater part, because most of them sustained a public office of teaching in the church; or in a broader sense

by prophet is to be understood any "divinely inspired" (θεόπνευτος) writer of the old testament. Concerning the prophets St. Peter affirms that they spoke (and wrote) impelled by the Holy Spirit, 2 Ep. 1:21.

Prob. c. What the apostles saw and heard, they not only announced with a living voice, but also wrote, that our joy might be complete, 1 John 1:4. They wrote the same not in words taught by human wisdom, but taught by the Holy Spirit, 1 Cor. II:13. By the name of apostles here are designated the holy men of God who after the birth of Christ adorned the scripture of the new testament; although not all were from the college of apostles, chosen by Christ before the ascension to teach all nations; but after Christ was carried up into heaven they were numbered among the apostles, such as were Matthias (whose writings, however, we do not have) and Paul. Indeed, apostles in a broader sense are here named apostolic men, next to the apostles in office and dignity, such as were Mark and Luke, the evangelists. This broader signification of the word apostle is not unusual. For Paul in Rom. XVI:7 calls Andronicus and Junia distinguished among the apostles, and in Phil. II:25 calls Epaphroditus the apostle of the Philippians.

Obs. By some theologians the writers of the new testament are distinguished into apostles and evangelists. But that distinction is not adequate, as if no evangelist were an apostle, nor any apostle (strictly speaking) an evangelist. For Matthew and John were not only evangelists, but also apostles strictly speaking.

### Question XII. Did the sacred amanuenses write from a command of God?

That an express command to write was divinely given to some sacred amanuenses, scripture openly testifies (a); from the same we validly collect that the rest wrote with God willing and commanding (b).

Prob. a. By an express command of God were excited to write Moses, Exod. XVII:14; Deut. XXXI:19; Isaiah, VII:1, XXX:2; Jeremiah, XXXVI:2; Habakkuk, II:2; John, Apoc. 1:11, etc. Twelve times in the Apocalypse we read that a special command to write was given to John by God.

Prob. b. (1) From the general command of Christ, Matth. XXVIII:19: "Go, teach all nations." The nations are taught not only by the living voice, but also by writings. Therefore the apostles had a general

command of teaching either by proclamation or by the writing of the divine word. They had a command of teaching all nations even of the following times until the final old age of the world (as is established from the annexed promise in v. 20). But the apostles could not teach the nations of the following times by the living voice without writing. Therefore under the general command of teaching is also comprehended the command of writing.

(2) From the impulse of the Holy Spirit, which St. Peter teaches in 2 Epist. 1:21: "Prophecy was not brought by the will of men, but holy men of God spoke impelled by the Holy Spirit." Whatever prophecy was not brought by the will of men, but by the impulse of the Holy Spirit, that was published with God willing and commanding. But the "prophecy of scripture" (προφητεία τῆς γραφῆς), written prophecy (conf. v. 20), was not brought by the will of men, but by the impulse of the Holy Spirit. Therefore. You say: The internal impulse of the Holy Spirit is one thing, an external command another. It not rarely happens that someone is impelled to write, who is not commanded. Resp. The internal impulse of the divine Spirit is an internal command equipollent to an external command. The impulse of a master instigating a minister to write is a command of great weight. But the Holy Spirit is true God and the highest Lord.

(3) From the divine inspiration of the sacred letters, which St. Paul inculcates in 2 Tim. III:16: "All scripture is divinely inspired." Whoever dictates to another the things and words to be written, he directly commands the amanuensis, subject to him, to write. But God dictated to both the prophets and the apostles etc. Therefore.

(4) From the apostolic office, in which those holy men were legates of God, 2 Cor. V:20. Legates are bound by the command of the prince. Peter, a legate of God, did not sustain preaching the gospel to the gentiles without a divine command; Therefore he would have less dared to write an epistle, not being ordered by God. See Acts X:19, 26.

The Antithesis is that of the Papists, who deny that the evangelists and apostles wrote from a divine command; who rely on the following arguments.

I. If it had been the purpose of Christ and the apostles to contract and restrict the word of God to scripture, Christ would have especially commanded a matter of such great moment. But nowhere is it read that this was

commanded. Resp. 1. He certainly commanded it generally, when he ordered the apostles to teach, Matth. XXVIII:19. We are taught equally by scripture as by the living voice. 2. Just as the apostle John was instructed and excited to write by a special command; so it is easy to conjecture that the rest of the apostles did not undertake the arduous province of writing without a divine command; otherwise they would have incurred the same crime which a secretary admits who writes a diploma to the citizens without his prince's order.

II. If the apostles received a general command to write from God, all the apostles ought to have written. But not all the apostles wrote. Therefore they did not receive a general command to write. Resp. The general command to teach was divinely given to the whole college of apostles; some of whom, with the Holy Spirit impelling, taught both by voice and by writings; some only by the proclamation of the living voice, who however approved the writings of others with their suffrages, and referred their hearers to the same.

III. Whoever wrote incidentally, on an offered occasion, or with a particular pressing necessity, they did not write from a divine command. But the apostles etc. Therefore. The major is established, because a minister ordered by his master to write does not compose letters incidentally. The minor is proved; the apostles were impelled to write on various occasions. St. Matthew, according to the testimony of EUSEBIUS lib. 3 of his history, ch. 24, took the occasion of writing the gospel from the fact that after preaching the gospel to the gentiles, thinking about his departure, he judged it good and useful to leave some memorial of his doctrine to those from whom he was departing, and this after many years had elapsed since the passion of the Lord. The same author in lib. II, ch. 15, says that St. Mark was incited to write not by his own motion, or from Peter's command, but by the request and sole solicitation of the Romans. Acting concerning Luke in lib. 3, ch. 24, he testifies that he was stimulated to apply his hand to the pen because not a few were intruding themselves to write many things which they did not know, so that he might oppose the splendor of truth to the uncertain and doubtful things gradually creeping in. Add that he learned the better part of what he wrote by hearing and tradition. As for what pertains to John, the same testifies that he did not write until

he was weighed down by the years of extreme old age, and this when he was urged by the bishops of Asia to refute the Ebionite heresy. Resp. The occasion and other motives for writing were not fortuitous, or objected to the apostles by accident, but offered to them by the peculiar providence of God, by which they were made more certain of the will of God, by which they were invited to write. To this is added that, although from an occasion, or a particular necessity, they wrote some things to private individuals, yet all things were divinely directed to the common benefit of the catholic church. Wherefore the will and command of God remains the principal impulsive cause; the occasion and necessity are secondary motives, which are not to be opposed to the divine command, but subordinated to it, and composed with it.

IV. If the apostles, by divine command, had wanted to commit their doctrine to letters by profession, they would certainly have consigned a catechism to letters. But they did not consign this. Therefore. The consequence is clear, because a catechism is an epitome of things to be believed and done, necessary for a sinner tending to salvation to know. Resp. The consequence is null. For it was not necessary that the apostles should consign a catechism, in which things to be believed and done would be comprehended. For they are comprehended in the historical revelation of those things which Jesus and the apostles taught and did, and also in the epistles of holy men, from which it was easy to excerpt and methodically compose a catechism.

### Question XIII. What is the matter from which, of sacred scripture?

The matter from which sacred scripture consists are the letters, syllables, words, phrases, periods, and canonical books of both the old testament, which were written before the Messiah was manifested in the flesh, and of the new testament, which were consigned after the birth of Christ.

Prob. This is common to sacred scripture with other writings, that it is said to consist of letters, syllables, and words, as of matter. Although matter, univocally or properly speaking, is not competent to it; for this is suitable only to substances composed of matter and form; sacred scripture, however, is one by aggregation; yet we attribute to it matter, from which, analogically.

**Question XIV. What is the matter about which sacred scripture is concerned?**

*The object of sacred scripture.* The matter about which sacred scripture is concerned is either general or special. The special and primary matter are the dogmas of faith and the precepts of morals (a). The general matter are all the things which are contained in the canonical writings of the prophets and apostles (b).

Prob. a. By the dogmas of faith, the things to be believed, and by the precepts of morals, the things to be done are set forth for the sinner to be saved, and therefore sacred scripture is primarily concerned with them.

Prob. b. Contained in H. scripture are historical, chronological, genealogical, astronomical, physical, and political matters; which although they are not simply necessary to be known for salvation, are yet divinely revealed, because the knowledge of them contributes not a little to interpreting sacred scripture and illustrating the dogmas of faith and the precepts of morals.

**Question XV. What is the form of sacred scripture?**

*The internal form of sacred scripture.* The internal form of sacred scripture is the "God-breathed" (θεόπνευστος) sense (a, b), expressed in words dictated by the Holy Spirit (c).

Prob. a. The form of every word, whether uttered by mouth or related in letters, is the sense, or the significative power. Wherefore if sacred scripture is considered generally, as it is a written word, its internal form, and that a generic one, is the sense, or the signification of the words and phrases, which the holy men of God used in adorning sacred scripture.

Prob. b. If sacred scripture is regarded specifically, as the word of God, its internal form is the divine sense; for the reason that by this, as a reason a priori, sacred scripture is constituted in its specific being, and is distinguished from any human writing. See above Question VII.

Prob. c. Since by "God-breathing" (τῇ θεοπνευσίᾳ), or the immediate dictation of the Holy Spirit, the concepts of both things and words were suggested to the sacred amanuenses; the adequate internal form of sacred scripture is completed by the "God-breathed" (θεόπνευστος) sense, expressed in words dictated by the Holy Spirit. For by this

"determination" (προσδιορισμῷ), or addition, sacred scripture is distinguished not only from the writings of other men, kings, princes, philosophers, etc., but also from the versions of sacred scripture composed by human study; which indeed, if they are conformable to the original text, represent and bring to us the divine sense; but they are as distant from the scripture regarded in the original text as a "self-evidently trustworthy" (ἀντόπιστος) scripture, to which faith is owed in itself, is from a scripture which is not believed in itself, but only on account of another original one to which it is exactly conformable; or a norming scripture from a normed one; a scripture to which it is repugnant for falsity to underlie it, and a scripture to which it is not repugnant for falsity to underlie it. Confer D. MUSAEUS in his introduction to theology, p. 271.

**Question XVI. Are the concepts of all things, which are had in the sacred letters, divinely inspired?**

The concepts of all things, which are had in the sacred letters, were immediately inspired in the prophets and apostles by the Holy Spirit.

Prob. I. From the Pauline saying in 2 Tim. III:16: "πᾶσα γραφὴ θεόπνευστος", all scripture is divinely inspired. Obs. (a) It is understood not indeterminately any scripture, but the legal, holy one, as is clear from v. 15. (b) "God-breathing" (θεοπνοίᾳ) or "God-inspiration" (θεοπνευσία) denotes both the antecedent divine motion, or the peculiar impulse of the will to write, and the immediate illumination, by which the intellect of the sacred writer is illumined by a supernatural, and that extraordinary, light of divine grace, and the concepts of the things to be written are immediately suggested to him by the Holy Spirit. This "God-inspiration" (θεοπνευσία), or divine inspiration, differs from divine governance. For by the latter it is only ensured that nothing be written which is not from the true, decorous, congruous; but by the former the concepts of the things to be written are suggested by the dictating Holy Spirit. The former can render a sacred scripture infallible, but not "God-breathed" (θεόπνευστον). From which we argue: If only the mysteries of faith, which are had in the sacred letters, depend on divine inspiration, but the rest, knowable by the guidance of the light of nature, only on divine direction, the whole sacred scripture is not "God-breathed"

(θεόπνευστος). But, as Paul testifies, the whole sacred scripture is divinely inspired. Therefore not only the mysteries of faith, but also the rest, knowable by the guidance of the light of nature, which are had in the sacred letters, were divinely suggested and inspired.

II. From the promise of Christ in John XIV:26: "The Holy Spirit will teach you all things and will remind you of everything I have said to you." The savior, about to depart to the Father, promises the apostles the Holy Spirit, who would most fully imbue their minds with celestial doctrine, and would recall to their minds all that they had heard from Christ, whether not yet sufficiently understood, or committed to oblivion, so that, with this internal doctor as guide and president, they might either hand down to the gentiles by living voice, or consign in writings, all things necessary to be known. From which it follows that the concepts of all things described by the apostles were immediately instilled in them by the Holy Spirit.

The Antithesis is that of the Papists, Socinians, and Arminians, according to whose mind the mysteries of faith indeed were divinely inspired in the sacred amanuenses; but things of lesser moment, knowable from the light of nature, were indeed directed by divine governance when they were being written, so that they might be reported from the truth, but not divinely inspired. We will weigh their arguments.

I. Whatever the prophets and apostles knew by natural reason, or by experimental knowledge, they did not need divine revelation to know. But historical, natural, moral, etc. things. Therefore. The major is established, because what one knows from the light of reason, he does not need the supernatural light of revelation to know. Resp. 1. Under the name of revelation lies a certain ambiguity now to be unfolded. Revelation is taken sometimes more narrowly, sometimes more broadly. In a narrower sense, it denotes the supernatural manifestation of latent and hidden things. For to reveal, in Greek "to uncover" (ἀποκαλύπτειν), by its origin is to uncover and manifest hidden things, as if under some veil. See 1 Cor. II:10; Gal. I:12; Matth. XI:25. In a broader significance, revelation is taken for the manifestation of any things, even those which can be known by the guidance of the light of nature, made in a supernatural way. In the former sense, the whole

argument is conceded, in the latter the major is denied. 2. Things which were known to the sacred writers are considered either absolutely and in themselves, or respectively, inasmuch as they were to be written by the will of God. In the former way, they were already known to the sacred writers, but not in the latter way. For even though the sacred amanuenses had known certain things which were described by them before the actual act of writing, it was not known to them in itself whether those things were to be described by the will of God, with what circumstances, in what order, and with what words they were to be committed to letters. It not rarely happens that we dictate to an amanuensis things and words by no means unknown to him; yet it is not up to him to add or subtract anything, but to depend entirely on the mouth of the one dictating; so also the sacred amanuenses reported nothing to letters except what was suggested by the Holy Spirit.

II. There are found in scripture things of lesser moment hardly worthy to be attributed to divine revelation, e.g., Jacob's staff, Gen. XXXII:10; Paul's cloak, 2 Tim. IV:13. Resp. What things, even the smallest, God deemed worthy of creation, He did not judge unworthy of supernatural revelation. Meanwhile, no one reverently worshiping God will hold as trivial or vile in the scriptures what has been inserted in them by the most wise counsel of God.

III. Many impious deeds are recounted in H. scripture, which could not have been divinely inspired. Resp. Those impious deeds are reported from the truth, but not approved as good. Their historical narration is divinely inspired not for imitation, but for avoidance.

IV. Whoever confesses that he, and not the Lord, asserts something, he by this very fact confesses that not all things are inspired by the Lord. But the apostle of the gentiles, 1 Cor. VII:12. Resp. A distinction is made between a general, or implicit, assertion, and a special, or explicit one. Paul confesses that the Lord had asserted or sanctioned nothing explicitly concerning the perpetual cohabitation of a faithful husband with an unfaithful wife, and vice versa; but what is contained generally and implicitly in it, Gen. II:24; Matth. XIX:16, the apostle himself directs and applies specifically and explicitly to the present case; this he indicates when he says: "to the rest I say, not the Lord."

V. Whatever amanuensis received the deeds he describes from men, as "eyewitness"



(αὐτόπταις) witnesses, he did not receive the same from divine inspiration. But Luke, a sacred amanuensis etc., Luke 1:3. Therefore. Resp. What deeds Luke received from human witnesses before their description, in the very act of writing were divinely inspired in him, so that he might write them in a decent order, with suitable words, and with the necessary circumstances to be known added, without a lapse of memory or any error.

VI. John XIX:35 says that he writes what he saw, not what was revealed to him. Therefore, in his written testimony about Jesus, he appeals not to divine inspiration, but to the sense of his eyes. Resp. John appeals, as an eyewitness, to sight, not to exclude divine inspiration, but to establish it. For he alleges the word of God revealed and related in letters both by Moses, Exod. XII:46, and by the prophet Zechariah, ch. XII:10. Here concurs the testimony of the Holy Spirit and of the apostles, about which the author of our salvation says: "The Spirit of truth, who proceeds from the Father, he will testify about me. And you also will testify, because you have been with me from the beginning," John XV:26-27. The apostles testified, being moved by the Holy Spirit, 1 Pet. I:21.

VII. For the things seen by the apostles to be truly described, divine assistance and governance, preserving the sacred amanuenses from error, was sufficient, and divine inspiration does not seem to have been needed. Resp. H. scripture is a certain homogeneous whole, and so was not consigned partly by divine inspiration, partly by divine direction, but "πᾶσα γραφή ἱερὰ", the whole holy scripture, as great as it is, is called by the apostle "God-breathed" (θεόπνευστος). But it is called "God-breathed" (θεόπνευστος) not from mere assistance, governance, or direction, but from divine dictation, suggestion, and inspiration. Observe that we speak of mere governance, otherwise we do not at all exclude divine governance, but conjoin it with "God-inspiration" (θεοπνευσίᾳ). See DANNHAV. in his hodos., p. 36.

**Question XVII.** Were also the individual words, of which sacred scripture consists, divinely inspired?

All and individual words, which are read in the sacred codex, were inspired in the prophets and apostles by the Holy Spirit, and dictated into the pen.

Prob. I. Whatever scripture is entirely "God-breathed" (θεόπνευστος), not only its

sense or the things signified, but also the words as signs of the things, are divinely inspired. But sacred scripture, 2 Tim. III:16. Therefore. The major is established, because (1) the apostle does not simply say: "Every word of God is God-breathed," for someone could in this way take the divine word formally for the divine sense; but he says: "πᾶσα γραφή" (all scripture), which denotes not precisely the divine sense, but also the written words. (2) The apostle does not say "πάντα γεγραμμένα θεόπνευστα" (all things written are God-breathed), but "πᾶσα γραφή θεόπνευστος" (all scripture is God-breathed), to indicate not only that the things contained in sacred scripture are divinely revealed, but also that the words themselves were dictated into the pen by the Holy Spirit. (3) The apostle speaks of that scripture which Timothy had read as a boy, and which, being created a bishop, he constantly turned over and explained to his hearers. But he read and explained H. scripture as it consists not only of things, but also of written words. Therefore the whole sacred scripture, as it consists not only of things, but also of written words, is divinely inspired.

II. Whatever has proceeded not from human will, as a principle, but by the special impulse of the Holy Spirit, that whole, composed of words and things, is of divine origin. But H. scripture, conceived in the Hebrew and Greek idiom etc. Therefore. The major is clear, because that is called a human invention or writing which proceeds from human will. The minor is proved from 2 Pet. 1:20-21: "All prophecy of scripture is not of one's own interpretation" (ἰδίας ἐπιλύσεως); "for prophecy was not brought by the will of men in old time, but holy men of God spoke impelled by the Holy Spirit." Obs. (1) The apostle Peter denies that the prophecy of scripture is of one's own interpretation, from this foundation; because it was not brought or proceeded from human will, but from the impulse of the Holy Spirit. But sacred scripture is to be interpreted as it is composed of words and things. Therefore no word of written prophecy proceeds from human will, but from divine inspiration. (2) Holy men of God are said to have spoken impelled by the Holy Spirit. Therefore not only the things, but also "the speech" (ἡ λαλιά), the speech, or the words of the apostles, as uttered by mouth, so also written, proceeded from the divine Spirit; for by "speech" (λαλίαν) indifferently both diction and writing are noted (since they do

not differ really) by the force of the saying, Acts III:24. (3) Although St. Peter primarily speaks of the prophecy of the old testament, vindicating it for an immediate divine origin; yet by a ready and good consequence it is elicited from this Petrine saying that the scripture of the new testament, both as to words and as to the things themselves, was consigned from divine inspiration. Which consequence will be the more lucid, the more accurately the following argument is pondered.

III. What words the apostles in their apostolic office uttered with a living voice and consigned to letters, those the Holy Spirit taught them. But the words extant in the codex of the new testament the apostles in their apostolic office uttered with a living voice and consigned to letters. Therefore. The major is Paul's in 1 Cor. II:12-13: "We have not received the spirit of the world, but the Spirit who is from God, that we may know the things that are freely given to us by God; which we also speak, not in words taught by human wisdom, but taught by the Holy Spirit." See above Question VIII. prob. c. The minor is clear in itself. For example, the words extant in the epistle to the Romans are the words of Paul reduced to letters, and they are plainly conformable to the words which Paul spoke with his mouth in his apostolic office, on account of the most exact harmony of the divine word spoken by mouth and related in letters.

IV. God immediately taught Moses the words to be written, Exod. XXXIV:27-28: "Afterward Jehovah said to Moses; write these words for yourself; because on the mouth (tenor) of these words I have made a covenant with you, and with Israel." By these words to be written, some interpreters understand precisely the words of the decalogue, others the universal precepts of the Mosaic law, moral, levitical, and forensic. See D. CALOV. in his theological system, tom. I. p. 564. But what words Moses ought to write by divine command, God had immediately taught him. Confer v. 10 etc., XIX:3 seq. The reason for the Mosaic law in this part is the same as that of the other divine writers. Therefore so frequently in scripture is inculcated that: "The word of the lord; thus said the lord," to indicate that these words are not of human, but of divine origin.

V. If all and individual words which the sacred amanuenses use in scripture are not divinely inspired; (1) there will be no

difference between the original text and the versions adorned by human study; provided these are conformable to the authentic text, since these also express a "God-breathed" (θεόπνευστον) sense, but not in "God-breathed" (θεόπνεύσοις) words; (2) nor will the emphasis, force, or value of the words of the authentic text need to be elucidated with singular care applied; which are "most absurd" (ἀτοπώτατα), no more to be said than to be thought of as nefarious.

The antithesis is that of Erasmus, Suarez, Episcopius, Beza, Vorstius, and others who deny that the individual words of H. scripture were divinely inspired in the prophets and apostles; who argue:

I. If all and individual words of sacred scripture were inspired by one Spirit of God, there would be one genus of speaking for all the sacred amanuenses, one and the same style. But their style is very diverse. Therefore not all and individual words of sacred scripture were divinely inspired in them. The consequence of the major is proved, because one author forms one style. The antecedent is clear; for Isaiah, born in an illustrious place and educated in court, wrote more polishedly, Amos the herdsman, more humbly, Luke, highly polished in Greek letters, more elegantly. Resp. (1) It happens in human affairs that one profane author, distinguished for praise of genius and eloquence, pours forth a varied genus of speaking. Certainly Cicero expressed and cultivated a grand, a mediocre, and a humble style in speaking and writing. The same happens in divine matters. St. John wove together the gospel, the epistles, and the apocalypse with a different genus of diction, moved by the diversity of the argument, to which the style had to be tempered. For the Johannine gospel expounds the divinity of Christ with gravity of words, the epistles the fosters of charity with sweetness of diction, the apocalypse the fates of the church with a character familiar to prophets, nowhere without a distinguished mark of "God-inspiration" (τῆς θεοπνευστίας). (2) The Holy Spirit gives to each to speak as He himself wills. Acts II:4, who doubtless respected the nature of the materials, and adapted the style to them. (3) The style of the O. and N.T. is uniform as to substance; although, as to the accidental conformation of the style, by a singular "condescension" (συγκαταβάσει) the Holy Spirit lowered Himself to the temperaments, studies, and nations of the "divinely-inspired" (θεόπνεύστων) men; just as

in a musical organ the substance of the song, harmony, tone is one; but to other pipes, some sharper, others duller, the spirit which inflates the pipes accommodates itself. Conf. DANNHAV. in hodosoph. p. 58.

II. The knowledge of that which the sacred writers acquired for themselves by daily use and custom was not divinely revealed to them. But the sacred writers acquired for themselves the knowledge of the words and genus of speaking, by which sacred scripture is consigned, by daily use and custom. Therefore. The major is established, because revelation is the manifestation of the unknown, which lies under a kind of veil. The minor is clear, because the sacred amanuenses used words assumed from the customary mode of speaking, which they had learned by familiarly conversing with prudent men. Resp. 1. An ambiguity lies hidden under the name of revelation, unfolded in the preceding question. I now add a necessary distinction between revelation and divine inspiration. Revelation, strictly speaking by its origin, is the manifestation of the unknown; inspiration, however, is the action of the Holy Spirit, by which an actual cognition of things is infused into the created intellect, prescinding from prior knowledge and ignorance. (2) We do not state that all and individual words were divinely inspired in the prophets and apostles for knowing, but for writing. For some words unknown to the prophets and apostles before the act of writing, the Holy Spirit first revealed to them; but others assumed from the common usage of speaking He appropriated to Himself, and applied to divine things. But He dictated all and individual words into the pen for the sacred amanuenses, whether they were known to them beforehand, or less so: just as it daily happens that those who dictate epistles into the pen for an amanuensis use words taken from the common usage of speaking, whose force and signification have long been known to him. You say: The divine inspiration of words known from the common usage of speaking does not seem to have been necessary, but

superfluous. Resp. It was necessary for rightly expressing the mind of the Holy Spirit. For it was not free for the prophets and apostles to cast the divine sense into those words which they themselves would choose according to their own will; but it was their part to adhere and to depend on the mouth of the dictating Holy Spirit, so that they might consign the sacred scripture in an order and context of words pleasing and approved by Him, by which it would turn out to be completely conformable to the mind of the Holy Spirit.

#### Question XVIII. Did divine inspiration preserve the sacred amanuenses from all error?

Divine inspiration, by which the things and words to be said no less than to be written were immediately suggested to the prophets and apostles by the Holy Spirit, rendered them immune from all error both in the preaching and in the consigning of the divine word.

Prob. I. Whatever has proceeded immediately from God, the first truth, must be most true. But the whole sacred scripture etc., 2 Tim. III:16. Therefore.

II. The word of God, preached and committed to letters by the prophets, is called "a more sure word" (λόγος βεβαιότερος), a firmer word, 2 Pet. I:19: "Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον" (And we have the prophetic word more sure). The apostle compares the scripture of the old testament with the voice of the Father brought down from heaven, vv. 17-18, and asserts that the former is firmer than the latter not simply; for nothing can be firmer than the voice of the Father heard from heaven; but insofar as it was confirmed by the testimony of Peter. Therefore, the prophetic word is firmer than the testimony of Peter, given concerning the celestial voice of the Father, with respect to the Jews converted to Christ. For these, the prophetic word was firmer and more certain than the apostolic testimony concerning the voice of the Father heard from heaven (\*). For the authority of the prophetic word was

(\*) The Jews, then devoted to Christ, did not value the authority of the Apostles less than that of the Prophets of the O.T. Nor does Peter say, "you have," but "we have," which is an indication that he is speaking of the greater firmness of that word in general, not excluding himself and his companions. He compared the sayings of the divine Prophets not so much with his own testimony as with his own sense, both of his eyes and of his ears. Therefore, that word, "more sure" (βεβαιότερον), indicates a comparison that pertains not

corroborated by the length of time and the consensus of their ancestors; but the authority of the apostolic testimony concerning the celestial voice of the Father was more recent, and not yet approved by the vote of so many Jews. Wherefore, since the prophetic word is firmer than the celestial voice of the Father, insofar as it is asserted by that Petrine attestation; it is concluded that it is most firm and infallible, preached and written by the prophets, who could neither deceive nor be deceived.

III. The Spirit of truth led the apostles into all truth, by the force of Christ's promise, John XVI:12. The Holy Spirit was the most faithful guide of the apostles, who, just as a mother a boy, or a "hand-leader" (χειραγωγός) a blind man, taking him by the hand, leads him, led them into the way of truth, so that in proposing and explaining the doctrine of faith they never erred.

The Antithesis is that of the Socinians and Arminians, who state that the sacred writers sometimes, having lapsed in memory, erred slightly; and also of the Copernican and Cartesian philosophers, who assert that sacred scripture sometimes accommodates itself to the erroneous opinion of the common people; we will weigh their more important arguments.

I. Peter erred, not walking uprightly according to the truth of the gospel, Gal. II:14. Resp. Peter did not err in the doctrine of faith, but in a certain special deed; for he erred in "walking uprightly" (ὀρθοποδῶν), not walking rightly in the way of life or of morals; and so the sin of Peter was a fault not of preaching, but of conversation, in the judgment of TERTULLIAN.

II. John erred, about to adore an angel, Apoc. XIX:10. Resp. John erred in the person, whom he thought to be an uncreated angel;

he did not err in the preaching, or the consigning of the divine word.

III. Matthew erred in ch. XXVII:9, alleging Jeremiah for Zechariah; which words cited by him concerning the weighing out of thirty silver pieces are read in Zechariah ch. XI:12. Resp. Matthew's words are: "Then was fulfilled what was said by Jeremiah the prophet, saying." Nothing is had in the text about the writing of Jeremiah. Whatever, therefore, Jeremiah said, Zechariah wrote for his disciples.

IV. Luke erred in ch. III:36, when he wrote that Sala was the son of Cainan; since, however, according to the testimony of Moses in Gen. XI:12, he was the son of Arphaxad. Resp. That Cainan is "spurious" (ὑποβολιμαῖος), supposititious or has crept in; since by some scribe of a book, from which many copies have flowed, from the penultimate verse of this chapter the name of Cainan was by some error placed in this v. 36, having improperly inspected the archetype, or by a hallucination of the one dictating. In the most ancient copies, Cainan is not read in v. 36. See HUGO GROTIUS on this passage, and cf. D. CALOV, illustrated bible, fol. 571.

V. Paul erred in Heb. XI:21, citing the erroneous version of the LXX interpreters: "προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ" (he worshiped over the top of his staff); since, however, Moses testifies in Gen. XLVII:31 that he worshiped on the head of the bed. Resp. Paul does not contradict Moses; for each asserts that Israel bowed himself, about to exhibit political reverence to Joseph (or, in the mind of other interpreters, most humbly about to adore God himself). Moses indicates the place, Paul the instrument by which he, being infirm, supported himself, namely the scepter of Joseph. You say: Paul followed the LXX

to that, "we made known to you," but to both of these, "having been eyewitnesses," and, "we heard." The senses, although they are apt for rightly perceiving things, yet sometimes are deceived and err, they can indeed be carried into error; but that Word is entirely most certain, without any exception. Therefore, that word was to be thought more certain than these senses. But that in that glory of Christ, which Peter had beheld with his own eyes, and in that voice, divinely pronounced, which he himself had heard with his own ears, a certain complement of the prophecies concerning Christ plainly appeared, this was finally a most brilliant argument, which placed the perception of the senses beyond all doubt. For prophecies to which the event entirely corresponds are a most firm foundation on which the whole Christian faith rests, and the Apostles themselves could not have not doubted the truth of what they had sensed, unless in the affairs of Jesus of Nazareth it had been permitted them to see and hear that very thing which had long before been predicted concerning Christ. See 1 Peter 1:11 & 12.

interpreters, who, having hallucinated in the translation of the word מִטָּה (mittah, bed), since they read מַטֶּה (matteh, staff), translated staff for bed. Resp. Paul did not approve the license of the LXX interpreters in translating, but the thing itself truly done, that Jacob bowed himself on the head of the bed, supported by the scepter of Joseph (if with some it is read αὐτοῦ (his own), he was supported by his own staff). See D. PFEIFFER, vexing doubts, p. 221, confer D. CALOV, illustrated bible on the cited place in Hebrews ch. XI:21, fol. 1360, add D. VARENIUS in Gen. decad. XII, loc. V, p. 569.

VI. Stephen seems to have erred twice. I. when he recounts that Joseph transferred Jacob to Egypt, and his whole kindred, consisting of 75 souls, Acts VII:14, when however Moses only numbers 70, Gen. XLVI:27. II. When the same asserts that Abraham bought a sepulcher for a price of silver from the sons of Hamor, (son of) Shechem, Acts VII:16, which not Abraham, but his grandson Jacob bought, Gen. XXXIII:19. Resp. to I. Stephen begins one number, Moses wove another catalogue. For the latter does not count the wives of Jacob; for he expressly writes in Gen. XLVI:26-27: "Every soul coming with Jacob into Egypt that came from his thigh, besides the wives of the sons of Jacob: every soul (I say) are sixty-six. But the sons of Joseph, who were born to him in Egypt are two souls: (whence) every soul of the house of Jacob who came into Egypt are seventy (if indeed Jacob the root of the family and Joseph are added)." Stephen, however, enumerates all who were summoned by Joseph with Jacob into Egypt, to whom certainly the wives of Jacob are to be counted; to whom if you add from the household handmaids or servants, the number 75 is easily completed. Moses, therefore, recounts the posterity of Jacob, Stephen his retinue. To II. The common Latin interpreter has translated the Greek words of Stephen badly, which D. SEBASTIANUS SCHMIDIUS has rendered more accurately in his Latin bible: "(partly)...(partly) they were placed in the monument which Abraham had bought for a price in silver, besides (that) of the sons of Hamor, (which is) at Shechem. Stephen asserts that some of the fathers were buried with Jacob in the field of Ephron, bought from Abraham, in Genesis 23:17, and some with Joseph at Shechem, in Joshua 24:32. Compare GLASSIUS in "Philologia Sacra," book III, tract 2, canon 2, page 503.

VII. The prophet Isaiah is ordered to write with a man's stylus, that is, in a popular manner according to the erroneous opinion of men, because most men judge only according to external appearances. Isaiah 8:1. Response: Isaiah is ordered to write with a man's stylus not precisely by conforming to the common custom of speaking, especially an erroneous one, or by a deformity from the divine sense; but by an accommodation to public use, and thus he is ordered to write with a man's stylus, that is, as men are accustomed, on some paper or open leaf, clearly, in distinct characters, so that anyone can read and understand.

VIII. If the apostles themselves accommodated themselves to the opinion of newly converted Jews, and allowed them the observance of circumcision, which was nevertheless abrogated by Christ in the New Testament (see Acts 16, Galatians 5:2-3), it follows that the Holy Spirit much more adapted Himself to the opinion of common men in those things where error is not joined with a danger to salvation, until this world, in which we know only in part, through a mirror and an enigma, is buried. But the first is true; therefore, also the latter. Response: 1. Circumcision, abrogated and yet permitted for a time, is poorly compared with an erroneous expression. For circumcision is a rite, considered absolutely, without a divine command or prohibition, that is indifferent, intrinsically including no reason for goodness or foulness; but with the addition of a divine command, it became morally good; with the addition of a divine prohibition, morally bad. But an erroneous expression intrinsically includes turpitude, and can in no way come from God, who is the first truth. 2. To concede circumcision for a time denotes only a permissive act; by this permission, the rite of circumcision is rendered neither good nor bad, nor is it appropriated by the one permitting. But to deliver something according to the erroneous opinion of the populace is a positive act, which, if traced back to God, would manifestly argue Him to be the cause of the error itself. Cf. D. IO. ADAM. OSIANDR. colleg. Systemat. part. 1. p. 75.

#### Question XIX. How many senses can a biblical statement have?

Of a single, simple biblical statement, there is one literal, and formal, sense, which the Holy Spirit intends to express

immediately through the divinely inspired (θεοπνεύσοις) words.

Obs. I. A single simple biblical statement is said to be one proposition, consisting of one subject and one predicate. But if in conglomerated and connected biblical statements there are different subjects and predicates, a double sense emerges, because it is not one, but a double biblical statement. For example, the prophet Joel, chapter 2, verse 13, gravely exhorts: "Rend your hearts, and not your garments." Here there are two biblical statements: "Repentant sinners should rend their hearts." "Repentant sinners should not rend their garments." The former is understood in a metaphorical sense, the latter in a proper sense.

Obs. II. The literal sense is so called either grammatically or logically. The grammatical literal sense is that which the words produce in their proper and native signification, even if it does not in the least agree with the intention of the speaker. It is more correctly called the sense of the letter than the literal sense. The literal sense of Holy Scripture is logically called that which the Holy Spirit Himself proximately intends by the divinely inspired (θεοπνεύσοις) words, whether they be proper or affected by some trope. See KOENIG. in theolog. positiv. p. 12. How the sense of the letter and the literal sense (taken logically) differ, is easily apparent from the following biblical statements. In Luke 13:32, Herod is called a fox. In Matthew 5:29-30, the Savior orders to pluck out the right eye and cut off the right hand, if these members should scandalize us. In Psalm 91:13, the Holy Spirit says through the psalmist: "You will tread on the lion and the asp; you will trample the young lion and the dragon." These celestial oracles cohere badly according to the sense of the letter, but excellently according to the literal sense.

Obs. III. The literal sense is divided into the proper sense and the figurative or tropical sense. The proper sense is that which the Holy Spirit intends with words taken in their native signification. For example, "God is Spirit," John 4:24. The figurative or tropical sense is that which is proximately intended

by the Holy Spirit with words affected by some trope. For example, "God is our shield, our exceedingly great reward." Genesis 15:1.

Obs. IV. The sense of a biblical statement is either formal, that is, immediate, or virtual, that is, mediate. The former is that which is immediately intended by the Holy Spirit with divinely inspired (θεοπνεύσοις) words, and is known from them directly without any consequence. For example, "You shall have no other God before my face." Exodus 20:3. The formal sense is: "I, the true God, alone am to be worshipped religiously by you, O man." The virtual sense is that which is elicited from the formal sense by consequence. For example, from the biblical statement just cited, I elicit various mediate senses: Angels are not to be worshipped religiously; St. Mary is not to be adored; carved things and images are not to be invoked; no man, Prince, King, Caesar, is to be equally loved and feared as the true God; Mammon is not to be served; our trust is not to be fixed in our wisdom, justice, strength, arms; our belly should not be our God. We state that of one biblical statement there is one formal sense, from which various virtual and mediate senses can be deduced by consequence.

Obs. V. The sense of a biblical statement is commonly divided into the literal and the mystical. The literal sense, logically speaking, was defined above in Obs. II. The mystical sense is said to be that which is not signified proximately by the divinely inspired (θεοπνεύσοις) words, but which flows and is deduced from the thing signified by the divinely inspired (θεοπνεύσοις) words. It is called improperly (ἀκύρως), roughly (παχυλῶς), and abusively the sense of the biblical statement, since it is not the immediate sense of the divinely inspired (θεοπνεύσων) words; but because God, through the thing or deed described by those same words, wished to present another thing or another deed for the consideration of men's eyes and minds. Therefore, it is more accurately called the accommodation of the literal sense, or mystical application, than the mystical sense of scripture (\*), for example,

(\*) But caution must be applied, lest you think such accommodation to be of the kind which the SOCINIANS think, as also the REMONSTRANTS, namely one finally devised by the writers of the N.T. When certain Theologians, rightly thinking, like the blessed Author, prefer to call that sense, which most call mystical, accommodation, they always understand that accommodation which the Prophets of the O.T. wished to signify, and which the writers of the N.T. so brought forth, that it entirely corresponds to the mind and counsel of the

in Jonah 2:1, the prophet Jonah is said to have been for three days and nights in the belly of the fish; there the literal sense proximately intended by God is that which the words present and immediately produce; but when this entire history or deed is transferred to signify Christ's stay for three days and nights in the tomb, Matthew 12:30, a new sense does not arise from this, but only an accommodation and application of that history to signify that Christ would be in the tomb for so many days and nights (although they were not complete days and nights, but their beginning and end are to be understood). Cf. D. QUENSTED. in systemat. theol. fol. 134.

Obs. VI. The mystical sense, roughly (Παχυλῶς) speaking, is divided by the pontificians into the allegorical, tropological, and anagogical sense. The allegorical sense is when the words of scripture, besides the literal sense, signify something in the New Testament that pertains to Christ or the church of Christ. The tropological, or moral, sense is when words or deeds are referred to signifying something that pertains to morals. The anagogical sense is when words or deeds are referred to signifying eternal life. For example, Jerusalem in the literal sense denotes the city of Palestine, in the allegorical sense the church militant on earth, in the anagogical sense the church triumphant in heaven. These different senses of sacred scripture are comprehended in the following couplet:

The letter teaches the deeds; allegory, what you believe;

The moral, what you should do; anagogy, what you should hope for.

But in truth, the papist distinction of the mystical sense is not so accurate. (1) Because all three species of the mystical sense, enumerated by the pontificians, are comprehended under allegory. (2) The moral sense is wrongly called tropological, because morals are not called manners/ways (τρόποι), but customs/morals (ἥθη). (3) Elevation in Greek is not called lack of discipline (ἀναγωγή) (which word denotes a defect of discipline, or a dissolute life) but elevation/uplifting (ἀναγωγή).

Obs. VII. Orthodox theologians distinguish the mystical sense into typical, allegorical, and parabolic. The typical sense (as defined by D. GLASSIUS lib. II. part. 1. tract. II. Sect.

II. p. 289.) is when under external deeds or prophetic visions, a hidden thing, whether present or future, is figured, and especially when deeds of the Old Testament prefigure or adumbrate deeds of the New Testament. The typical sense is subdivided by D. GLASSIUS in the same chapter into prophetic and historical. The prophetic or prophetic type is that which divinely inspired prophets frequently use in their sermons, partly admonitory, partly predictive. Namely, when by external symbols they figure and signify hidden things, whether present or future, through the Holy Spirit. It consists, then, in prophetic and typical 1. actions, 2. visions. Typical prophetic actions are when by those things which the prophets performed externally by divine command, something mystical and hidden was adumbrated, for example, Isaiah chapter 20:2, goes naked, that is, stripped of his prophetic garment, to adumbrate the disaster of the Egyptians and Ethiopians. Visions were offered either to those sleeping or to those awake. Typical visions offered to the sleeping were through divinely sent dreams, insofar as they are enveloped in figures and types, e.g., Jacob's dream of the ladder, reaching from earth to heaven. Genesis 28:12. See its typical application in John 1:15. Typical visions, offered to the awake, have a certain added interpretation of the type, the explanation of which must be educed from the context (συναρπεία) and circumstances of the text, for example, the prophet Jeremiah saw two baskets of good and bad figs. The former basket, full of good figs, prefigured the restoration of the Israelite church; the latter signified the deportation of Zedekiah and the Jewish people; which interpretation is found in Jeremiah 24:5, 6, 7, 8. The historical type, or historic, is the mystical sense of scripture, by which deeds of the Old Testament prefigure deeds done or to be done in the New Testament. For example, the paschal lamb was a type of Christ. Of the paschal lamb, Jehovah says, Exodus 12:46, "You shall not break a bone of it." Which words in the literal sense are understood solely of the paschal lamb, to be slain and eaten by the Israelites; by typical accommodation to Christ, prefigured by the paschal lamb, they are applied, John 19:36. The allegorical sense is when a truly occurred history of scripture is referred to a certain mystery, or spiritual

Holy Spirit, by whose instinct and inspiration both the oracles of the Prophets were poured forth, and the books of the Apostles were written.

doctrine, by the intention of the Holy Spirit. For example, cruelty to animals, especially to laboring oxen, the creator severely forbade; which interdict can be read in Deuteronomy 25:4, "You shall not muzzle the ox when it treads out the grain." In the literal sense, this biblical statement is understood of no other than the threshing ox; allegorically, the same is applied to the minister of the church, laboring intensely for the salvation of men. 1 Corinthians 9:9. The parabolic sense is when some thing, as if it happened, is aptly feigned and narrated, and is referred to designating something else spiritual. Thus, to no one initiated into the sacred rites of Christians is the parable of the householder unknown, who went out at early dawn to hire laborers for his vineyard, Matthew 20:1 sqq.

Obs. VIII. Mystical accommodation is either innate or inferred. The former is that which sacred scripture itself either expressly shows or in some way insinuates; The latter is that which sacred scripture itself does not show, but which has been devised by the doctors of the church. If this has been offered, not without a probable foundation sought from the literal sense, and analogous to faith, it is accepted by us not unwillingly; but if it has been forced, destitute of probable foundation, and deflecting from the analogy of faith, it is repudiated. The formal literal sense of each simple biblical statement, intended by the Holy Spirit, is proven to be not double, but one,

I. From the efficient cause of Holy Scripture, God, who since He is most truthful, best, and wisest, does not play with ambiguities, like that ambiguous spirit (λοξίας), who, when consulted by Pyrrhus, who was plotting against the Romans, ambiguously responded: "I say that you, son of Aeacus, can conquer the Romans." The impostor deluded with a twofold sense of the oracle; but every divine biblical statement exhibits a single divine literal sense.

II. From the nature of sense and signification. The form of Holy Scripture is one. But the literal sense is the form of Holy Scripture, and its soul, as it were. Therefore, the literal sense of Holy Scripture is one.

III. From the truth of Holy Scripture. Whatever is true, is one. (There cannot be more than one truth.) But the sense of Holy Scripture is true. Therefore, it is one.

IV. From the perspicuity of Holy Scripture, which is so lucid that even a child may grasp its sense. Timothy is an example for us, commended by St. Paul because he

knew the holy letters from infancy. 2 Timothy 3:15. But scripture, implicated in various senses, involves itself in its own obscurity and distracts the mind of the reader.

V. From the purpose of Holy Scripture, which is to make wise (σοφισαί), or to make the unskilled and the little ones wise, Psalm 19:8, 2 Timothy 3:15. A multiple sense of a statement does not make a man wise, but wandering; for it begets equivocation, the fecund mother of errors.

VI. From absurdity. If Holy Scripture sustained many, and diverse, senses in one place, in one proposition, no firm argument could be sought from it; it would be a trumpet, giving an uncertain sound, and therefore useless, 1 Corinthians 14:7, it would not be a constant rule of faith and morals.

The antithesis is that of the Pontificians and the Socinians, who state that one biblical statement can have several literal senses; who, to fortify their opinion, adduce not a few biblical statements, which in their view possess a double sense, divinely intended.

I. Joel 2:13. "Rend your heart, and not your garments." Response; This biblical statement is not one proposition, but virtually double. We are speaking of one simple biblical statement. See Obs. I.

II. That statement; Exodus 20:3, "You shall not have strange gods before me," begets many senses. Response; It begets one formal or immediate sense, from which virtual and mediate senses are elicited by consequence.

III. There are biblical statements in which both a literal and a mystical sense are intended by God. For example, Exodus 12:46. "You shall not break a bone of it." Deuteronomy 25:4. Which are explained in a mystical sense by the Holy Spirit Himself, John 19:36, 1 Corinthians 9:9. Response; The mystical sense is more correctly called an accommodation, or application of the biblical statement, than its sense; since it is not intended by the Holy Spirit through the divinely inspired (θεόπνευστα) words, but is applied through a thing or deed, indicated by the divinely inspired (θεοπνεύσας) words, to another thing, or another deed by analogy, or some sort of agreement by the Holy Spirit. We speak of the sense intended by the divine words, not of the mystical accommodation of things or deeds.

IV. The words of Hosea chapter 11:1, "When Israel was a child, then I loved him; and out of Egypt I called my son," are to be taken in a double sense. 1. In a literal sense



concerning the people of Israel, freed from Egyptian servitude. 2. In a mystical sense concerning Christ's going down into Egypt and returning. Response: 1) Nothing would be lost from our sentence if we were to say that those words are understood in the literal sense concerning the Israelite people, whose return from Egypt is mystically applied to Christ's return from Egypt. 2) The words of Hosea: "Out of Egypt I have called my son," are to be taken not mystically, but literally and immediately, concerning Christ in this way: When Israel was rude, precipitous in his actions, and shaking off the yoke; yet I loved him so much that for his sake I called my son Jesus out of Egypt, to instruct the ignorant, correct the petulant, and amend and strengthen the precipitous with celestial doctrine.

V. The words of Psalm 2:7, "I have this day begotten you," have a triple sense; for they are explained concerning the eternal generation of the son of God, Hebrews 1:5, concerning the resurrection of Christ, Acts 13:33, and concerning His priesthood, Hebrews 5:5. Response: The cited words of Psalm 2:7 are rightly expounded concerning the eternal generation of the son of God, Hebrews 1. Nor in Acts 13:33 is it about the resuscitation of Christ from the dead, but that Greek word "having raised up" (ἀναστήσας) is the same as exciting, presenting, bringing forth. The sense therefore is: God the father, mindful of his promise, excited, sent, and presented to the Jews his son begotten from eternity, whom he had addressed in Psalm 2: "You are my Son; This day I have begotten you." The resurrection of Christ from the dead is treated in verse 34. In Hebrews 5:5, the person is described by whom Christ was called to the priesthood. That person is God the father, the source and origin of the son, from whom, as he received his essence through eternal generation, so he received the honor of the great priesthood at the appointed time. From which it is clear that the words of Psalm 2, "I have this day begotten you," have but one meaning, and retain it everywhere.

VI. The words of Isaiah 53:4, "He has borne our infirmities," in 1 Peter 2:25 are expounded of sins, in Matthew 8:17 of bodily diseases. Response: Christ bore all diseases in general, of body and soul; for he bore sins, and their punishments, of which diseases are reckoned. Therefore, by removing diseases, as punishments, he demonstrated a posteriori

that he bears and expiates the sins of the world.

VII. That memorable prophecy of Jehovah, 2 Samuel 7:14, "When your days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, which shall proceed out of your bowels, and I will establish his kingdom. I will be his father, and he shall be my son"; is understood of both Solomon and Christ. Response: This whole prophecy is to be understood in a literal sense of the Messiah; because I. here it deals with a seed to be raised from the bowels of David, after David's time; therefore not of Solomon, who was neither born nor placed on the royal throne after David's death. II. Nor was the throne of his kingdom established for Solomon forever, but for the Messiah, verse 13. III. David responds: "This is the law of the man, who is the Lord God," designating Christ the God-man (θεάνθρωπον). IV. St. Paul testifies that this oracle was uttered concerning Christ, Hebrews 1:5. You say 1. Not all predicates of this prophecy apply to the Messiah. For it speaks of the builder of the Lord's house, who is Solomon. Response: The house of the Lord does not denote the material temple of Solomon, but the spiritual house, namely the church, whose architect is Christ. The reason is that a house is understood to be as perpetual as the eternal kingdom of this seed of David. You say II. The divine response speaks of the building of that temple which was discussed in David's council, which without a doubt was material in David's mind. Response: The divine response is partly negative, partly affirmative. Negatively the Lord responds: "Will you build me a house to dwell in?" Therefore the Lord does not desire a material temple. Affirmatively the same responds by inversion; "Jehovah (God the father) has announced to you that Jehovah (God the son, because the Lord speaks of the Lord) will make you a house." These words contain the proposal (πρόταση) and the sum of what follows; inasmuch as they indicate that not David was to build a house for the Lord, but the Lord was to build David a spiritual house and an eternal kingdom; which spiritual house and which eternal kingdom is the church, the house of the living God, 1 Timothy 3:15, which Christ founded, Matthew 16:18, the kingdom of Christ, of which there will be no end. Luke 1:33. You say III. The Lord speaks of that person who was not immune from a propensity to sin. For he says in verse 14:

"Who, when he has done something wrong, I will chastise him with the rod of men, and with the stripes of the sons of men." Response: The Lord speaks (a) not of inherent sin; for the Messiah was never infected with it, but of imputed sin; because he willingly took upon himself the sins of the whole world to be expiated, 1 John 2:2. Which the sacred scripture graphically delineates, speaking of Christ as if he himself had sinned. Psalm 40:13; Psalm 31:15; Psalm 69:6. (b) Of the satisfactory passion of Christ. You say IV. This prophecy, joined with the sweetest promise, is expounded of Solomon by David himself, 1 Chronicles 22:9, and also applied to himself by Solomon, 1 Kings 5:5; chapter 8:17; 2 Chronicles 6:7. Response: The cited places are not parallel to the prophecy we have been discussing. For that promise in 1 Chronicles 22:9, which the other places refer to, is later in time than our prophecy. That one speaks of a son to be born to David; this one of a seed to be raised long after David's death; that one of a material house and the temple of Jerusalem; this one of a spiritual house and an eternal kingdom, and it is repeated in 1 Chronicles 17, following verses.

VIII. The words of Jeremiah 31:15, "A voice was heard in Ramah, lamentation, weeping of bitterness; Rachel is weeping for her children," are understood of the Benjaminites being led into captivity. But in Matthew 2:18, they are expounded of Herod's infanticide, and the lamentation of the mothers of Bethlehem. Response: It is not understood in that place of the lamentation of the Benjaminites (by whose name are also designated the Jews, united with them since the schism of the Israelite kingdom, 1 Kings 22:20) heard because of the abduction into captivity, of which the Holy Spirit never expounds that lamentation; but because of the Herodian infanticide Rachel is introduced weeping through *prosopopoeia*; by which is designated that Herod's tyranny would rage even to the borders of Benjamin, and in those confines, where Rachel closed her eyes and was buried, her posterity would be killed with detestable cruelty. Rachel's tomb, however, was in the field of Bethlehem, Genesis 35:19. Therefore, there is no double sense in that place.

IX. John 11:50. Caiaphas says: "It is expedient for us that one man should die for the people, and that the whole nation perish not." "This he spoke not of himself; but being the high priest of that year, he prophesied

that Jesus should die for that nation." Response: Of the biblical statement just cited, there is one literal sense, intended by the Holy Spirit; namely, that it would be for the benefit of the entire human race if Christ should suffer death to avert its eternal ruin, notwithstanding that Caiaphas conceived another sense in his mind. For our discourse is not about the human sense of a biblical statement, but the divine, which Caiaphas did not understand, but in uttering the prophecy he merely lent his mouth to the Holy Spirit, like Balaam's ass, and prophesied without understanding the prophecy.

X. When Moses in Deuteronomy 32:1 exclaims: "Give ear, O heavens, for I will speak; and hear, O earth, the words of my mouth," by heavens, according to Cocceius, can be understood angels, the aerial and ethereal heavens; because scripture uses the word "heaven" in all those significations. Response: 1) Distinguish between words taken separately, and jointly in a whole phrase. If words are taken separately, they can be expounded in various senses; if they are taken jointly, the scope of the speaker must be respected, and the antecedents must be accurately compared with the consequents; in which way they produce one sense. 2) It is one thing that a word can be expounded in a different sense, and another that it must be explained in a varying sense. Luther: "It is one thing; it can be called that; it is another thing; it must be called that." 3) In the cited place, we understand metonymically by heavens, the angels, witnesses of divine deeds in the heaven of glory; by earth, men, inhabiting the terrestrial globe.

XI. Whatever is the word of God, that is fecund with many senses. But holy scripture etc. Therefore. The major is clear, because the word of God is a concept of the divine mind, and God by one mental concept can express infinite things. Response: We deny the major. To the proof we say that God adorned holy scripture, not according to the measure of His intellect, but according to His most benign will, and thus with a quantity pleasing to Himself, so that by a convenient condescension (*συγκαταβάσει*) He might descend to the grasp of our intellect. For since God in holy scripture speaks not for His own sake, but for ours, that is, to help and direct the concepts of our intellect, He did not express several senses in single places; otherwise, He would not help our intellect, but overwhelm it.

XII. Interpreters of holy scripture often educe a multiple sense from one biblical statement, for example, when the holy spirit through the psalmist exhorts in Psalm 2:12; נשקו בר (nash'ku-var), those words can be expounded in a fourfold sense, analogous to faith. 1) adore the son. 2) adore purely. 3) kiss the wheat. 4) apprehend discipline. Response: a) Distinguish between the inferred and innate sense of holy scripture. Interpreters, since they do not always attain the mind of the Lord, infer various senses for one biblical statement; although it itself has only one, as it were, innate and intended by the Holy Spirit. b) Although בר (bar) denotes son, wheat, pure (but never doctrine or institution) if taken separately; here, however, taken jointly in the whole phrase, it must be explained according to the scope of the speaker, and by a comparison of the antecedents and consequents. The scope of the second Psalm is the religious veneration of the Messiah. The most pregnant reasons are, because he is the king anointed by God the father, and set over the most holy mount Zion, i.e., the church, v. 6; a catholic king, v. 8; an omnipotent king, v. 9. Opposing the religious veneration of the Messiah is a hostile conspiracy against him, v. 1, 2, and contempt for his religion, v. 3, which obstacles must be removed. The manner of worshipping the Messiah is inculcated in the immediately preceding verse 11, namely, that he is to be served in fear, joined with spiritual joy; in the consequents, trust to be placed in this divine, catholic, and omnipotent king is commended. These things having been weighed, there is no doubt that the Hebrew words נשקו בר are to be rendered: "kiss the son," i.e., Christ the only-begotten son of God, the greatest of kings, full of trust, love, joy, fear, and submission, worship him submissively, in the manner of those who, about to venerate the most powerful kings, kiss their hands. Other senses inferred for this biblical statement by interpreters, although they are analogous to faith, are not, however, analogous to the text.

#### Question XX. What is the external form of Holy Scripture?

The external form of Holy Scripture is its style, the character of its speech, and its idiom; and that is Hebrew in the Old Testament (a), with the exception of a few certain parts, which, as the occasion arose, were written in the Chaldean idiom (b); but Greek in the New Testament (c).

Proof a. The Old Testament was written in the Hebrew idiom; (1) because the Hebrew language is primeval, and therefore most ancient. For indeed all the names, given to men before the universal cataclysm and the confusion of tongues (γλωττοσύγχυσιν), were taken from the Hebrew language. See D. PFEIFF. Diff. philol. de lingua protoplastorum assert. III. (2) The Hebrew language was familiar to all the Israelites, for whose benefit the scripture of the Old Testament was chiefly destined; and especially to the prophets, by whose ministry the writings of the Old Testament were consigned.

Proof b. A Chaldaic pericope is found in the codex of the Old Testament, Jeremiah 10:11, containing the Jews' response to the Chaldeans; and almost entire chapters in the books written after the Babylonian captivity; namely in the book of Ezra from chapter 4:8 to chapter 6:19 and chapter 7:10 to verse 27; letters written by the Chaldeans and to the Chaldeans are mentioned; and also in the book of Daniel from chapter 2 to chapter 8, where the king of Babylon's relation of a dream, consultation, acts, visions and some writings are woven in the Chaldaic style.

Proof c. The New Testament was consigned in the Greek idiom. For since, besides the Jews, the gentiles also, differing in languages and dialects, were to be drawn to the Christian faith through the preaching of the gospel, it was very fittingly written in the Greek language; because this was at that time most known not only to the Jews, but also to the gentiles everywhere, and therefore most convenient for the propagation of the evangelical doctrine.

#### Question XXI. Is the style of Holy Scripture, especially of the New Testament, idiotic, filled with barbarisms and solecisms?

The style of Holy Scripture, both of the Old and of the New Testament, is grave and worthy of the divine majesty, defiled by no grammatical fault, no barbarism or solecism.

Obs. 1. An idiotic style is rude, rustic, destitute of accurate connection and all ornament.

Obs. 2. The Stoics, according to Diogenes Laërtius book VIII, and from him Suidas, define barbarism as "a faulty expression contrary to the custom of the approved Greeks" (ἐκ τῶν κακῶν λέξεις παρὰ τὸ ἔθος τῶν εὐδοκιμούντων ἐλλήνων). Solecism, however, according to the same Suidas, is "an incongruously constructed speech" (ὁ λόγος

ἀκαταλλήλως συντεταγμένος). To Donatus, a solecism is a fault in the construction of the parts of speech committed against the rule of art.

Proof I. The style of the most wise God should be called neither idiotic nor beset with barbarisms or solecisms. But the style of Holy Scripture is the style of the most wise God. Therefore. The major is clear, because a fault in speech cannot be imputed to God, the giver of languages and the most wise artificer of speech, without a great mark of blasphemy and impiety. The minor is proven from Matthew 10:19-20. "Be not solicitous how or what you shall speak; for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of the Father that speaks in you." But if the Holy Spirit inspired the apostles in their extemporaneous apologies not only the "what," the matter itself, but also the "how," the manner of speaking; much more did He suggest to them the manner of writing words that are fitting and convenient for expressing things; inasmuch as they were to endure for many ages by the will of God.

II. The rude and ignorant write in a faulty style. But the prophets were not rude and ignorant. Therefore. The major is clear; because, in the opinion of Quintilian, solecism is a name for ignorance and rudeness. The minor is clear, since the prophets and apostles were men moved and illuminated by the Holy Spirit, 2 Peter 1:21, to whom the Spirit inspired both the things and the words to be written, 2 Timothy 3:16.

The antithesis is that of Erasmus, Vorstius, Salmasius, and others, who think too abjectly of the style of Holy Scripture, asserting it to be idiotic, beset with barbarisms and solecisms; whose stronger arguments are these.

I. The apostles were unlettered and ignorant men (ἀγράμματοι καὶ ἰδιῶται), Acts 4:13. Therefore they wrote in an idiotic and rude style. R. The apostles are called unlearned and ignorant (idiotas) antecedently, i.e., before they were endued with virtue from on high, Luke 24:49, since they were not cultivated in the disciplines of either the philosophers or the Pharisees; but they were not unlearned and ignorant (idiotas) consequently, i.e., after the rudeness of their tongue was taken away by the fire of the Holy Spirit, so that they spoke in their own dialect to men of the most diverse languages present, Acts 2:6.

Instance: The Apostle Paul, illuminated by the Holy Spirit, calls himself an idiotas, 2 Corinthians 11:6. "But though I be rude in speech, yet not in knowledge" (Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει). Response: a) The apostle argues in that place according to man (κατ' ἄνθρωπον); for he does not speak categorically, but hypothetically or by a hypothetical concession based on the opinion of the pseudo-apostles and the Corinthians adhering to them; as if to say: Granted, that to the braggart judges, clever with words (λογοδαιδάλους), I am an idiotas, or rude in speech; yet the lack of my simple oration is compensated by a knowledge of divine mysteries worthy of prophets and apostles. b) The apostle renounces for himself the glory of a painted, curled oration, sought from the schools of rhetoricians, which is often soft and effeminate; yet he did not lack a masculine eloquence, grave with the weight of its sentences, full of divine power (ἐνεργεῖα), so that by the force of the spirit he might draw the souls of men to Christ, not allure them with the blandishments of speech in the manner of flatterers.

II. Whoever in Greek writings uses Hebraisms, their writings are barbarous. But etc. Therefore. The major is established; because foreign words, such as Hebrew, used in the Greek language, as well as the idiotisms of the Hebrews sprinkled into the Attic language, make it barbarous. The minor is clear both from the Hebrew and Chaldeo-Syriac words: Korban, Talitha, Raca, Manna, Hallelujah, Hosanna, Mammon, etc., and from the formulas of constructing sentences, proper to the Hebrews, with which the scripture of the New Testament abounds. Response: (a) The major is not universal; for with the same form of argument one might conclude: Whoever in Latin writings uses Graecisms, their writings are barbarous. But CICERO, VIRGIL, HORACE, etc. Therefore. (b) With a foreign word received by use, sometimes urged by necessity, sometimes persuaded by elegance, we use barbarisms without fault. (c) A barbarism is not introduced when an inferior language borrows formulas of speaking from a superior, more excellent, and more ancient one (such as Hebrew) and transfers them into its own use. (d) It pleased the Holy Spirit to propagate the mysteries of faith in the same style and thread of discourse to show the harmony of the Old and New Testaments. Wherefore it is no wonder that the property of the Hebrew language, as the first, diffuses

itself through both the Old and New Testaments, and flows into biblical Greek. Whence, what is considered barbarous in the Attic Greek language is not to be held as barbarous in the biblical, Hebrew-Greek language.

III. There is in the New Testament an incongruously written sentence; Therefore a solecism. The antecedent is clear from Luke 22:26. "...in the blood being shed" (ἐν τῷ αἵματι ἐκχυνόμενον); it should have been congruously said: ἐκχυνόμενον. Response: The Greek words are to be explained by ellipsis; "which is being shed" (ὁ ἐς τὸ ἐκχυνόμενον). D. DANNHAY. rightly warns in *Hodos. Phan. I.* p. 42. "What a profane person would call a solecism, a Christian would more rightly call a grammatical figure, syllepsis, ellipsis, enallage; for far be it from us to impute wickedness (κακίαν), or foulness, as Fabius calls it, to the Holy Spirit."

IV. SALMASIUS objects in his commentary on the Hellenistic language, p. 260, that certain fathers of the church called the apostles ignorant, rustic, unlearned, unlettered (ἰδιώτας, ἀγροίκες, ἀμαθεῖς, ἀγραμμάτες), whose diction is rustic, solecistic, barbarous & ignorant (ἀγροικισμένη, σολοικίεσα, βαρβαρίζεσα & ἰδιωτική). Response: (1) Not all fathers think so abjectly of the apostolic style, but they ingenuously and openly confess its gravity. (2) Some fathers spoke from the hypothesis of the gentile sophists, whom they did not wish to refute on this very point, but having conceded this, that the apostolic style is idiotic and unpolished, they refuted this objection in another way, partly by preferring the simplicity of biblical eloquence to the pomp of words, the allurements of rhetoricians, and the affected manner of speaking of the sophists; partly, leaving the character of the style, by appealing to the very majesty of the things contained in the sacred scripture, and by this very argument, as by a stronger battering ram, defeating them. Hence ORIGEN in Book IV, "On First Principles" (περὶ ἀρχῶν), ch. 1: "If the books of the new testament, written with rhetorical art or philosophical cleverness, were to entice men to believe, without a doubt our faith would be thought to consist in the art of words and in human wisdom, and not in the power of God." AMBROSE, letter LXIV: "The writers of the divine books, although they did not write according to art but according to grace, which is above all art; yet those who have written about art have found

art from their writings." AUGUSTINE, book IV on Christian doctrine, ch. VI: "Just as there is a certain eloquence that better befits the age of youth, and another that befits old age, and it should not be called eloquence if it does not suit the person of the speaker; so there is a certain eloquence that befits men most worthy of the highest authority, and plainly divine. With this they (the apostles) spoke; and no other befits them, nor does this befit others; for it suits them; but to others, the more humble it seems, the higher it transcends not by windiness, but by solidity." CHRYSOSTOM, Book IV on the priesthood, thinks magnificently of the eloquence of Paul: "The lightness of Socrates, the swell of Demosthenes, the dignity of Thucydides, the height of Plato, the ornament of foreign eloquence are not to be sought in St. Paul; but there is not lacking in him a naked and simple oration, which has the weight of the greatest matters, and confirms all things most robustly; from which greatest ornament and highest praise he is not to be stripped."

#### Question XXII. For the benefit of which men were the sacred letters destined and written?

The sacred letters were divinely destined and written for the salvation of all men, possessing the full use of reason and capable of the external word (a), so that it is permissible and expedient for clergy and laity, learned and unlearned, men and women, to read them attentively, and to meditate on them devoutly for the sake of the goal (b).

Proof a. The end for which, or the subject for whose salvation the most merciful God destined His revealed word, committed to letters, is every man, corrupted by sin, to be saved by a serious divine intention. For God Himself wrote this law in letters on tablets of stone, and gave it to Moses, not that he should keep it locked in a chest, as a divine deposit proper to himself, but that he should communicate it to the people of God, and as a great prophet declare it. This we gather from Exodus 24:12. "And Jehovah said to Moses, 'Come up to me into the mount, and be there; and I will give you tablets of stone, and a law, and a commandment which I will write to teach them.'" Not only Moses, or another prophet, was to teach others the law written by Jehovah, but also the head of the family was bound to inculcate the same to his children and household; which Jehovah Himself seriously enjoined, Deuteronomy 6:6,

seq. "And these words, which I command you this day, shall be in your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes, and you shall write them upon the posts of your house, and on your gates<sup>1</sup>." The more literal Jews understand these words individually to the letter; therefore they make for themselves phylacteries for the head and hands, and at the time of prayers they bind them to the forehead and the left arm, thinking that in this way they have beautifully satisfied the divine command. See D. PFEIFF. *antiquit. sacrae* decad. II. posit. I. p. 29. But indeed some of them are more correctly explained by metaphor. Namely, in these words God commends to the Israelites the faithful custody of the law, that they may have it assiduously in their heart, mouth, and work. In the heart, as a most precious treasure never to be buried in oblivion; in the mouth, as the principal subject of daily conversation to be instituted with their sons; in work, as the norm of obedience to be rendered to God. Hence JEROME on chapter 23 of Matthew: "The precepts will be in your hand, that they may be fulfilled; before your eyes, that you may meditate on them day and night." Therefore the law written by God was destined for teachers, heads of families, their children, households, and consequently all men subject to God, who disposes all things. The word of the gospel was likewise written for all who would believe in Christ to obtain eternal life. John 20:31. The apostles wrote their epistles to entire churches and all the called, Romans 1:7; to all the holy brethren, 1 Thessalonians 5:2; to fathers, young men, little children, 1 John 2:13, that the word of God might dwell among all with all wisdom richly. Colossians 3:16.

Proof b. I. From the destination of scripture. Those for whose salvation Holy Scripture was divinely destined, ought to read it. But Holy Scripture was divinely destined for the salvation of all, as we have already clearly shown. Therefore.

II. From the general divine command, by which the reading of Holy Scripture is enjoined upon all men both in the Old and in the New Testament. The Holy Spirit speaks clearly through the mouth of the prophet Isaiah, chapter 34:16. "Seek ye out of the book of Jehovah, and read." By the book of

Jehovah is understood the Mosaic scripture, which on account of its antiquity is called pre-eminently (κατ' ἐξοχὴν) the book of the Lord. The prophet exhorts the promiscuous multitude to read this book of the Lord, to indicate that Holy Scripture is a fountain closed to no one, but open to all for a salutary draft. No less clear is the Savior's command, John 5:39. "Search the Scriptures, for in them you think you have eternal life; and they are they which testify of me." Obs. a) The word search (ἐρευνᾶτε), whether taken from hunters seeking beasts in the woods with utmost zeal, or from miners seeking gold in the caverns of the earth with most intense care, is not of the indicative, but of the imperative mood; for Christ does not here praise the Jews as diligent readers of the sacred codex, but He reproaches them, because they did not read the scriptures in the way they ought, and so He exhorts them to apply greater diligence. b) The word you think (δοκεῖτε) does not denote the uncertain opinion of a fluctuating mind, but a certain and well-founded dogma, to be believed with certain faith. c) We have eternal life in holy scripture as a revelation and testimony, because it testifies of eternal life, and of its causes and the manner of obtaining it, and instructs us. Wherefore this sense emerges here: "Rummage more diligently than you have done hitherto, the goldmine of the Holy Scriptures; because you believe with certain faith that in them you have a doctrine more precious than gold concerning eternal life, and the causes and means of obtaining it. And they testify of me, as the meritorious cause of salvation. Wherefore you ought to have come to me, that through me you might obtain eternal life. But since you refuse, such is your blindness, to come to me, this is a most clear indication that you have not read the scriptures with the diligence you ought."

III. From the special command, by which it was commanded to the kings of the Old Testament to read the scripture, Deuteronomy 17:18-19. But kings, in the opinion of the pontificians, are counted among the laity.

IV. From divine commendation. All Readers of Holy Scripture are generally commended, Psalm 1:2; Revelation 1:3. Specifically, Timothy is praised, because from infancy he aspired to the knowledge of the sacred letters, 2 Timothy 3:15. The Berean Jews, more noble (ἐυγενέστεροι) than the Jews of Thessalonica; "who received the word with all readiness, daily searching the

scriptures, whether these things were so," which Paul had taught. Acts 17:11.

V. From the end and effect of Holy Scripture, which is information for salvation, 2 Timothy 3:16. Therefore let everyone to be informed for salvation read it diligently and meditate on it devoutly.

The antithesis is of the pontificians, who debar most of the laity from the reading of the sacred letters, permission to read them being given to very few; who rely on the following arguments.

I. Whatever reading is dangerous and disadvantageous, it should be prohibited. (\*) But the reading of the Bible by the laity is etc. Therefore. The minor is proven, because dangers to faith and morals are imminent for a layman reading the bible. From the reading of the bible, such a rich crop of heresies has sprouted; just as the lapses and vices, mentioned in the bible, easily provoke the laity to imitation. For if a layman reads in scripture of the incest of Tamar, 2 Samuel 13:14, of the prophet Hosea taking a wife of whoredoms, chapter 1:2, of the Israelites taking away the goods of the Egyptians by theft, Exodus 12:36, and more such things contained in the scriptures; he falls into the opinion that he too is allowed to perpetrate similar crimes. Response: (1) The minor is so false that it can be inverted; namely, from the omission of attentive reading and devout meditation of Holy Scripture, heresies and vices are born. CHRYSOSTOM excellently says in the preface to the Romans: "Infinite evils have germinated from the ignorance of the scriptures; hence the great plague of heresies has arisen; hence a life negligently lived." (2) Whatever reading is dangerous and

disadvantageous in itself, it should be prohibited. But the reading of the books is salutary in itself; it is disadvantageous by accident and through the fault of the readers, while they do not use scripture rightly, but abuse it shamefully; for the occasion of erring is not given to the readers of scripture, but is taken by them; scandal is not given, but taken. If scandal were given to the readers of scripture, God would not have done rightly in ordering such things to be written, and so He would be the author of evil in Himself; which is blasphemous to say. (3) Readers of the bible should attend to the scope of the Holy Spirit, namely that vices are recounted in the scriptures for caution, avoidance, and amendment of life, not for imitation. For atrocious crimes are rarely mentioned in them without the subsequent punishments divinely inflicted on the delinquents being subjoined. For which reason, readers of the bible should not apprehend the deed of Tamar as legitimate, since it was disapproved by God; nor the deed of Hosea as evil, since it was good; for the prophet himself did not fornicate, but by the will of Jehovah he took a harlot as a wife, to adumbrate the spiritual whoredom of the people; nor the deed of the Israelites as theft; since they took with them their due wages, justly adjudicated by God, the supreme lord of all goods, to the Israelite nation for so many labors endured in Egypt.

II. Whatever reading brings no fruit to the laity, should be prohibited to them. But the reading of the Bible etc. Therefore. The minor is proven; because Holy Scripture is difficult to understand; hence since it is not understood by the laity, it is read by them without fruit. Response: (1) to the major.

(\*) This is especially worthy of notation; that this opposition, if it had any value, would certainly accomplish more than the adversaries themselves want. This namely is the most powerful refutation of all, if we can oppose the same argumentation to anyone opposing, so that he himself is finally forced to confess the weakness of the consequence, and what he answers to us, he has the same answer for himself. Nothing evil should ever be feared by us from laypeople, assiduous in reading scripture, but the same danger, and much more indeed, would have to be feared from men who are of the sacred order. There is danger, you say, lest they perversely interpret the divine letters, and misuse them for defending their errors. Consider, I ask, most heretics of all, and indeed their leaders, who are called heresiarchs, who and what kind they were? Certainly not laypeople, but clerics, nor of lowest rank, but indeed bishops, nor few among the highest pontiffs. But perhaps they will take enormous σκάνδαλον (skandalon / offense) from reading certain sayings? The matter is safe. If they approach with pious mind, nothing anywhere will offend them. But if otherwise; the wantonness and perverseness of many, who are stains and disgrace to the sacred order, is certainly no less than that of other men, of whatever condition they may be. Do you think therefore that the clerics themselves also ought to be kept from reading the sacred letters and prohibited?

Whatever reading is unfruitful to all who read it, should be prohibited to them. But the reading of the sacred letters is so far from being devoid of fruit for all the laity, that it makes the simple wise. Psalm 19:8. Therefore, just as the sowing of seed in a field is not to be prohibited, even though the seed sown in a rocky field, and one overgrown with thorns, bears no fruit; so the reading of Holy Scripture is to be forbidden to no one; even if a blinded, obstinate mind, imbued with preconceived wrong opinions, takes no fruit from the reading of the sacred codex. Moreover, even the preaching of the divine word and the listening to it is of little fruit to not a few hearers. Should that also be prohibited? (2) to the minor. Holy Scripture, in delivering the articles of faith and the precepts of morals, is not obscure, but is a light illuminating the eyes. Psalm 19:9.

III. It is for the laity to seek the law from the mouth of the priest. Malachi 2:7. Therefore it is not for them to handle the divine law with their hands. Response: To read the divine law and to seek it from the mouth of the priest are not opposites, but subordinate and compossible. Meanwhile, we descend more readily, more broadly, and more excitedly into assent to those things which we ourselves read.

IV. The judgment concerning matters of faith, revealed in the written word of God, pertains to the clergy. Let the laity observe that trite saying: let the cobbler not go beyond his last. Response: Distinguish between the prophetic (προφητικόν), or exegetical judgment, which belongs to the public interpreters of the sacred letters; and the discerning (δοκιμαστικόν), or disretive judgment, by which all things are tested and the good is held fast. This, in its own way, belongs to the laity; it is for them to test the spirits, whether they are of God, 1 John 4:1; to beware of false prophets, Matthew 7:15; to test all things, and to hold fast what is good. 1 Thessalonians 5:21. Wherefore they need a disretive judgment.

V. Whoever are dogs and swine, to them the holy word of God is not to be communicated. Matthew 7:6. But the laity etc. Therefore. Response: By dogs and swine are not understood all the laity; but the obstinate, the epicureans, the blasphemers, the stubbornly impious, who wallow in the mire of carnal pleasures, like swine; and like dogs have cast off all shame. To these the sacraments are not to be offered, as long as they remain beasts, dogs, and swine. On the

contrary, there are laity who are docile, who mourn and detest their sins, who pant for the grace of God and the justice of Christ; to these the streams of the sacred letters are open.

VI. Catechesis is sufficient for the laity: images, which are the bibles of the laity, are sufficient. Response: The catechesis of the laity is composed from the sacred letters, and when they have learned it, by reading the bible may they grow in the knowledge of Jesus Christ, 2 Peter 3:18. For this reason let them strive that the word of Christ may dwell in them richly. Colossians 3:16. Since images are not to be tolerated in churches unless they have a foundation in the scriptures, they do not exclude these, but move the laity to the reading of the sacred codex.

VII. You may find not a few laity to whom it is not given either to read or to understand Holy Scripture, such as infants and the blind. Therefore, it is not permitted to all men to read through the sacred codex. Response: The end for which Holy Scripture is destined is every man possessing the full use of reason and capable of the divine word reduced to letters. Since infants have not yet reached the full use of reason, they enjoy the covenanted grace of God, and in the progress of time are imbued with catechetical precepts: The blind, the less they can read, the more diligently and frequently should they listen to the divine word.

**Question XXIII. What is the end for which the holy scripture was adorned by the inspiration of God?**

The end for which the word of God was related in letters is to be observed both with respect to God and with respect to men. With respect to God, the end of holy scripture is the salutary acknowledgment and veneration of the divine majesty (a). The ultimate end with respect to men is eternal life. The general intermediate end is true faith in Christ (b), which is accompanied by holiness of life (c). The special intermediate end of scripture, with respect to the ministers of the church, is didascalical, elenctic, epanorthotic, paideutic, and paracletic information (d).

Proof a. Without the guiding light of Holy Scripture, we do not know God as befits our salvation's interest. The eye of man does not behold the sun without the light of the sun; nor does the human mind salutarily acknowledge God without the light of the



divine word. The king of prophets himself implies this, Psalm 119:18. "Open my eyes, that I may see the wondrous things from your law"; as if to say, "Take away, I beseech you, most merciful God, the innate veil of ignorance from the eyes of my mind, so that I may, with salutary effect, know, esteem most highly, and praise with full mouth the wonderful wisdom, inexhaustible goodness, most ardent love, most constant truth, immense power, stupendous works, your tremendous mysteries, shining forth in the mirror of your word."

Proof b. "These things are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in his name," John 20:31. With these golden words, the theologian John subjects to our minds for consideration the intermediate end of the scriptures, which is faith in Christ; and the ultimate end, which is eternal life; therefore he asserts that all these things, which Christ taught and did, were written for this end, that wayfaring men, corrupted by sins, might, through faith in Christ drawn from the scriptures, be reconciled with God and obtain eternal life.

Proof c. Holiness of life follows faith in Christ by an inseparable bond, with which the Holy Spirit adorns the sinner reconciled with God, through the medium of Holy Scripture. The Savior teaches this in John 17:17. "Sanctify them in your truth; your word is truth." The word of truth, impressed and instilled in the heart of the sinner by the Holy Spirit, sanctifies him, frees him from the dominion and stains of sin, and restores the image of God in him. Wherefore, holiness of life is the end of Holy Scripture accompanying faith in Christ.

Proof d. The ends of Holy Scripture considered specifically in order to the ministry of the church are enumerated in 2 Timothy 3:16. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work." The ministers of the church are rendered fit and suitable through Holy Scripture for teaching the truth, for refuting falsehood, for correcting distorted morals, for directing honest morals, so that those who have begun to live well may strenuously run the course of a just and pious life. These things aim at this, that the doctor of the church, who presides over the people in the name of God, may be perfectly instructed by the sacred letters for rightly performing all the works of the sacred ministry.

Obs. Although the apostle to the gentiles in that place made no mention of paracletic information, for which cause scripture is said to have been written, Romans 15:3, nevertheless exhortation/comfort (παράκλησις) can in some way be comprehended under teaching (διδασκαλία); (\*) inasmuch as Holy Scripture teaches that the cross of Christians both originates from a propitious God and is directed by the same to the best end.

#### Question XXIV. What are the affections or properties of Holy Scripture?

The principal affections of Holy Scripture are: I. Its authority, II. Its perspicuity, III. Its perfection or sufficiency, IV. Its efficacy.

(\*) In some way also to παιδεία (paideia / instruction), and also to ἐπανόρθωσιν (epanorthosin / correction), consolation must be referred. For consolation is nothing other than exhortation to that virtue which is commonly called patience, and is constancy of confidence placed in God, and fortitude of soul, in enduring calamities and adverse things. In exhortation there is always inherent reproof of vice, contrary to this virtue. But every virtue and exhortation undoubtedly pertains to παιδεία (paideia / instruction), just as every vice and its reproof is contained in the ἐπανορθωτικῷ (epanorthotikō / corrective) class. Then as it concerns the arguments and foundations of consolation, these must all be drawn from saving doctrine, or εὐαγγέλιον (euangelion / gospel), strictly so called. But that εὐαγγέλιον (euangelion / gospel), and all parts of this doctrine, pertain to διδασκαλία (didaskalia / teaching), escapes no one. This example of παράκλησις (paraklesis / consolation) will suffice for illustration, one for all, Matth. IX, 2. θάρσει τέκνον (tharsei teknon / take courage, child), behold! consolation itself, which is some exhortation, or παιδεία (paideia / instruction). Furthermore: ἀφίενται σοι αἱ ἁμαρτίαι (aphientai soi hai hamartiai / your sins are forgiven), behold! the argument and foundation of consolation, on which it rests, the principal part of saving doctrine, and therefore διδασκαλία (didaskalia / teaching).

**Question XXV. What is the authority of Holy Scripture?**

The authority of Holy Scripture is its eminent dignity, communicated to it by God, its most truthful and omnipotent author, clearly known and so esteemed by men, that it moves their intellect to assent, their will to obedience, discerns true from false, good from evil, and adjudicates controversies of faith that have arisen.

Obs. I. Authority in general is the dignity of an author, who accomplishes something rightly and without defect, known by others, and esteemed as is fitting. Therefore, two things are required for authority: (1) the perfection of the author, (2) the knowledge and estimation of others. For the dignity of an author is not called authority unless it becomes known to others for a fitting estimation. For example, a king in cognito stands out with royal majesty, but when surrounded by his guard, and appearing before his subjects with scepter and crown, he possesses authority.

Obs. II. What authority belongs to the author from himself, primarily and originally: that belongs dependently, participatively, and by communication to the writing published by the author. Hence, the more perfect, truthful, and powerful an author is held by others, the more distinguished is the authority of the writing adorned by him.

Obs. III. The authority of God, moving and obliging us to faith and obedience through scripture, consists both in his veracity, by which, on account of his infinite wisdom and goodness, he neither wishes nor is able to deceive or be deceived; and in the supreme right and power of commanding, by which he prescribes to men the norm of believing and acting. Wherefore, since Holy Scripture shines with the same authority with which God shines independently and originally, it shines dependently and participatively, it is easily understood that the authority of Holy Scripture is founded (1) in its infallible truth, by which it moves the intellect of man to give assent to biblical statements; which the Greeks call credibility (*ἀξιολογία*); (2) in the power of obliging the wills of men to obedience, to be rendered to the commandments contained in the sacred codex, to which corresponds the Greek word authority/power (*ἐξουσία*) or the power of commanding. Generally, however, the authority of scripture, both moving to assent and obliging to obedience, is called *ἀνθεντία*

in Greek: just as among lawyers authentic instruments and writings are said to be those which have certain and just authority, so that they can oblige to assent, or even to obedience.

Obs. IV. The knowledge and estimation of men, by which the authenticity (authenticity) of scripture is truly acknowledged and decently esteemed, is not a constitutive part of the authority of sacred scripture, nor its foundation; but only a necessary condition on the part of men, whose minds are to be moved to faith and obedience by the dignity of scripture, known and esteemed. It is therefore clear that the authority of scripture is not its absolute property, but a respective one, related to men who acknowledge and highly esteem it. The dignity of scripture, considered absolutely, is called its majesty, but viewed relatively, inasmuch as it is acknowledged by all men and esteemed as is proper, it is called its authority.

**Question XXVI. How many kinds of authority does sacred scripture have?**

The authority of sacred scripture, as to the thing itself, is one (a): according to our mode of conceiving, it is distinguished into causative of faith and canonical. The former is that by which scripture generates and confirms assent to things to be believed in the intellect of man; the latter is that by which both authentic scripture is distinguished from other writings and versions, and true from false (b).

Proof a. The authority of scripture is one, by reason of its origin and internal form; for having proceeded from the one most truthful God through the immediate inspiration of the Holy Spirit, it received the dignity and power equally of eliciting faith and of discerning true from false.

Proof b. Sacred scripture is considered partly as a principle of knowing, and the formal object of faith and revealed theology, partly as a norm for discerning writings, which contain divinely inspired (*θεόπνευστα*) words and concepts of things, from other writings, and for distinguishing true from false. In the former way, it is used in any language to generate faith in the intellect of an unbelieving man, and to confirm it in the mind of a believing man; in which respect it is called causative, or motive of faith; in the latter way, it is used only in the original text to distinguish versions from the divinely inspired (*θεόπνευστον*) scripture of the Hebrew and Greek sources, symbolic books, and all

writings that deal with matters of faith and morals. Cf. D. MUSAEUS in *introduc.* in *theol.* p. 295.

**Question XXVII. From where does sacred scripture have its authority?**

Holy Scripture owes its authority to its author, God (a). It is known and esteemed with an equal weighing of souls by men who properly consider the following two most certain principles, the first of which is: Whatever scripture is consigned by the inspiration of God, that is certainly and infallibly true (b); the latter is: Sacred scripture is consigned by the inspiration of God (c).

Proof a. Just as the authority of any writing depends on the perfection, veracity, and power of the author, by whose writing or dictation it was composed; so sacred scripture has received its authority, both causative of faith and canonical, from God alone, its wisest, best, most truthful, and most powerful author.

Proof b. This principle: Whatever scripture is consigned by the inspiration of God, that is certainly and infallibly true, is evident, and pervious to every sound intellect and known from the very apprehension of its terms. For as no darkness proceeds from the sun, so from God, the first truth, no lies proceed; but whatever God, who cannot deceive or be deceived, says, reveals, and as it were dictates into the pen of his amanuenses; that is absolutely true, and for falsehood to underlie it is simply repugnant.

Proof c. This principle: Sacred scripture, both of the Old and of the New Testament, is consigned by the inspiration of God, is to true Christians a first principle, self-evident (αὐτόπικτον), worthy of faith through itself, most liquid, most firm, undemonstrable (ἀναπόδεικτον), not in need of a priori demonstration, to which they adhere with unshaken faith; but it is rejected by atheists and epicureans, called into doubt by tempted Christians, received by human faith by hypocrites and beginning Christians, who pass from the camp of the gentiles into the camp of the Christians. Wherefore it is fitting and necessary for the theologian to consolidate that principle with not invalid a posteriori arguments, so that atheists may be confounded, the scruples of tempted Christians concerning the authority of scripture, injected by the devil and their own flesh, may be torn out, and hypocrites and

beginning Christians may be so convinced that they firmly accept it. We confess in the meantime that some arguments, proving the divine origin of the scriptures, only beget human faith, so that gentiles to be converted are in some way prepared; some arguments beget divine faith. From this it happens that these proving arguments are divided into topical and apodictic. Topical are those that induce, move, persuade, whose effect is opinion, which is probable and joined with a fear of the opposite; apodictic are those that compel, constrain, and move, whose effect is knowledge, which is certain and free from fear of the opposite.

**Question XXVIII. By what arguments is the divine origin of the sacred letters proven?**

The arguments by which the divinity of sacred scripture is proven, arise from the criteria (κριτήριος) or lucid signs of divine origin, by which the sacred letters are eminent; which criteria (κριτήρια) are commonly distinguished into external and internal. The former are assumed from elsewhere outside scripture; the latter are sought from the intrinsic nature of sacred scripture and its properties.

**Question XXIX. By which external criteria (κριτήριος) is the divine origin of the scriptures made known?**

The external criteria (Κριτήρια), signifying the immediate dependence of the sacred letters on God, are (a) the antiquity of the scripture; (b) the singular light of the sacred amanuenses, their zeal for knowledge and truth; (c) the clarity of the miracles, by which the celestial doctrine of the scriptures is confirmed; (d) the consenting testimony of the church, diffused throughout the entire world, concerning the divinity of sacred scripture; (e) the constancy of the martyrs; (f) the testimonies of other peoples given to the doctrine contained in the sacred codex; (g) the happy and sudden propagation of the Christian doctrine throughout the whole world, and its admirable preservation among so many persecutions; (h) the most grave punishments inflicted on the contemners and persecutors of the divine word.

Proof a. The divine origin of Holy Scripture is argued by (1) the antiquity of its doctrine; because the sacred letters accurately expound the origin of this universe, the beginnings of time, and their continued series, the primordia of the

church, of polity, of economy, the first rudiments of the arts, the incunabula of sin, the proto-gospel, the origin of the written law made by God. (2) The antiquity of its ministerial cause. For Moses, the most ancient writer, precedes all the gentile historians, philosophers, orators, and poets. Before any book became famous, there existed an ocean of wisdom, the Pentateuch. (3) The antiquity of its external form; for the scripture of the old testament was conceived in the Hebrew language; which as it is the simplest, so it is the first. But the more ancient something is, the more true, excellent, and divine it is. We argue; What scripture is most ancient, that is most true and most divine. But Holy Scripture is most ancient. Therefore Holy Scripture is most true and most divine.

Proof b. There are two things which render the sacred amanuenses credible (ἀξιολογῆτες) and commend their writings as divine: 1) An excellent knowledge of the things to be transmitted. 2) A sincere love of truth without the study of affections or parties. Their incomparable knowledge shines forth partly from the fact that they taught mysteries of faith exceeding the grasp of reason left to itself, by living voice and in writings; which could not have become known to them except by divine inspiration; partly because they proposed dogmas knowable from the light of nature more fully and certainly than philosophers from the principles of reason; although before their extraordinary illumination most of them were rude in the disciplines. They openly testified their love of truth; because they preached and wrote the divine word, void of exorbitant affections. For they were not daunted by the most present dangers, nor inflamed by the desire for gain, nor did they pursue the shadow of vain glory, nor did they court popular favor, nor did they assent to any mortal. They did not cover their own and their kin's vices with silence or palliate them, as gentile writers are wont to do, but they ingenuously confessed them. Thus Moses suppressed neither his own diffidence at the waters of contradiction, nor the impious murmuring of his sister, nor the horrible idolatry of his brother Aaron. Jonah did not dissemble his disobedience, his unjust desire for the destruction of the Ninevites, however repentant, his immoderate impatience. King David, however, so revealed his crimes that he gave them to others to be sung, which are hardly obscure indications of a mind candid

without deceit. We argue; Whatever scripture was adorned by men divinely illuminated and most upright, that is of divine origin. But Holy Scripture etc. Therefore.

Proof c. Miracles are effects of infinite divine power, rare and unusual, produced above the order of the whole created nature. God alone does them. Psalm 71:18; 136:4. Which miracles the creator and arbiter of things destined for confirming the mission and doctrine of his legates. For which reason God, when He was to send Moses, out of the ordinary, both to the Israelite people and to Pharaoh, king of the Egyptians, first instructed him with miracles, by which he might prove his divine mission, and in the words he was to speak in God's name, he might there win faith, before he sent him. Exodus 4:3; Chapter 7:9. Christ himself, when asked by the disciples of John whether he was the true Messiah promised to the fathers and sought with many sighs, appealed to the miracles performed by him. Matthew 11:5. The apostles, going forth, preached everywhere, the Lord working with them and confirming the word with subsequent signs. Mark 16:20. You say; Even false prophets are said to do signs and wonders. Deuteronomy 13:4. The magicians of Egypt emulated Moses in performing signs and portents, Exodus 7:11. Response; Distinguish between marvels and true miracles. The false prophets performed signs (אֵימֹת), and wonders (מוֹפְתִי) or portents, which produced a certain admiration in ignorant men, but they did not perform miracles, properly and strictly so called. For although all miracles are signs and wonders, not all signs and wonders are true miracles. They agree in this, that they are rare and unusual effects; they differ in that miracles strictly speaking are rare and unusual effects of infinite divine power, produced above the order of the whole created nature; but the signs and wonders done by false prophets are either diabolical tricks and delusions, or indeed real effects, but by the help of the devil through natural causes, disposed in an unusual manner in nature, and most swiftly agitated. The magicians emulated Moses the wonder-worker, but with unhappy success; for they were finally forced to confess that the miracles of Moses were performed by the finger of God, i.e., by divine power, Exodus 8:18-19. Wherefore we argue; The doctrine of any scripture which is confirmed by miracles performed by the finger of God, that has not

mere men, but God himself as its author. But the doctrine of Holy Scripture etc. Therefore.

Proof d. The Israelite church of the old, equally as the Christian of the new testament; both the contemporary of the prophets and apostles, which saw these holy men of God, and frequently used their autographs with their own eyes, as well as the succeeding church, diffused far and wide throughout the whole world, comprising the flower of men most cultivated in doctrine and most adorned in the honesty of their life, testifies with a wonderful consensus, that the prophetic and apostolic writings have God himself as their best, greatest, wisest, most truthful author. Who would believe that so many thousands of men most widely dispersed conspired in one lie or error, by which a human writing is held to be divine? He who would oppose himself to so great a cloud of witnesses would be as absurd as he who, about to call into doubt the faith of all writers and letters in the universe, would doubt whether any Cicero or Aristotle lived; or whether Rome or America exists in the world. Therefore, this argument remains firm; To that scripture whose divine origin an innumerable host of men living in the bosom of the catholic church testifies, faith must be given. But concerning the divine origin of the sacred scripture testifies etc. Therefore.

Proof e. The martyrs testified to the immediate dependence of the sacred letters on God not only with words, but also sealed their testimony as it were with their shed blood. For such an unusual strength of mind was divinely conferred upon them, that they preferred to endure the most exquisite tortures and to face the most bitter death with a cheerful mind, than to recede even a nail's breadth from that doctrine which Holy

Scripture teaches. For this, the most pious martyrs of both sexes, of all ages, everywhere, whenever by God's permission the storms of persecution were stirred up in the church of Christ, endured the most inhuman pains. Not without astonishment we read in NICEPHORUS, book VIII of his history, chapter VI, that when the persecution arose under Diocletian and Maximian, most dire tyrants, in Nicomedia, among twenty thousand and more Christians of all sexes, ages, and statuses, who had gathered in the temple to celebrate the Lord's birth, not even one was found who, fearing death, at the voice of the herald, so that whoever wished to live should exit the temple and burn incense at the nearby altar of Jupiter, otherwise, if he did not do this, he would be burned along with the house itself, preferred his life to death and left the temple. But rather, the one voice of all was: "We are all Christians, we believe there is one and only God and king, Christ, and we are prepared to sacrifice to him and to his father and the Holy Spirit, and to offer ourselves all together." This is a memorable example that the martyrs, through the Holy Spirit dwelling in their hearts, were most persuaded of the truth of the doctrine contained in the sacred letters, and were excited and erected to its intrepid confession. Whence arises the argument; For what doctrine the most religious martyrs of every sex, every age, everywhere, in coerced persecutions, have cheerfully and joyfully undergone the most bitter tortures and the most ignominious death, they have testified for that same doctrine not only with words, but also by the deed itself, that it has proceeded from God, the first truth. But for the doctrine in Holy Scripture, the most religious martyrs etc. Therefore. (\*)

(\*) Indeed much strength is inherent in this argumentation; But two things must be well observed. First in the history of Martyrs, things truly done must be accurately discerned from fictitious and fabricated fables, since indeed many are counted as Martyrs who were never even human beings. But while we must be cautious lest we increase their number, no less must it be provided that we do not diminish it, in the way that DODWELL erred in his commentary on the paucity of Martyrs. Then, as it concerns the definition, the nature and character of those who by their merit are to be proclaimed Martyrs must be examined, since there have been many ψευδομάρτυρες (pseudomartyres / false martyrs). Namely a Martyr, truly and properly so called, is a man of integrity in life and pure of crime, who so professes truth divinely revealed, which he himself has sufficiently known and approved with firmest assent, that on account of it he endures all injuries and most serious vexations with brave and constant mind. Therefore there are four properties by which a Martyr, worthy of his name, is distinguished from any Pseudomartyr: 1) Confession of truth, and of that indeed which must be learned from divine revelation, John XV, 27. & XVI, 13. He who is involved

Proof f. Peoples alien to the sacred rites of the Christians, and their capital enemies, have given a very honorable testimony to the sacred scripture. I will say nothing of the Jews, whom Augustine in Psalm 40 calls our book-carriers, who carry the codex for us students; since they acknowledge the divine inspiration (θεοπνευσίαν) of the old testament, and can be convinced from it that the new instrument, because of the harmony of both, was consigned by the inspiration of God. The Turks have excerpted many things from the sacred letters and transferred them into their Quran. The Gentiles have partly commended the monuments of the divinely inspired (θεοπνεύζων) men; As Longinus, the preceptor of the philosopher Porphyry, who in his book "On the Sublime" (περὶ ὕψους) says that Moses is to be compared with Homer: "Moses, the legislator of the Jews, was no ordinary man; since he made known the power of the Deity with dignity, and declared it immediately at the beginning of the poem of his laws, writing: 'God said; Let there be light!' and there was light; 'Let there be earth!' and there was earth"; and also Amelius, a Platonic philosopher, who accepts the exordium of John's gospel as consonant with Plato's principles; they have partly transferred sacred histories into their writings. For a fuller treatment, see IO. ADAM. OSIANDR. in theol. posit. acroamat. p. 294. and cf. GROTIUS on the truth of the Christian religion, book IV. Hence we are given an opportunity to argue; That scripture which the capital enemies of the Christian church esteemed so highly, that the Jews received the prophetic writings, with which the monuments of the apostles most amicably conspire, as divinely inspired (θεόπνευστα), the Turks inserted many things from them into their subject Quran, the Gentiles commended the same, and

supplemented their histories from them, it is consistent with truth that that scripture is of divine origin. But the capital enemies of the church esteemed sacred scripture so highly etc. Therefore.

Proof g. The Christian doctrine, divinely communicated, by its efficacy like lightning suddenly drew many myriads of men into assent to it. At one sermon of Peter, three thousand souls were converted, Acts 2:42; at another sermon of this apostle, the number of believers grew to five thousand, Acts 4:4. The apostolic doctrine, having crossed the borders of the land of Palestine, quickly pervaded many regions, so that St. Paul testifies that in his times it had gone out into all the earth, and to the ends of the world, Romans 10:18. Against which the Jews struggled with fruitless effort, blinded by the inveterate error concerning the earthly kingdom of the Messiah; the pagans, fascinated by idolatry; the tyrants, threatening with iron, the wheel, and fire the sincere propagators of the divine word, who were instructed neither with arms, nor with feigned eloquence, nor with the apparatus of human doctrine. This sudden propagation of the apostolic doctrine was followed by its admirable preservation amidst immense persecutions. The world and hell conspired against the gospel of Christ, men and demons raged; but with no success. For sacred scripture, like a palm tree, always emerged superior, and persisted impregnable, so that one might say: "If this counsel or this work were of men, it would be dissolved; but since it is of God, it cannot be dissolved." Acts 5:38. We argue; Whatever doctrine, like lightning, suddenly drew human minds into assent to it, suddenly pervaded many provinces, and persisted impregnable against the machinations of the devil and the world; that was not invented by men, but has

in error, and dares to defend it with most pertinacious zeal even to death, is to be judged plainly unworthy of the name Μάρτυρος (Martyros / Martyr), as are very many ψευδομάρτυρες (pseudomartyres / false martyrs) among all nations blinded by superstition. 2) Sufficient and certain knowledge of that truth, so that when questioned he may be able to give to each one a reason for the doctrine which he himself constantly professes, 1 Pet. III, 15. 3) Sincere purpose, so that he endures all calamities for the sake of truth itself; for it can happen that someone indeed professes truth, but not on account of truth, but indeed with far different mind, not so much with zeal for propagating truth, as with pursuit of his own glory, Phil. I, 12-15. 4) Constancy, and fortitude of mind, which is distant by a very long interval indeed from rash audacity. To cast oneself into dangers which, with truth indeed preserved, could be avoided, is rashness; but to undergo and endure (ὕπομένειν / hypomenein / to endure) those dangers which we can escape by no other means than by negation or dissimulation of truth, that finally is true constancy. Matth. X, 16. 17. compared with v.32.

proceeded from God himself. But, the doctrine contained in the sacred letters etc. Therefore.

Proof h. The most just God, the avenger of his word, inflicted punishments by far the most grievous on the enemies of the bibles. Antiochus, having burned many copies of the sacred codex, 1 Maccabees 1:56, was divinely struck with an incurable plague. 2 Maccabees 9:5. Theopompus the orator, and Theodectes the tragedian, when they had handled the sacred bibles with impure hands; the former, because he wanted to excerpt certain things for ridicule, was driven mad; the latter, because he had used it for a drama, was deprived of the light of his eyes. JOSEPHUS, book XII of Jewish antiquities. Herod of Ascalon, the most truculent enemy of the gospel of Christ, was eaten by worms. JOSEPHUS, book XV of Jewish antiquities, c. 16. Julian the apostate, the greatest hater of sacred scripture, surrounded in the Persian war and wounded by an arrow, when he had scattered the gushing blood into the air, adding the impious voice; "You have conquered, Galilean!" he breathed out his impure soul. THEODORET, book III, c. 20. When Diocletian and Maximian had committed to the flames the scriptures extorted from the Christians, the fire was suddenly extinguished, and a copious hail fell from the sky, so that all the elements seemed to conspire as if in a league for the authority of the sacred books. V. BONFRERIUS in the prolegomena to the Pentateuch, fol. 20. From these arises the argument; The contempt of that scripture which has been vindicated by the harshest punishments inflicted by God, is not a human invention, but a divine gift. But, sacred scripture etc. Therefore.

Obs. We have put the external criteria (κριτήρια) first because the minds of unbelieving men to be converted are prepared by them for reading the sacred scripture with zeal and a desire to learn and meditate. For since the entire race of gentiles, atheists, and epicureans does not believe that the sacred scripture has proceeded from God, they hardly deign to read it. Wherefore it is necessary that first of all, through the adduced external criteria (κριτήρια), or, as others call them, signs and motives of credibility, the unbelievers be moved, so that they may deem it not improbable that the sacred scripture derives its origin from God, and thus begin to esteem, read, and meditate upon it. For thus through the internal criteria (κριτήρια) of the

divinely inspired scripture they will be more and more moved to give faith to it, and through the internal testimony of the Holy Spirit the unshaken full assurance (πληροφορία) or trusting assent, by which we adhere to the scripture, will be kindled, fostered, and confirmed.

**Question XXX. What are the internal criteria (κριτήρια) from which the divine origin of the sacred letters becomes known?**

The internal criteria (κριτήρια) or signs, from which the divine inspiration (θεοπνευσία) of the sacred letters becomes manifest, are (a) the majesty of God testifying of Himself in the sacred codex; (b) the simplicity and gravity of the biblical style; (c) the sublimity of the divine mysteries which the scripture unfolds; (d) the truth of all biblical assertions; (e) the sanctity of the precepts contained in the sacred letters; (f) the sufficiency of the sacred scripture for salvation.

Obs. These internal criteria (Κριτήρια), collected into one bundle and taken jointly, supply a more valid argument (just as united force is always stronger), than if they are taken separately and individually; therefore we shall later combine them into one syllogism.

Proof a. The sacred amanuenses gravely assert that they utter and speak the word of God Himself from His dictation. This is evident from the prophetic formulas; "Thus says the Lord," Isaiah 1:2. "The word of Jehovah came to me," Jeremiah 2:4. What's more, they not rarely introduce God Himself speaking, for example, Exodus 20:1-3. "Then God spoke all these words, saying: I am Jehovah your God," etc. Therefore, since God testifies of Himself in the sacred letters, that divine testimony must be approved with ready assent.

You say: In the Quran, God and the angel Gabriel are sometimes introduced speaking and testifying that what is handed down in that book is true and divine. Response: The internal criteria (κριτήρια) taken jointly conclude validly. (a) Join the majesty of God, testifying of Himself in scripture, with the truth of all biblical assertions, and you will have a firm argument for the divine inspiration (τῆς θεοπνευσίας) of Holy Scripture. (b) Who would not notice in the Quran the claws of the devil, appearing through lies and the plundering scimitar? Who would not notice the giddy, frantic

spirit in its paradoxes? as DANNHAVER aptly remarks in *hodosoph. phænom* I. p. 45.

Proof b. The biblical style is worthy of divine majesty, since it is simple and grave. It is simple, because it is not smeared with the paint of human eloquence, not burned with the curling-irons of words to capture the minds of the crowd, but is chaste and full of virtue. The apostle to the gentiles aptly says: "My speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power," 1 Corinthians 2:4. It is grave, because by the same Holy Spirit things to be believed, even the most sublime, are proposed without demonstration; but things to be done and omitted are prescribed and prohibited to the highest and the lowest with distinguished authority. Thus God gives laws to every man, of whatever status or sex: "You shall not kill; You shall not commit adultery; You shall not steal"; Which simple and grave style is very worthy of the supreme arbiter of things. A certain atheist of hardened brow opposes us, in whose mind the style of Holy Scripture is not worthy even of a good human writer, let alone the most wise God. He tries to deceive us when he writes 1) that Holy Scripture is confused and mixed, which is apparent to one inspecting the proverbs of Solomon, in which, he says, it is not unusual, even in one chapter, for things of every kind to be mixed and confused like a hotchpotch. Response: 1) The atheist argues from the particular to the universal, and therefore improperly: Various things are mixed without a certain method in the proverbs. Therefore the whole of Holy Scripture is confused. 2) That book of Solomon is not occupied in explaining any determinate matter, but contains maxims of every kind, and brief and rounded sentences on various things, in the recounting of which a certain method is not required. 2) He writes that scripture is placed without connection, e.g., chapter II of Habakkuk, and indeed verse 1 does not cohere with the last verse of chapter I. Response: Again the atheist argues from the particular, and because of the stupor of his mind does not notice the connection of chapters I and II of Habakkuk. For in chapter I, the prophet had prophesied about the tyranny of the Chaldeans, with which they would rage against the Israelite people, and had solicited God with most ardent prayers to restrain the enemy and avert punishments from his people, or at least mitigate them. In chapter II, he indicates that he is awaiting a divine

response to his prayers and complaints; to the one waiting, a promise is given of the coming Messiah to restore the afflicted people. Which things cohere lucidly, provided one inserts with SEBASTIAN SCHMIDT at verse 1 of chapter II of Habakkuk the particle (nevertheless). 3) He writes that the sacred codex was written without any color of words. He adduces chapters V and VIII of the Apocalypse, where he says that all the verses begin with the particle "And." Response: (1) The style of the Holy Spirit is not painted with the color of words, like that of some rhetorician; but is grave with the weight of its sentences, like that of a lord eminent in authority. (2) The particle "And" is repeated many times in the Vulgate Latin version, not in the Latin translation of SEBASTIAN SCHMIDT, which is more accurate. The Greek *καὶ* supports various meanings. 4) The bible-scurge writes that the order of sentences in the bible is often inverted, e.g., Luke 20:35, where eternal life is placed before the resurrection of the dead, which order the Christians themselves reject. Response: (1) If the truth of the resurrection of the dead and of eternal life is established, it matters little whether this or that is placed first; since in popular usage of speaking we are not precisely bound to the order of things. (2) In the cited place the order of things is not inverted. For the words of the text are: "Those who will be accounted worthy to obtain that world, and the resurrection from the dead." To be accounted worthy of the other world is broader than to be accounted worthy of the resurrection from the dead. For in the number of those who are accounted worthy of the other world are also included the pious, whom the last day will find alive; who, as they will not die, so they will not rise again. But in the order of nature, the more general precede, the more special follow. 5) The same writes that some things in Holy Scripture are posited without sense, e.g., Ephesians 2:1. "And you, who were dead in trespasses and sins"; also John 8:25. "the beginning, because I say to you"; Response: In Ephesians 2:1, the verb "he raised" is omitted by ellipsis, which if it is repeated from verse 20 of chapter I, the sense is plain: "And you also (he raised) when you were dead in trespasses and sins." In John 8:25, HUGO GROTIUS seems to have expressed the sense conveniently: "I am this first thing, which I also say to you this very thing, that I am this very time, that is, the light of the world." For in verse 26, the Savior



says: "I have many things to speak and to judge of you"; as if he were to say: "Of myself I say only this, which I have said; but of you I could say many things to mark you." 6) The author writes that some things in the scriptures are said without reason, as Exodus 20:18, where the people are said to have seen the sound of the trumpets, which however they heard, and Job 22:6, where Job is said to have stripped the naked of their clothes; Response: The Hebrew word רָאָה (ra'ah) does not always refer to sight, but often in general denotes sensual cognition, by which something is perceived by a sense. The learned BUXTORF observed in his Hebrew lexicon, page 785, that the verb "he saw" also pertains to the mind and other senses, and signifies to experience, to notice, to perceive, to enjoy. The words in Job are to be understood in a divided sense: "You stripped of their garments those who were previously clothed and now walk naked."

Proof c. Holy scripture everywhere hands down dogmas, impervious and hidden to human reason left to itself, which are called mysteries. Such are the dogmas of the trinity of divine persons in one divine essence, of the two natures and the unity of Christ's person, of the redemption of the human race through the passion and death of Christ, of the justification of the sinner by faith in Christ, of the resurrection of the dead, of beatitude on the part of the soul in the beatific vision and fruition of God, and on the part of the body in its glorification, etc. Since all these things far exceed the grasp of human reason by their sublimity, they could not have been devised by men, but became known from the supernatural revelation of God. This St. Paul openly confesses when, in 1 Corinthians 2:7 sqq., speaking of the divine mysteries, he says in verse 10: "But God has revealed them to us by his Spirit." Therefore, whatever scripture contains those sublime mysteries, which could only become known to men by God revealing them, and be committed to letters by them, that was consigned by the inspiration of God. There is no reason for the enemies of Christian doctrine, who try to measure the articles of faith with the ten-foot pole of reason, to object that these same dogmas or mysteries conflict with right reason; for below in its proper place, with God as our guide and president, we will demonstrate that these same mysteries are indeed superior to the light of reason, but do not contradict it, nor do they involve a contradiction.

Proof d. The truth of biblical assertions can be shown. I. By an induction of all the articles of faith revealed in the sacred letters and proposed to man for attaining eternal salvation; of which some are mixed, some are pure. Sacred scripture teaches mixed articles of faith, if you consider the matter proposed, in a way consistent with the principles of reason; but if you look at the mode of proposing, much more simply, certainly, and perfectly than human reason inculcates the same dogmas investigated from its own principles. See above prolegomenon II. p. 50. Pure articles of faith, as human reason cannot know them from its own principles, so it cannot convince them of falsehood from the same. II. From the wonderful harmony of the Old with the New Testament, of Moses and the prophets with Christ and the apostles. All things in the biblical corpus conspire; all things sing together far more sweetly than the diverse sounds in any musical organ. Reflecting on this admirable concept of the sacred letters, Zechariah says that God spoke through the mouth, not mouths, of the prophets, Luke 1:79. Paul presented the scripture of the Old Testament under the notion of one, not several books, Hebrews 5:7. What is claimed as a contradiction is apparent, not real. But that so many writers, so dissimilar in genius and morals, separated by the longest intervals of places and times, destitute of the opportunity to confer on the feelings of their minds, should have conspired so excellently in one opinion on a matter so grave and sublime, concerning the religion and salvation of all men, this is a lucid argument that sacred scripture depends immediately on God, the one and most truthful author. III. From the fulfillment of the prophecies contained in sacred scripture. Scripture abounds with prophecies about future contingent events, to occur after many centuries from the free will of God and men; of which we will review some. In the Old Testament are read prophecies about the Messiah, the redeemer of the human race, Genesis 3:15, and in many other places; about the servitude of the Israelites in Egypt, and their liberation, Genesis 15:13-14; about the Babylonian captivity of the Jewish people, and the restoration of Jerusalem, Isaiah 39:6, seq.; Jeremiah 16:13, seq.; about the second destruction of the city of Jerusalem, never to be repaired, Daniel 9:26; about the blinding and rejection of the Jewish people, Isaiah 6:9; about the supreme empires of the world, and

their vicissitudes, Daniel 2:38, sqq.; chapter 7:4; chapter 8:3; about the calling of the gentiles to the church, Isaiah 60:3, and about innumerable other things, which besides God and the holy men of God, to whom God revealed them, no one could foreknow or predict. Concerning the fulfillments of these prophecies, both the entire scripture of the New Testament and experience itself testify more than enough. But may we not hence conclude that scripture, full of prophecies about future contingent events, to occur after many centuries from the free will of God and men, and proven by the event itself, was composed with God as its author, dictating it to the sacred amanuenses?

Proof e. By the judgment of all right-thinking men, scripture is held to be holy, whose precepts are conformed to the eternal law of God as to a measuring-rule. For indeed the infallible rule of all sanctity is the eternal and immutable law of God, consisting of two tables. The first orders man to the true acknowledgment and sincere worship of God. The second directs man to lead a life soberly and justly towards himself and his neighbor. On both parts, the prophetic and apostolic scripture is holy; because it prescribes to man the most exact conformity of the internal and external motions of the soul with the law of God, such as no codex of scripture, in which the religion of any nation is delineated, prescribes. On the part of the first table, it directs man to the worship of God, in every way perfect, according to that: "You shall love Jehovah your God with all your heart, and with all your soul, and with all your might." Deuteronomy 6:5. On the part of the second table, it prescribes and demands charity towards one's neighbor, most pure without blemish, according to that: "You shall love your neighbor as yourself," Leviticus 19:18, where under the name of neighbor the enemy is also included, Matthew 5:44. On the other hand, it prohibits all inordinate motions of concupiscence, even indeliberate ones, which anticipate the judgment of reason and the consent of the will, Exodus 20:14; Romans 7:7. For which reason, Holy Scripture requires a greater sanctity in man than human reason, by the force of the law written in it, demands from him for this corrupt state of nature. For this latter subsists in any external acts, as well as in internal deliberate acts of the virtues pertaining to the first and second table of the law, but it does not exclude or prohibit the indeliberate motions of

concupiscence, diffidence, hatred. But that scripture, which teaches a more perfect and holier religion than human reason by the force of the law implanted in it, for this corrupt state of nature, has not men, but God as its author.

Proof f. That doctrine fully and clearly shows the way of salvation, which accurately teaches how a sinner is to be reconciled to an offended God. But there is no doctrine under heaven that teaches the manner of reconciliation of a sinner with God, offended by sins, so certainly and clearly, as that which is contained in the sacred letters. This asserts that we have been reconciled to God through the death of Christ, when we were enemies, and being justified by his blood, are saved from wrath. Romans 5:9. From which it follows that the doctrine contained in the sacred letters is to be attributed not to human reason, but to divine revelation.

We shall combine the internal criteria (κριτήρια) that clearly notify the divine inspiration of the sacred letters into one syllogism:

Whatever scripture is conspicuous by the majesty of God speaking of himself in it, adorned with a simple, grave style, and therefore worthy of the supreme arbiter of things, full of mysteries far exceeding the grasp of reason, fortified by the perpetual harmony of amanuenses separated by many times and places, which contains most true dogmas of faith and prophecies, most holy precepts of morals, and is sufficient for showing the way of salvation, it is certain that it has proceeded immediately from God. But the prophetic and apostolic scripture, etc. Therefore.

The major is certain, because so many signs of divinity never fall into writings devised by men. We have demonstrated the minor above.

The antithesis is that of the pontificians, who deny that the divine origin of scripture is firmly proven by the adduced criteria; whose arguments we will weigh on the scales of truth.

I. Whatever criteria (κριτήρια) produce opinion and human faith, they do not firmly prove the divine origin of Holy Scripture. But the criteria (κριτήρια) adduced by the Lutherans, etc. Therefore. The major is established, because opinion and human faith are a weak knowledge, a feeble assent, joined with a fear of the opposite. Some Lutherans concede the minor, namely D. MYSAEVS in introd. in theol. p. 305. D. QUENSTED. in

system. theol. part. I. c. IV. fol. 98. Response: Distinguish between external and internal criteria (κριτήρια). That the external criteria (Κριτήρια) concerning the divine inspiration (θεοπνευσία) of Holy Scripture beget only opinion or human faith, the Lutheran doctors teach with a certain consensus. But whether the internal criteria (κριτήρια) generate human or divine faith, they diverge. For D. IO. AD. OSIANDER in colleg. theol. system. P. p. 106. sharply contends that the internal criteria (κριτήρια) produce divine faith. The most celebrated theologian argues; What is the same as the divine word, that generates the same faith as the divine word. But the abstruse dogmas contained, the divine prophecies, the most holy precepts are identified with the divine word. Therefore. And how can an abstruse dogma about some supreme mystery of religion not beget a faith greater than human? How can prophecies and oracles not generate divine faith? How can the most holy precepts not demand a most holy mind? The internal criteria (Κριτήρια) are used either to confirm the languid faith of a tempted brother, or to convert an unbelieving man. Theologians do not deny that the internal criteria (κριτήρια) can be applied to a tempted Christian to consolidate weak faith. The most learned MUSAEUS writes well in introduct. theol. p. 456. "Some signs and motives are so constituted that when they are properly weighed with a mind for learning, through attentive consideration and meditation of them, they can move the human intellect to a supernatural assent; of which kind are, for example, the truth of scripture and Christian doctrine pure from all error; its harmony and exact agreement in all its parts; the truth of prophecies proven by the event itself, etc." which, as they do not really differ from Holy Scripture itself and the doctrine contained in it. (For the truth of scripture does not really differ from the true scripture; and the agreement of Christian doctrine or Holy Scripture in all its parts, as to the thing, is nothing other than the parts of scripture or doctrine agreeing among themselves); so while they are constituted in act by the reading or meditation of scripture itself, or by the preaching and explanation of the doctrine contained in it perceived by hearing, and are applied to the human intellect for manifesting the divine origin of Holy Scripture, they can and do exert themselves at the same time by their divine power, with which they are endowed, for

kindling a supernatural assent of themselves and divine faith; unless perhaps an obstacle is placed by man to the grace of the Holy Spirit within, and its operation is checked. But in order to the conversion of unbelievers, the signs and motives of credibility are in no other way than as motives generating human faith, or an opinion about the divine origin of the scripture and sacred doctrine. Which, considered individually, although perhaps one may possess greater power of moving human minds than another, yet taken jointly, since they conspire from all sides for the divine origin of Holy Scripture and the Christian religion, and as if with one mouth cry out that it was not invented by men, but revealed by God himself to the human race, they generate a certain knowledge, superior to any other, whether human faith or opinion. But there is no need for these ambiguities if, with D. OSIANDER, we simply state that the internal criteria (κριτήρια) of Holy Scripture win a certain assent and divine faith; although there are degrees of certainty, since one is absolute and supreme, another middle, another lowest. See LEICHN. Synops. veræ apudit. p. 415. The internal testimony of the Holy Spirit wins the supreme certainty of assent for Holy Scripture.

II. The criteria (Κριτήρια) are either the same as Holy Scripture, or different from it. If the same, they cannot prove its divine inspiration (θεοπνευσίαν), otherwise the same would be proven by the same: If different, they will not beget divine faith; since the unique principle for conceiving faith is Holy Scripture. Therefore, the criteria (κριτήρια) are not suitable for proving the divine origin of scripture. Response: The criteria (Κριτήρια) are the same as Scripture really, or on the part of the thing, they differ from it formally, or on the part of the concept. They beget divine faith, because they really coincide with Holy Scripture; they prove the divine origin, because they differ formally from it; just as the divine attributes on the part of the thing are the same as the divinity, they differ on the part of the concept, and hence they notify the divinity of the Word (τοῦ λόγου).

III. To believe on account of an argument is at least human faith, not divine, acquired, not infused. Therefore, the criteria do not beget divine faith. Response: To believe on account of a topical argument, sought from the testimony of man, is human faith; I concede. To believe on account of an

argument sought from internal criteria, is to believe on account of a topical argument; I deny. For it is apodictic, not begetting human faith, which is uncertain and slippery, but a solid and certain assent. Certainly the apostles everywhere propose arguments for this or that conclusion, which a Christian embraces with divine faith. See 1 Corinthians 15:13, seq. We observe in passing that because of ambiguity it is better to abstain from the term "infused faith," and to call the faith which is from hearing simply faith divinely conferred, divine, supernatural, as D. MUSAEUS thinks in intr. in theol. c. 11. p. 63.

IV. If the individual internal criteria (κριτήρια) are accurately weighed, they do not seem to be so valid as to move a man to give solid assent to the sacred letters. For I. The external divine attestation, adduced by a prophet or apostle in these or similar words: "The word of God was made to me; I have received from the Lord," consists in phrases and formulas of speaking, which can only offer a probable argument, and generate opinion, or human faith. II. The style of Holy Scripture is not uniform, but now humbler, now more sublime. Therefore, a certain indication of the divinity of scripture cannot be taken from it. III. Mysteries exceeding the grasp of reason are not read everywhere in all the biblical books; since historical and moral matters knowable by ocular inspection and the guidance of the light of nature are inserted here and there; nor are they found only in the biblical books, but also in Josephus, Philo, the Augsburg Confession. What's more, they retard the conversion of pagans the more often, the more they recede from reason. IV. The truth of dogmas and prophecies does not certainly argue for the divine origin of scripture; for gentile and Christian writers also teach true things. Prophecies and oracles are read everywhere in the writings of the gentiles, e.g., of the Sibyls. Besides, it is not unusual for a certain author to be consistent with himself everywhere, and to observe the harmony of dogmas.

V. Plato, Cicero, Seneca also gave holy precepts.

VI. Naturalists also show the way to perennial salvation, whose writings are not divinely inspired (θεόπνευστοι). Therefore, the adduced criteria (κριτήρια) do not win unshaken assent for sacred scripture, since they do not demonstrate its divine origin.

Response to I. The external attestation of God speaking of himself in scripture consists

indeed in phrases, but dictated by the Holy Spirit, under which lie the weights of things; and it is joined with the truth of dogmas and prophecies. Therefore, it does not produce human, but divine faith. By the confession of all, the effect or consequent of divine testimony is divine faith.

To II. The biblical style is uniform as to its substance, in the body of both testaments, so that there is considered one mouth of all the divinely inspired (θεόπνευζων) men, Luke 1:70, although as to the accidental conformation of the style, it is at times attuned to the nature of the various materials about which it was necessary to write, at times accommodated by the most free condescension (συγκαταβάσει) of the Holy Spirit to the geniuses, studies, and familiar manner of speaking of the amanuenses. Cf. DANNHAY. hodos. phænom. 1. p. 58. Yet care has been taken that nothing should be detracted from the divine majesty. For the simple and grave style of scripture is everywhere worthy of the majesty of God. For it is not of man, but of God alone to oblige all men without exception to have faith in him, asserting without demonstration, or to render obedience to him, commanding or prohibiting without persuasive reasons.

To III. Although not in all, yet in most biblical books are read mysteries superior to the grasp of reason, which are sometimes also annexed to historical accounts. Mysteries are had in the sacred codex originally, in other writings derivatively. Josephus and Philo, Jews, derived them from the source of the bibles, but with a turbid guidance; especially Philo several times deflected from the truth of the mysteries to the tenets of Platonic philosophy. The more sublime the mysteries are, the more they are seized upon with admiration by the pagans. From which it happens that by admiring they are induced to read the scripture, and by the illumination of the Holy Spirit to understand it, by which progress of time they are converted.

To IV. The writings of gentile authors teem with errors; those of Christians are true only insofar as they are conformable to the norm of truth of the sacred scripture. Prophecies of future contingent things, depending on the free will of God and men, and proven by their event and fulfillment, are read nowhere outside the revealed and written word of God. For future contingent things, depending on the free will of God and

men, to find their fulfillment only after many centuries have elapsed, God alone knows, Isaiah 46:9, and he to whom God has revealed it, Jeremiah 28:9. What prophecies are read in the writings of the gentiles were either doubtful, conceived in words generally obscure, ambiguous, and formed to render different senses, or foreseen by mere conjectures from causes. Besides, it happens that one author is consistent with himself in writing; but that so many authors, so different in genius, places, times, should have written with such consensus on matters of faith, on mysteries superior to the grasp of reason, that one never contradicted another, this is to be attributed to the one and only Holy Spirit, suggesting the words and concepts of things.

To V. Far from it that Plato, Cicero, Seneca and other ethnic authors gave holy precepts concerning the true worship of God, for when they knew God, they did not glorify him as God, nor gave thanks, but became vain in their thoughts, and their foolish heart was darkened; and while they said they were wise, they became fools. Romans 1:21-22. For God wishes to be worshipped not according to the whim of men, but according to the prescription of His will, which He has revealed in His word. To this is added that, since ethnic writers were ignorant of original sin, they did not prohibit the evil, indeliberate motions of the soul, which anticipate the judgment of the intellect and the consent of the will, and thus did not teach perfect sanctity.

To VI. Naturalists from the principles of reason do not attain the reason for reconciling a sinner with God, offended by sins. From an offended and unreconciled God, no salvation is to be expected. The only reconciler, the only way to heaven is Christ. Deviating from this way of salvation, the Naturalists open the way to hell, and enter it when opened. Wherefore it remains fixed and unshaken that the criteria (κριτήρια) mentioned above are proper to sacred scripture alone, and validly prove its immediate dependence on God.

**Question XXXI.** What is the principal and ultimate reason for knowing, and believing with divine faith, the divine origin of sacred scripture?

The internal testimony of the Holy Spirit, certifying and sealing the human heart concerning the divine inspiration (θεοπνευσία) of the sacred letters, is the

principal and ultimate reason for knowing and believing with divine faith the divine origin of Holy Scripture.

**Question XXXII.** What is here understood by the internal testimony of the Holy Spirit?

By the internal testimony of the Holy Spirit here is understood the supernatural act of the Holy Spirit, through the word of God attentively read, or perceived by hearing, by His divine power communicated to the sacred scripture, knocking on, opening, illuminating the heart of man, and bending it to the obedience of faith, so that the illuminated man truly feels from internal spiritual motions that the word proposed to him has proceeded from God Himself, and therefore gives it unshaken assent.

Obs. I. The principal and ultimate reason (into which the other motives of credibility are finally resolved, and which alone and ultimately moves us to acquiesce in it) for believing with divine faith that this written word, and what we read, hear, and believe from the bibles, is true and divine, is solely the authority of God both externally revealing, and internally, that is, sealing in our hearts and convincing the conscience; not the veracity, or presumption of the veracity of the ministerial cause, of the present church, or of the present doctor, here and now proposing it to us; nor conformity with the human intellect or sense; nor the notorious consensus of the church. Cf. D. HULSEM, in brev. theol. enucl. p. m. 20.

Obs. II. The internal testimony of the Holy Spirit concerning the authenticity of sacred scripture coincides, as to the thing, with the efficacy of sacred scripture viewed in its second act; inasmuch as sacred scripture, attentively read and intimately weighed, illuminates the intellect of man, so that he clearly recognizes the divine inspiration (θεοπνευσίαν) of the scriptures, and draws and allures his will into consent; The Holy Spirit operates the same through the word of God decently used. For the effective power which we attribute to the word of God in producing the effect of illumination, conversion, renewal, and confirmation is truly divine, Romans 1:16, and does not differ, as to the thing, from the power which is of the Holy Spirit operating in the hearts of men, although there is a disparity in the manner of having this power, inasmuch as it belongs to the Holy Spirit from Himself, and by Himself, as the principal cause; but to the

word participatively, as an organic cause. Cf. KOENIGIUS in theol. posit. p. 195. For which reason sacred scripture, read, or proposed by the voice of a teacher, explained, and perceived by hearing, by the efficacy divinely communicated to it, moves the intellect of man to a supernatural assent of its dependence on God the revealer, by itself immediately indeed, without another revelation, or any motive of credibility, but with the supernatural concurrence of the Holy Spirit. From which it is concluded that the unshaken and trusting assent, by which the divine origin of the scriptures is believed, depends both on the scripture itself, and on the Holy Spirit Himself, concurring with it, as a formal motive, and thus on both together and jointly, but on neither separately and apart.

Obs. III. The entire most holy Trinity testifies most powerfully concerning the authenticity of sacred scripture; terminally the Holy Spirit. From this it happens that the faith, by which the divine inspiration of the scriptures is believed, is in the sacred letters sometimes attributed to the power of God, by theologians to the supernatural concurrence of God.

Proof I. from 1 John 5:6. "The Spirit testifies, that the Spirit is truth." By the word Spirit in the subject, we understand the Holy Spirit, the third person of the Trinity; both because this word, posited absolutely, without a restricting condition, as analogous, is rightly taken in its more famous signification; and because immediately in the following verse 7, it is presented under the notion of a person, and indeed the third in the Trinity, with the epithet added, when it is called the Holy Spirit (τὸ πνεῦμα ἅγιον), to whom, no less than to the father and the son, a celestial testimony is there ascribed; but by the Spirit in the predicate we understand the word of God, or scripture, the word Spirit being taken metonymically; because elsewhere the word of God is also called Spirit and life, John 6:63. The particle "that" (ὅτι) is not causal, but determinative, so that the sense is: The Holy Spirit testifies that the doctrine of the Spirit is truth, that is, most true, when he operates internally through the doctrine revealed by himself in the hearts of men, knocks on them, draws and moves them, so that they believe it to have proceeded from God, or to be truly divine. Hence in verse 10, John adds: "He that believes in the Son, has the testimony in himself; he that believes not God, has made

him a liar; because he has not believed the testimony which God has testified of his son." He is said to have the testimony of God in himself, who believes; because the faith, by which one believes in the son of God, is an effect of the Holy Spirit, who operates in the heart of the believer through the doctrine revealed by himself, and effects the assent of faith. Therefore, from whom a man has it that he believes with divine faith that the doctrine revealed by the Holy Spirit is truth, i.e., most true, that is the principal and ultimate reason for knowing and believing by divine power the authority of Holy Scripture. But also by the testimony of the Holy Spirit, by which he testifies in the hearts of men that the doctrine of the Spirit is most true, a man has it that he believes with divine faith that the doctrine revealed by God is truth, that is, most true. Therefore, the testimony of the Holy Spirit, by which he testifies in the hearts of men that the doctrine revealed by him is truth, that is, most true, is the principal and ultimate reason for knowing and believing with divine faith the authority of Holy Scripture.

II. From 1 Thessalonians 1:5-6. "Our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance, as you know what manner of men we were among you for your sake. And you became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit." The gospel which Paul had preached at Thessalonica with singular presence of mind, the Thessalonians had received amidst most grievous afflictions and dangers of life with great joy, excited in their souls by the Holy Spirit, because Paul's gospel was not a bare, empty, and fruitless speech, but a speech joined with the power of the Holy Spirit, who had illuminated, converted, and endowed them with faith. Wherefore, the principal reason moving a man to receive the gospel of Christ as truly divine is the power of the Holy Spirit, united by an individual bond with the word of God read or heard.

III. We subjoin the distinguished saying of the same apostle from 1 Thessalonians 2:13. "For this cause also thank we God without ceasing, because, when you received from us the word of hearing, of God (namely), you received it not as the word of men, but as it is in truth, as the word of God, which also has worked in you that believe." Here Paul distinctly ascribes to God operating in the Thessalonians that they received the speech

of the apostles, not as the word of men, but as the word of God. To receive the word from the mouth of the apostles as the word of God, is to receive that word as having proceeded from God, or as having been preached by the suggestion or inspiration of God. But the reason is the same for scripture divinely inspired, and for the doctrine preached by the apostles from divine inspiration. For although an accidental difference intervenes, inasmuch as the former consists of written words, the latter of uttered words; nevertheless, the power moving the intellect to assent is one and the same. For which reason, just as the Thessalonians were moved by the supernatural operation of God to believe that the speech of the apostles was not of men, but of God its author; so even now the hearts of men are moved by the supernatural operation of God to believe that Holy Scripture is truly divine, or has proceeded from God. We argue: By what motive the Thessalonians were moved to believe that the word of the apostles was truly the word of God, by the same men are still moved to believe that Holy Scripture has proceeded from God and is truly divine. But the Thessalonians were moved to believe that the word of the apostles was the word of God by God Himself acting in them through the very word preached, and testifying of the divinity of the word. Therefore, even now believers are moved to believe that Holy Scripture has proceeded from God and is truly divine, by God Himself testifying through it in the hearts of men.

IV. Whenever the divine word of the law and the gospel is attentively read or listened to, a docile man truly feels its heart-turning power, and concludes that God is speaking with him from the internal, supernatural acts and motions of the heart. Those acts are on the part of the intellect, the dawning light of supernatural knowledge, and an inspired holy thought; on the part of the will, the spiritual motions are; sorrow for sins, a desire to learn and to profit, a pious affection towards the revealing God, a sweet inclination to command the intellect, now illumined by some spiritual light, to an unshaken assent to the things to be believed, spiritual joy. Which acts of the intellect and motions of the will, excited by the Holy Spirit through the word of the law and the gospel in the hearts of those reading or listening, are more lucidly known from certain biblical examples. At the first sermon of the apostle Peter, which he delivered at the feast of Pentecost to the

Jews who had crucified Christ, the hearers, as Luke relates in Acts 2:37, "were pricked in their heart" (κατενύγησαν τῇ καρδίᾳ). Which compunction of heart without doubt inferred on the part of the intellect an acknowledgment of sin, as well as a holy thought, inspired by means of the word of God, concerning the death and resurrection of Christ; but on the part of the will, that compunction of heart undoubtedly imported a most bitter sorrow for the most atrocious sin perpetrated against Christ, joined with a certain inclination of the will towards Christ, and a desire to obtain eternal salvation. Therefore they said to Peter and the other apostles: "Men and brethren, what shall we do?" To the eunuch of Candace, queen of the Ethiopians, from the place of Isaiah 53:8, which he was reading, more fully declared to him by Philip from other places of scripture, on the part of the intellect so much light of salutary knowledge shone, and on the part of the will such an affection and readiness arose, that with a willing mind he both professed his faith in Christ and asked for baptism to be administered to him, saying to Philip: "See, here is water; what doth hinder me to be baptized?" And when Philip said: "If you believe with all your heart, you may," he answered: "I believe that Jesus Christ is the Son of God," and he was baptized, Acts 8:36-37. To Lydia, a seller of purple, through the word preached by Paul, both a holy thought and a pious desire (both are indicated by the opening of her heart) were inspired by God, so that, led by a desire to learn, she attended to those things which were said by Paul, and being converted, received baptism, Acts 16:14, seq. The Thessalonians received the word of God in much affliction with joy of the Holy Spirit, 1 Thessalonians 1:6. These supernatural acts of the intellect and motions of the will, by the force of their dependence on God, incline the intellect to give assent to the divine word more validly than the living voice of a man worthy of faith, commemorating a matter difficult to believe, moves the intellect to assent to the deed done. For just as they were excited by the Holy Spirit through the word of the law and the gospel; so they argue God to be their author; just as elsewhere every effect testifies of its cause.

The antithesis is 1. Of the Pontificians, some of whom slander that Spirit, by whose infallible testimony we say the divine authority of the scriptures is established for us, with the name of a private Spirit, and

thus they ridicule the internal testimony of the Holy Spirit as a human invention. 2. Of the Socinians, who, since they maintain that the divine origin of Holy Scripture cannot be infallibly demonstrated, silently pass over the attestation of the Holy Spirit. 3. Of the Arminians, who deny that the testimony of the Holy Spirit is necessary for understanding that scripture is of divine origin. We will weigh their arguments.

I. Whatever opinion introduces enthusiasm into the church, it is not to be approved. But the opinion of the Lutherans, who maintain that the divine authority of the sacred letters becomes known through the internal testimony of the Holy Spirit, introduces enthusiasm into the church. Therefore, etc. Response; Distinguish between the attestation of the Holy Spirit concerning the divinity of the sacred letters, which occurs through immediate illumination, and that which occurs through mediate illumination. Enthusiasts boast of immediate illuminations of the Holy Spirit; but the constant opinion of the Lutherans is that the Holy Spirit testifies to the divinity of scripture through a mediate illumination of the mind, which for the state of the present time occurs through the written word of God.

Instance; The Lutherans say that they do not receive illumination from a assembly of men, such as the church. Therefore, they receive illumination immediately from the Holy Spirit. Response; The Lutherans exclude the personal medium of a human assembly, not the real medium of the divine word reduced to letters.

II. In which position, a sophistical circle is committed, that is not an effective argument. But, with the sealing of the Holy Spirit posited as a demonstrative means of the divinity of scripture, a sophistical circle is committed. The major is placed beyond controversy, because a sophistical circle is a petition of the principle running backwards. The minor is established from the nature of the circle. For if I ask; whence do you know that scripture is divine? The Lutherans respond; because the Holy Spirit in each one testifies and seals this through scripture. If, however, I ask; whence do you prove that that Spirit is divine? The same respond; because scripture testifies that he is divine, and the sealing and its signification is infallible. Response; 1) Lutherans do not appeal to a private spirit; rather, the Spirit who seals the authority of the divine word is

the Holy Spirit common to all the faithful. 2) A distinction is made between a sophistical circle and a demonstrative regression. In a sophistical circle, an unknown is proven by something equally unknown; in a demonstrative regression, however, we proceed from a confused to a distinct cognition. To be sure, the divine dignity of scripture is proven by the supernatural effect of the Holy Spirit, who operates efficaciously through scripture, illuminating, converting, regenerating, and renewing. But if you ask; Is that Spirit divine, or malignant? Then from the effect, which is divine and salutary, we regress to proving that the Spirit testifying internally of the divine origin of scripture is divine, most holy, and most good.

III. Whatever testimony no one has in himself unless he is converted and reborn, that testimony does not produce the solid assent to be given to scripture as truly divine. But the testimony of the Holy Spirit, no one has in himself unless he is converted and reborn. Therefore. The major premise is proven, because the testimony that produces assent must necessarily precede faith. But a man who is converted and reborn already has faith; therefore, the testimony of the Holy Spirit follows and seals his faith. The minor premise is clear from 1 John 5:10: "He who believes in the Son has the testimony in himself."

Response; The attestation of the Holy Spirit is considered either in relation to converted and reborn men, or in relation to those men who are on the way to conversion and regeneration. For converted and reborn men, the internal testimony of the Holy Spirit seals, confirms, and enriches their faith in the divinity of scripture. But the efficacious attestation and operation of the Holy Spirit, through the word of God read or heard, knocks on, opens, and illuminates the hearts of men who are on the way to conversion, and enkindles faith in them. An example for us is Lydia, the seller of purple, in Acts 16:14, who, when she began to listen to the word of Paul, was not yet converted and reborn, but was on the way to conversion. For her, the Holy Spirit knocked on her heart, opened it, removed all the locks of ignorance, all the bolts of innate malice, so that she might pay attention to those things which were said by Paul, and make greater progress in the knowledge of spiritual things, until a full assent of faith was obtained.



IV. The internal testimony of the Holy Spirit does not seem to be a valid reason moving an unbeliever to believe that the prophetic and apostolic writings depend immediately on God. For if you say: "The Holy Spirit testifies in my heart that these writings were recorded by the inspiration of God," the unbeliever will deny that the Holy Spirit testifies this in your heart, and so you will not convince him with this motive. Dr. KROMAYER aptly responds to this objection in his *Theologia Positivo-Polemica*, p. 20. This internal testimony, although it is not valid πρὸς ἕτερον (for another), i.e., for convincing another—for example, ("You ought to believe that this writing is θεόπνευστον (God-breathed), because I am convinced in my heart that the matter is not otherwise")—it is nevertheless valid πρὸς ἑαυτὸν (for oneself), i.e., for convincing the very person who feels the testimony of the Holy Spirit in his heart on this matter. For just as while we live, we experience by the act itself that we are alive; while we believe, that we are believing; so while the Holy Spirit confirms the celestial truth in us, while He operates through the word, and testifies inwardly about the word, then we similarly experience by the act itself that He is operating and testifying.

**Question XXXIII. Does the authority of Holy Scripture depend on the authority of the church?**

The authority of Holy Scripture does not depend on the church. The authority of Holy Scripture, neither by reason of its divine and most eminent dignity, which it possesses, depends on the church (a), nor by reason of cognition does it need the testimony of the church as the principal and ultimate reason for knowing the divine authority of scripture (b), nor as a unique and absolutely necessary argument (c).

Proof of a: (1) All authority of any scripture depends on the author. The church is not the author of Holy Scripture. Therefore, the authority of Holy Scripture does not depend on the church. (2) Whatever is by natural and necessary order subject to the divinely inspired word, that thing possesses less authority than the divinely inspired word, and therefore cannot confer authority upon it. But the church, etc. Therefore. The major premise is clear once the terms are understood. The minor is proven, because just as the law of a prince shines with greater authority than a subject

bound by that law, so the dignity of the divine word outweighs the dignity of the church. It would have gone badly for the Israelites in the time of Moses if they had wished to be superior to the θεόπνευστον (God-breathed) word or the divine law, or if they had wished to say that the priests and Levites conferred authority on the divine law, when rather the law, as it constituted the priests, so also procured authority for them.

Proof of b: That the principal and ultimate reason for knowing and believing with divine faith the divine authority of the sacred letters is the internal testimony of the Holy Spirit, or, what is the same, the efficacy of Holy Scripture, operating in our souls with the concurrence of the Holy Spirit, has been shown in the preceding question. The same is confirmed if we carefully consider the nature of the church. For the church is viewed either as a multitude of men spread far and wide throughout the world, consenting in divine worship, or it is viewed as a multitude of believers built by Christ, and constituted the pillar and foundation of truth. The church, viewed in this latter way, has an authority that depends on the authority of Holy Scripture itself, and is subsequent to it. But it is contradictory that the authority of scripture should depend, as to us, on the authority of the church, and yet the authority of the church should not become known to us except from the authority of scripture, already previously known. The church, viewed in the former way, has a merely human authority, resting in this, that it is not probable that such a great multitude of men, testifying to the authority of scripture, that it truly and immediately proceeded from God, could conspire in one lie, and in testifying could have been deceived or could deceive.

Here it must be carefully observed that the force of the testimony borne by the church to the divine authority of scripture is not magisterial, but ministerial, because the church is not the mistress, but the servant of scripture; not the mother, but the daughter; not the author, but the custodian, witness, and interpreter; not the judge, but the index and vindicator. This can be illustrated by the example of the Samaritan woman, who is mentioned in John 4:7. This woman, having spoken with Jesus, from His most efficacious words and the wonderful knowledge of divine and hidden things, of which the Savior at that time most clearly poured forth rays

from Himself, concluded that Jesus was not only a prophet, but the Messiah Himself, see v. 19, 20. Wherefore, full of joy, she entered the city of Samaria, invited its citizens, and led them as if by the hand to see and hear Christ, v. 29. Many of them believed in Jesus because of the word of the woman, confirming that Jesus was the Christ, v. 39. But when the same people had not only seen Jesus with their eyes but had also received His discourse with attentive ears, many more of them believed because of His own word, and said to the woman: "It is no longer because of your words that we believe, for we ourselves have heard and we know that this is truly the Savior of the world, the Christ," v. 42. The former faith of the Samaritans, arising from the word of the woman, was opinion; the latter, born from the word of Christ, was knowledge, i.e., an accurate and certain notice. In like manner, the church testifies concerning the authority of scripture, proposes it, and attracts and leads men to read it. When they have read scripture attentively, or heard it explained by the voice of a teacher, they do not believe scripture because of the testimony of the church, but they believe scripture with divine faith because of scripture itself, inasmuch as it, with the concurrence of the Holy Spirit, exerts its heart-turning power, illuminates the intellect of the one reading or listening, and bends the will to the obedience of faith, so that a full and indubitable assent is given to scripture.

Proof of c: The testimony of the church is indeed a remarkable motive of credibility, by which we are led to know and believe with human faith the divinity of scripture, but it is not a unique motive, nor is it absolutely necessary. It is not unique, because there are many κριτήρια καὶ γνωρίσματα (criteria and marks), signs and motives, which have the same moving force as that of the church: such as the antiquity of scripture, the clarity of the miracles by which it was confirmed; the constancy of the martyrs who shed their blood for the authority of scripture; the sudden propagation of the doctrine which scripture delivers, and its admirable preservation amidst so many persecutions; the confession of the enemies of the church, and the punishments divinely sent upon the persecutors and contemners of scripture. What is more? The internal criteria of the divinity of scripture, such as the majesty of God testifying of Himself in the sacred codex, the singularity of the style, the truth

of the dogmas and prophecies, and the sanctity of the precepts, possess a greater moving force than the testimony of the church. The testimony of the church is not absolutely necessary for believing the divine authority of Holy Scripture, because the authority of scripture can be, and often has been, recognized without the church's testimony. For the word of God, whether preached or written, by its divine efficacy, which it exerts with the concurrence of the Holy Spirit in converting men, reveals its divine origin, without the addition of the church's testimony. This is proven by examples, both biblical and otherwise. When the man of God Shemaiah, by the instinct and illumination of God, said to the army of Rehoboam, which was about to fight with Jeroboam over the Israelite kingdom: "Thus said the LORD: You shall not go up or fight with your brothers, the sons of Israel. Return every man to his home, for this thing is from me," they therefore obeyed the word of the LORD, and returned to go according to the word of the LORD, 1 Kings 12:24. When the prophet Jonah preached in the city of Nineveh, and said: "Yet forty days, and Nineveh shall be overthrown," the men of Nineveh believed in God; therefore they proclaimed a fast, and put on sackcloth, from the greatest of them to the least, Jonah 3:4-5. Behold the stupendous efficacy of the divine word! By which, as by a most penetrating thunderbolt, the holy men of God, Shemaiah and Jonah, instructed by no testimony of the church, struck a huge multitude of men and moved them to the obedience of faith. More examples could be adduced from sacred and profane histories, if it were necessary. The example of Christian Gerson, a converted Jew, is worthy of mention. He describes the occasion and manner of his conversion in the words of D. CALIXTUS, in his treatise *De auctoritate scripturae*, p. 36, as follows: "A certain poor Christian woman, my neighbor, gave me a copy of the New Testament in German, translated by Luther, as a pledge; to whom I lent eight shillings, so that I might gain interest in my usual way, and in the meantime I might peruse the book; not indeed because I doubted the truth of the Jewish religion, or believed any article of the Christian faith to be right, but so that I might learn what that so very effective error was, which seduced so many myriads of souls and sent them headlong to destruction. Therefore, in the presence of my two

kinsmen, Lazarus and Simeon, I read through the whole thing, not without blasphemies. In the meantime, however, my heart was struck; and when I had noticed that the evangelists, and the apostles, and Christ himself so often appeal to the Old Testament, and repeatedly adduce places from it one after another; I was induced to read it again, and secretly indeed, with no one aware, not even my wife, and to compare the adduced place with the text of the Old Testament itself. When I did this, so great a light shone upon me, that for that reason I owe eternal thanks to God." D. DORSCHHEUS recounts more examples of those who, having by some chance fallen into the reading of the sacred letters, felt an incredible motion of the soul, and were most fully persuaded of their divinity, in *Theol. Zachar.* part II, disp. I, § 53.

The Antithesis is that of the Pontificians, some of whom maintain that the authority of Holy Scripture, with respect to the thing itself, depends on the authority of the church; others assert that the authority of scripture becomes known to us from the testimony of the church, as if from a unique or principal argument, who rely on the following arguments.

I. From whatever, as from a solid pillar, the truth of scripture is supported and strengthened, on that its authority depends. But from the church, as from a solid pillar, the truth of scripture is supported and strengthened. Therefore. The major premise is clear: For just as the strength of a building depends on its pillars, so the valid authority of scripture depends on the pillar and foundation of truth. The minor premise is clear from 1 Timothy 3:15, where the church is called by the apostle *στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας* (a pillar and foundation of the truth). Response: 1) D. SEBASTIAN SCHMID explains the words of Paul very conveniently in his *Collegium Biblicum Posticum*, p. 301. His opinion is that 1. the name *στῦλος καὶ ἐδραῖωμα* (pillar and foundation) refers to the pillars that were in Solomon's temple, 1 Kings 7; Jeremiah 52, just as it is commonly held that the name *οἶκος* (house) refers to Solomon's temple. But the function of these pillars was not to support anything, but they were in themselves a notable work and ornament of the temple. Hence it is not necessary that we say the church is called a pillar because it bears or supports something. 2) That the church is called the pillar and foundation of truth passively: partly because it has been built and erected by the celestial

truth; partly because the same truth dwells in it, and the church believes and professes it, insofar as it is indeed true. The lauded author proves his interpretation from the purpose, because the apostle exhorts Timothy to conduct himself in the church of Ephesus according to the divine word, with this argument, that the church is a pillar of truth, built by it, and to be further built up by it. Hence the church is not considered by reason of the office it performs for the truth, but by reason of its edification through the ecclesiastical ministry, and therefore passively as to be built up into a pillar and foundation of truth, so that being built by the truth, it may hold this firmly. This interpretation is confirmed by a similar appellation in the context. Just as in this very place the church is called *οἶκος Θεοῦ ζῶντος* (the house of the living God), because it was built by God, and God dwells firmly united in it; so it is called the pillar and foundation of truth, because it is built by the truth, and holds the truth dwelling in itself. 3) Some theologians distinguish between a pillar of truth spoken of in an architectonic sense, and in a political sense. For just as pillars stand in courts and before praetoriums, to which the laws and decrees of the magistrate are appended; so the church is called *στῦλος* (a pillar), inasmuch as the tablets of the divine word are appended and affixed to it as to a public pillar. But the word *ἐδραῖωμα* does not primarily denote a foundation, as the Vulgate has rendered it, or a base (which the Greeks call *θεμέλιον*), but a seat, a chair, a repository, because the church is, as it were, a sacred seat or repository, in which the truth has been deposited. But in an architectonic sense, the church is not absolutely and primarily called a pillar and foundation of truth; as if it so strengthens and supports the celestial truth, as a pillar sustains a building; since this very pillar is sustained and strengthened by the celestial truth, as it is the base and foundation of this pillar and support; but only respectively, secondarily, and organically, inasmuch as it stabilizes or supports the truth by testifying, proposing, professing, interpreting, guarding, and defending it, not by conferring authority on the celestial truth, or by generating divine faith. Confer D. GERHARD in *loc. de eccles.*

p. 804. D. CALOV in *system. theol.* tom. I, p. 418. (\*)

II. Whatever testimony is divine and infallible, that generates divine faith. But the testimony of the church concerning the θεοπνευστία (divine inspiration) of sacred scripture is etc. Therefore. The minor premise is proven, because the church is led by the Holy Spirit into all truth, John 16:13. Wherefore the testimony of the church concerning the authenticity of the sacred letters, as it proceeds from the Spirit of truth, so it is to be believed with divine faith. Response: From the intention of Christ speaking, that promise primarily and proximately regards the instruction of the apostles for the function of the apostolic office, by which they were to serve all nations by preaching the word of truth. The promise was fulfilled on the day of Pentecost, where the Holy Spirit immediately illuminated the hearts of the apostles with the knowledge of celestial doctrine, so that they would not err in the doctrine of faith. Secondly, that promise can be accommodated to the universal church, which, insofar as it follows the guidance of the Holy Spirit, does not err, but is infallible. But thus infallibility will principally be referred back to the indwelling and directing Holy Spirit himself.

III. The church is older than scripture. Therefore scripture, as far as we are concerned, has its authority from the church. Response: A distinction is made between the material and the formal aspect of sacred scripture. The material aspect is the words committed to letters by the prophets and apostles; The formal aspect is the sense, comprising the divinely revealed dogmas. The church is older than scripture, if you consider its material aspect; it is not older, if you weigh the formal aspect of scripture, because it was gathered and built by divinely revealed dogmas. Instance: God communicated His word to the first parents when the church was already established. Therefore, the church is older than the divine word, even as to its formal aspect. Response: Our discussion is not about the first humans in the state of innocence (although it has not yet been proven that Adam and Eve in the state of integrity were a church, properly speaking; cf. JO. ADAMI OSIANDRI *colleg. System theol.* part. 1, p. 90) but about the Christian church, which was built up by the

first proto-gospel, and propagated by the word preached by the prophets and apostles and reduced to letters.

IV. The Pontificians object to us with that well-worn saying of AUGUSTINE: "I would not believe the Gospel, unless the authority of the church moved me." Response: 1. Augustine is speaking of himself as an individual, and is not prescribing a rule of believing the authority of scripture for all. Wherefore it is wrongly inferred: Augustine did not believe the gospel, unless the testimony of the church intervened. Therefore, the situation is the same for all believers. 2. He is speaking of himself, not as he then was, a Christian and a bishop, but as he had been when he was being led from Manichaeism to the orthodox religion, namely that he would not have believed (he says, *crederem* (I would believe), using a phrase familiar to him in African style, for *credidissem* (I would have believed)), unless he had first been moved by the authority of the church. 3. The testimony of the church can, by reason of order, be the first means of believing, although in proving efficacy it is not the first, much less the only one. For which reason, Augustine's meaning is not that on account of the authority of the church he believed with divine faith and unshakable assent that sacred scripture had proceeded from God, but he speaks of a motive of credibility, by which he was moved and induced to read sacred scripture, as if to say: "If I had not been induced by the authority and testimony of the church to read scripture, I would not have believed," that is, I would neither have read scripture, nor would it have worked assent in me; but after I read scripture attentively, it itself, with the concurrence of the Holy Spirit, by its own illuminating power, testified of itself in my heart, so that I believe with certainty that it depends immediately on God.

V. Whoever cannot believe without a preacher, they cannot believe without the church testifying: But, men cannot etc. Therefore. The major premise is clear, because every preacher is a member of the church. The minor is proven from Romans 10:14. Response: A distinction is made between the proclamation of the divine word, and the testimony of the church about the divine word. The former generates divine faith, the latter produces human faith. And although a preacher is necessary, one does

(\*) But we have another explanation, as we noted above on question 5, page 73.

not believe on account of the authority of the preacher or proposer, but on account of the authority of the word preached.

**Question XXXIV. What is the canonical authority of sacred scripture, or the normative rule of faith and morals?**

The canonical authority of sacred scripture is the most eminent dignity of scripture, by which, by reason of both its sense and its divinely inspired language, it is an infallible and adequate norm, to which all things to be believed and done by a man who is to attain eternal salvation are to be measured, all controversies of faith are to be settled, and all other writings are to be judged.

Obs. I. The causal authority of faith differs from the canonical authority of sacred scripture (a) in that scripture generates divine faith through its θεόπνευστον (God-breathed) sense, or celestial doctrine, which sense of scripture is one and the same, and remains so, whether it is expressed in the original language of scripture, or in some version that conforms to the original text. Therefore, the illuminating power joined to the *sense* of scripture exerts itself efficaciously to generate faith not only through the original scripture, but also through a version of scripture, provided the version is clear and conforms to the authentic text; such as is the biblical version of the Blessed Luther, which the faithful men in our churches use; which, when read or perceived by hearing, is as efficacious for causing the assent of faith as if they had read the Hebrew text of the Old and the Greek of the New Testament, or had heard it proposed and explained by the voice of a teacher, although the words of that version are not immediately inspired by God. But for scripture to have canonical authority, it is necessary that not only the sense, but also the words, have proceeded immediately from God. For a canon, or norm of doctrine and morals, requires also on the part of the words an absolute certainty and infallibility, which is not found except in the original text of sacred scripture, since it depends immediately on the inspiring God. Versions are composed by the study of men, who in translating scripture could have suffered something human and erred. (b) Sacred scripture exerts its canonical authority most of all when a controversy arises concerning the truth of doctrine and the truth must be

confirmed, and falsehood refuted; but scripture exerts its motive authority of faith whenever either unbelievers are to be converted to the Christian faith, or the weak faith of believers is to be confirmed.

Obs. II. The word canon denotes a rule, or norm, and is defined by Varro: Κανὼν ἐστὶ μέτρον ἀδιάφρεστον πᾶσαν πρόθεσιν καὶ ἀφαίρεσιν μηδαμῶς ἐπιδεχόμενον (A canon is an infallible measure, admitting no addition or subtraction whatsoever). Properly, it is an instrument for measuring quantity. Analogically, the word canon, or norm, has been transferred to laws, which are called the norm of life; and to the principles of disciplines, which are the norm of dogmas; and to the principle of theology, scripture, which is called the norm of things to be believed and done. Conf. D. CALOV. *metaphys. divin.* p. m. 655.

Obs. III. The norm of cognition serves a twofold function, directive and corrective. For it directs the cognition of the human mind, so that it may contain itself within the bounds of truth, and it corrects errors, since what is right is the norm of itself and of what is crooked. Therefore, sacred scripture is called a canon, or norm, partly on account of direction; because according to it the truth of faith and the honesty of morals are directed; partly on account of correction, because controversies of faith are examined by it, and whatever is right and pious is retained; whatever is erroneous and impious is rejected.

Obs. IV. But this word, canon, is taken by Christian writers in three ways; 1) generally for every writing or book that has some force of a rule. In which general sense the decrees of the pontiffs, and canon law itself, arranged in a certain order, are called canonical, or regular; because, on account of the authority of the pontiff, those who are subject to his jurisdiction are held to follow it as a rule. 2) Specially for every book that is contained in the biblical codex; because it contributes to the edification of the readers, and in this respect is a certain rule, which the faithful follow for their own edification. In which sense Augustine, in book XVIII of *The City of God*, ch. 36, counts the books of Maccabees, Tobit, Wisdom, and others, among the canonicals; even though the Jewish church never had them in the canon. 3) Most specially for the divine rule of faith and morals, utterly certain and infallible, to which it is plainly repugnant for falsehood to be subject; in which most special sense the

authority of scripture is called canonical; because sacred scripture is the infallible rule of things to be believed and done, depending immediately on God and communicated by the same to men, so that those things which agree with it may be admitted, and those which disagree may be rejected.

That sacred scripture is the *rule of faith and morals* is proven, because it is expressly called a line, a rule, a level, in Psalm 19, where the Hebrew word *יָרֵךְ* (line) is found. It is either the measuring cord of artisans or geometers, Jer. 31:38, Lam. 2:8, 2 Chron. 4:2, or the plumb-line of architects, Job 38:5, Isa. 44:13, or the line of scripture, Isa. 28:10, as GEIER notes on Ps. 19, p. 317. The Greek word *κανών* (canon) is found in Gal. 6:16. ὅσοι τῷ κανόνι τοῦτο στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος (and as many as walk according to this rule, peace be on them, and mercy). By canon in that place, according to Paul's intention, is first and proximately understood the celestial doctrine which the apostle included in the epistle to the Galatians, concerning justification, spiritual liberty, and the new creation. But since the reason is the same for all *θεοπνεύστων* (God-breathed) writings, we rightly conclude that the whole God-breathed scripture is the infallible canon, or rule of right believing and pious living. Confer Phil. 3:16. Certainly scripture is very conveniently called a canon. For the church is a mystical building, whose cornerstone is Christ; The architects are the doctors, who use scripture as a norm to erect the spiritual house and to build up doctrine. Hence BASIL, in book 1 against Eunomius, calls scripture the canon of right and the norm of truth. CYRIL, in book IV of his dialogue, calls it the right and perfect canon of faith. CHRYSOSTOM, in homily 13 on 2 Corinthians: "We have the most exact balance and gnomon and rule in the assertion of the divine laws. And therefore I beg and beseech you, to leave aside what seems right to this or that man, and to inquire all things from the scriptures concerning these matters." AUGUSTINE, book II, ch. 6 against the Donatists: "Let us not bring to the examination deceitful scales, where we weigh what we want, and how we want, saying according to our own will; this is heavy, this is light; but let us bring the divine scale from the sacred scriptures as from the Lord's testaments, and in it let us weigh what is heavier, or rather, let us not weigh, but let us recognize what has been weighed by the

Lord." Conf. D. CALOV. in *system theol.* tom. I. p. 475.

### Question XXXV. Whence does the canonical authority of sacred scripture become known to us?

The canonical authority of sacred scripture requires infallible certainty both of the doctrine and of the words divinely inspired; absolute certainty of the words is not given, except in the original language. The canonical authority of scripture, considered by reason of doctrine, becomes known to us from both external and internal criteria, and especially from the internal testimony of the Holy Spirit, illuminating the minds of men through scripture read attentively or perceived by hearing from the mouth of a teacher (a). But the canonical authority of scripture, considered by reason of the original language, or the authentic Hebrew text in the Old, and Greek in the New Testament, is distinctly known indeed by the testimony of the primitive church (b), but not by that alone (c).

Proof a: By the same signs and arguments by which the divine origin of the sacred letters is known, the canonical authority of scripture, viewed by reason of doctrine, is notified to us. For Holy Scripture is the infallible canon, or norm, of faith and morals for this reason, because it derives its immediate origin from God, and is destined by the same for canonical use. Wherefore, since the criteria adduced above certify to us that the sense, or doctrine, of Holy Scripture has proceeded immediately from God, it is of no use to prove at length here the canonical authority of scripture, if you consider the doctrine of the canon. But it is otherwise with the original language of the Old and New Testaments. For the Holy Spirit bears internal testimony to those who attentively meditate on the celestial doctrine, enunciated in some version, be it Latin or German, that it is from God, when yet the words of the version are from men, who could be deceived and deceive. Thus also most of the criteria, both external and internal, distinctly notify the *sense*, not the language, of scripture.

Proof b: When it is asked: Was the gospel of Matthew first written in Greek, or in Hebrew? that question is not dogmatic, but historical. For it is a question of fact, occurring to the senses, concerning which both the canonical writers themselves, by mouth, by subscription of hand, and by

tradition of the autographs, and the autographs themselves, delivered to the church, and preserved in it with the greatest care, testify to the sense. The witness of this sensible fact is the primitive church, which militated under the banner of Christ on earth while the writers were living in the flesh, and received their autographs from their hands; and also the subsequent church, which flourished in the times immediately following, when the autographs of the canonical books themselves were still extant, were handled by hands, and were visible to the eyes of readers in whatever language they were recorded. But the more recent church cannot testify of itself concerning the canonical authority of Holy Scripture; but if it wishes to testify, it is necessary for it to recur to the primitive and subsequent church, and to borrow from it the testimony of the authentic text. Thus, from the Jewish church we seek the testimony of the Hebrew language in the Old, and from the primitive Christian church the testimony of the original Greek text in the New Testament.

Proof c: We willingly accept the testimony of the primitive church, but not that alone. We join to it the testimony of scripture, its long-term preservation for the salutary use of men, and the quality of its style.

(1) That the Old Testament was recorded in the Hebrew style, we gather from Romans 3:2, where Paul expressly writes: "the oracles of God were entrusted to the Jews." From which Pauline statement we argue: Whatever oracles were entrusted to the Jews, that through them they might be made wise for salvation through faith, which is in Christ Jesus, those were entrusted to them in the Hebrew language. But, the oracles of God contained in the sacred codex of the Old Testament, etc. Therefore. The major premise is established, because by no oracles, no sayings, can a man, or a whole nation, be made wise for salvation, unless the words or oracles are proposed to the man, or the nation, in a familiar and vernacular language, which that nation understands, and can therefore apply to itself for salutary use. The minor premise is clear from the cited Pauline saying, Rom. 3:2, compared with the statement of the same apostle, 2 Tim. 3:15. We apply the testimony of Paul to the Greek language of the New Testament, and we probably gather: Whatever oracles were entrusted to all nations, that through them they might be made wise for salvation

through faith, which is in Christ Jesus, those were entrusted to them in the Greek language. But, the oracles of Christ and the apostles contained in the sacred codex of the New Testament, etc. Therefore. The connection of the major is shown. Just as God and the prophets entrusted their oracles to the Jews in their vernacular language, which all Jews understood, namely Hebrew; so Christ and the apostles entrusted their oracles to all nations most widely diffused throughout the whole world in the most common language, and most known to all nations, namely Greek, so that through it all nations might be made wise for salvation. CICERO says gravely in his Oration for the poet Archias: "Greek is read in almost all nations, Latin is contained within its own borders, which are indeed small."

(2) If a controversy arises concerning the original language of some sacred amanuensis, it cannot always be solidly resolved without the use of other arguments. This is evident from the question debated about the original language of the Gospel of Matthew: was it first recorded in Hebrew, or in Greek? For HUGO GROTIUS in his preface to the Gospel of Matthew reports that pious antiquity with the greatest consensus teaches that the πρωτότυπον (original) of the Gospel of Matthew was Hebrew, into which opinion he adduces PAPIAS, IRENAEUS, ORIGEN, PANTAENUS, JEROME, and EPIPHANIUS. Nevertheless, GROTIUS praises the Greek version, which is in frequent use today, saying: "I think it is a crime to doubt the authority and faithfulness of the Greek version, received from the very beginning of Christianity." D. CALOVIUS, fighting against him for the authenticity of the Greek text, refutes HUGO GROTIUS with an argument sought from divine providence, in his *Biblia Illustrata*, tom. I, on the New Testament, fol. 140. "GROTIUS says that one should not doubt the authority and faithfulness of the Greek version of Matthew; but if we do not have the very πρωτότυπον (original) preserved by divine providence, which was divinely destined for the canonical use of the church, how can we be certain, either of the faithfulness and authority of the translation, or of its perpetual and undefiled preservation? We believe that the word of God will not perish, and we securely place our faith in the word of Christ that not even a jot or an apex of it can perish, but we have no promise concerning the preservation of translations." Indeed, HOTTINGERUS also, in

his *Systema Theologicum*, lib. 1, loc. 3, cited by CALOVIUS, urges this, that an authentic Hebrew Gospel of Matthew exists nowhere; But that the original text itself has perished is repugnant to divine providence.

(3) And if anyone possesses such sharpness of mind, and is so imbued with knowledge of the Hebrew and Greek languages, that he knows how to thoroughly inspect and meditate on the Hebrew text of the Old and the Greek of the New instrument, he will believe without any hesitation that both languages are original, authentic, and have proceeded immediately from the inspiring God. The conformity of the style of both, the simplicity, gravity, and singular emphasis of the words, will make faith for him.

The Antithesis is that of the Pontificians asserting that the canonical authority of Holy Scripture, as to us, depends uniquely on the authority and testimony of the church; whose arguments are:

I. The church has the power to establish the canon. Therefore, the canon of scripture depends on the church. Response: The canon of scripture either denotes the canonical books, or the catalogue or number of the canonical books. The church historically enumerates the latter. But the catalogue of canonical books is not an article of faith. Many have been imbued with true faith and saved, who were ignorant of this catalogue or number of canonical books.

II. Nowhere in sacred scripture does it state which books are canonical. Therefore, the testimony of the church is a condition without which the canonical authority of the biblical books cannot be known. Response: The canonical books are Holy Scripture itself, which testifies to its own authority by its inherent efficacy, with the concurrence of the Holy Spirit, operative in our hearts, no

differently than the sun testifies of itself by its rays, fire by its heat.

III. The church alone testifies concerning the original language of Holy Scripture. Therefore, the canonical authority of Holy Scripture, by reason of its original language, depends on the church as to us. Response: Concerning the original language of Holy Scripture, not just any church testifies, but the primitive church; yet not alone. See proof c.

IV. Nowhere in the sacred codex does it state: This book is truly the gospel of Matthew; this epistle is truly Paul's. It might happen that someone could propose a false epistle to me, and assert that this very one is a Pauline epistle. Therefore, lest I be deceived, I need the testimony of the church. Response: A distinction is made between a historical and a dogmatic question. The question: Is the gospel of Matthew Matthew's? is historical; to resolve which the testimony of the church is by all means to be admitted. But the question: Is the gospel of Matthew a canonical writing? is a dogmatic question to be decided from the internal and external criteria of canonical writings.

#### Question XXXVI. How are the biblical books divided?

The biblical books are divided into *canonical and apocryphal* (\*). The division of the biblical books. The canonical books are those whose doctrine and individual words were recorded by the prophets and apostles from the immediate inspiration of the Holy Spirit, and which were communicated by God to the church and received by it, to be for a man to be saved an infallible rule of faith and morals.

#### Question XXXVII. How are the canonical books divided?

(\*) Some of those who think correctly indeed prefer to make a tripartite distinction of the books, namely canonical, ecclesiastical, and apocryphal, by which reason some of the most ancient doctors, namely Ruffinus and Athanasius, distinguished them. But, as to the matter itself, there will be no disagreement, provided that two classes of apocryphal books are established, in one of which are these very ones which others call ecclesiastical; in the other, those which the church has never judged worthy even of reading. To me also it seems that there are no more than two general parts, consistent with the laws of accurate division. For as many as are the genera, so many are the members of the general division. The books which are called ecclesiastical, and the apocryphal, are two species which are contained in one genus, in that this is distinguished from that of the canonicals. Therefore, all the books comprehended in the whole scope of sacred scripture are rightly divided into canonical and non-canonical, βιβλία κανονικά, καὶ ἀκανόνιστα (canonical books, and non-canonical), as is written in the Council of Laodicea, can. LIX.



The canonical books are some of the *Old*, others of the *New Testament*. The former are those which, from the immediate inspiration of the Holy Spirit before the birth of Christ, were written by the prophets in the Hebrew language, commended to the Israelite church, and received by it, to be an infallible norm of things to be believed and done. The latter are those which, from the immediate inspiration of the Holy Spirit, were recorded by the apostles in the Greek language, commended to the Christian church, and received by it, to be a perpetual rule of faith and life.

Obs. I. The biblical books can be divided (a) by reason of the ministerial cause into prophetic and apostolic, from Eph. 2:20. (b) by reason of time into the books of the Old and New Testament, (c) by reason of the form and normal use into canonical and apocryphal. The last distinction is most worthy of note.

Obs. II. The canonical books of the Old Testament agree with the canonical books of the New Testament (a) by reason of the principal cause, God, from whom they proceeded, 2 Peter 1:21, 2 Tim. 3:16. (b) by reason of the primary object, which is Christ, John 5:39, Acts 10:43. (c) by reason of the canonical use, Luke 16:29, 2 Tim. 3:15-16.

Obs. III. The canonical books of the Old and New Testament differ (a) by reason of the ministerial cause. For the books of the Old Testament were written by prophets preaching of the Messiah to come; the books of the N.T. were recorded by apostles testifying of Christ manifested in the flesh. (b) By reason of the subject that received them. The books of the V.T. were entrusted to the Israelite church, Rom. 3:2; the books of the N.T. were commended to the Christian church gathered from all nations, John 20:31. However, the Christian church also received the canonical books of the V.T. on account of the most beautiful harmony of the prophetic and apostolic writings, their notable utility, and especially on account of the command of Christ, John 5:39. (c) By reason of language; because the books of the V.T. were written in the Hebrew language (and in certain small parts in Chaldean, which is a dialect of it), which the Jews understood as their vernacular; the books of the N.T. were written in the Greek language, as the most known and most used at that age. (d) By reason of perspicuity; because the N.T. is clearer than the Old Testament. There is a disparity with respect to the degrees of

perspicuity; but not a diversity with respect to the object of revelation, as if other things necessary to be believed were explicitly delivered here than there; since the faith in both is the same. Eph. 4:16.

### Question XXXVIII. How many kinds of canonical books of the Old Testament are there?

*Canonical books of the Old Testament.* Of the canonical books of the Old Testament, some are legal, some historical, some dogmatic, and some prophetic.

The legal books are the Pentateuch, or the five books of Moses, namely Genesis, having 50 chapters; Exodus, 40 chapters; Leviticus, 27 chapters; Numbers, 36 chapters; and Deuteronomy, 34 chapters.

The historical books are the book of Joshua, having 24 chapters; Judges, 21 chapters; Ruth, 4 chapters; the first book of Samuel, 31 chapters; the second book of Samuel, 24 chapters; the first book of Kings, 22 chapters; the second book of Kings, 25 chapters; the first book of Chronicles, 30 chapters; the second book of Chronicles, 36 chapters. The book of Ezra, 10 chapters; Nehemiah, 13 chapters; Esther, 10 chapters.

The dogmatic (which are also called poetic) are the book of Job, 42 chapters; The book of Psalms, 150. The three books of Solomon; Proverbs, 31 chapters; Ecclesiastes, 12 chapters; Song of Songs, 12 chapters.

The prophetic are of the prophets, of whom some are called major, who published longer works; some minor, who published shorter ones. The major are four; Isaiah, having 66 chapters; Jeremiah, 52 chapters, whose also are Lamentations, 5 chapters; Ezekiel, 48 chapters; Daniel, 12 chapters. The minor are twelve; Hosea, 14 chapters; Joel, 3 chapters; Amos, 9 chapters; Obadiah, 1 chapter; Jonah, 4 chapters; Micah, 7 chapters; Nahum, 3 chapters; Habakkuk, 4 chapters; Zephaniah, 3 chapters; Haggai, 2 chapters; Zechariah, 14 chapters; Malachi, 4 chapters.

### Question XXXIX. How are the canonical books of the New Testament divided?

*Canonical books of the N.T.* The canonical books of the New Testament are distinguished into historical, dogmatic, and prophetic.

The historical books describe either the life and deeds of Christ, as the four evangelists; Matthew, consisting of 28

chapters; Mark, 16 chapters; Luke, 24 chapters; John, 21 chapters; or the life and deeds of the apostles, namely the Acts of the Apostles, 28 chapters.

The dogmatic, or doctrinal, are the epistles written by the apostles. The epistles of Paul are 14: to the Romans, 16 chapters; the first to the Corinthians, 16 chapters; the second to the Corinthians, 13 chapters; to the Galatians, 6 chapters; to the Ephesians, 6 chapters; to the Philippians, 4 chapters; to the Colossians, 4 chapters; the first to the Thessalonians, 5 chapters; the second to the Thess., 3 chapters; the first to Tim., 6 chapters; the second to Timothy, 4 chapters; one to Titus, 3 chapters; one to Philemon, 1 chapter; to the Hebrews, 13 chapters. The epistles of Peter are two: the first having 5 chapters; the second, 3 chapters. The epistles of John are three: the first having 5 chapters; the second 1 chapter; the third 1 chapter. There is one epistle of James, having 5 chapters; one is the epistle of Jude, 1 chapter.

Finally, the prophetic book is the Apocalypse of John, which is completed in 22 chapters.

Obs. The books of the New Testament are distinguished by some into πρωτοκανονικές (protocanonical), about whose authority there was never any doubt, and δευτεροκανονικές (deuterocanonical), whose authority was called into question by some particular churches. Of this order are the second epistle of Peter, the second and third of John, the epistle to the Hebrews, James, Jude, the Apocalypse. There are some who maintain that the pious ancients did not so much doubt their canonical authority as their secondary authors. See D. HILDEBRAND in *Instit. Theol.*, p. 68. But since today all evangelical doctors assign divine authority to those deuterocanonical books, that distinction seems to be of minimal necessity.

#### Question XL. Which books are apocryphal?

*Apocryphal books.* The apocryphal books are those which exist in the codex, indeed, but not in the biblical canon, nor were they written by the immediate inspiration of God; and therefore they are read publicly and usefully in the church not for the proof of articles of faith, but for the edification of morals; and they are either entire books, or parts and appendices of the sacred books. The entire books are either historical or didactic. The historical are Tobit, having 14 chapters; Judith, 16 chapters; Baruch, 5

chapters; the first of Maccabees, 16 chapters; the second of Maccabees, 15 chapters; the third of Maccabees, 7 chapters; the third book of Esdras, 9 chapters; the fourth book of Esdras, 16 chapters. The didactic are the book of Wisdom, having 19 chapters; Ecclesiasticus or Sirach, 51 chapters. The appendices of the books are the epistle of Jeremiah annexed to Baruch, 1 chapter; the additions to Daniel, 3 chapters; the supplement to Esther, 7 chapters; the Prayer of Manasseh, 1 chapter.

Obs. I. The apocryphal books are called ἀπὸ τοῦ ἀποκρύπτειν (from hiding), from concealing or hiding, because their hidden origin was not clear to those by whose testimony the authority of the true scriptures has come down to us, AUGUSTINE, book II against Faustus, ch. 1. Their origin is called hidden, because by no κριτήριον (criterion), no clear sign or certain argument can it be proven that they were immediately inspired by the Holy Spirit. Rather, it can be shown that they are not of immediate divine origin, because 1) the canonical books of the Old Testament were written in the Hebrew language; but the apocryphal books appeared in the Greek language. 2) The canonical books of the Old Testament bear testimony to the coming Messiah, Acts 10:43; but none of the apocryphal books testify anything about the coming Messiah. 3) The θεόπνευστοι (God-breathed) authors were so immune from error that they were even exempt from the danger of erring, whereas the writers of the apocryphal books feared for themselves from errors, and prayed for pardon for them. Sirach does this in the prologue, and the author of the book of 2 Maccabees, ch. 15:39. Indeed, not insignificant errors are noted in them. In the book of Tobit there is the lie of the angel in ch. 5:18, ch. 11:3, and superstition in ch. 6:8. The book of Wisdom plainly treats of things that are from Platonic philosophy. And although it has the title of Solomon, it is nevertheless of Philo. It uses such a style of speech that smacks of the philosophy of Plato, according to the judgment of JO. ADAM. OSIANDER in his collection, *system. theol.* part 1, p. 119. An error is noted in it in ch. 16:21, compared with Exod. 16:31, Num. 11:8. In the book of Judith, ch. 9:2, the deed of Simeon is approved as praiseworthy, which however Jacob himself, on his deathbed, accused of disgrace, Gen. 49:5. The book of II Maccabees, ch. 14:42, 43, 46, commends the αὐτοχειρίαν (suicide) of Razis,

etc. 4) The canon of the Old Testament contains twenty-two books, according to the testimony of JOSEPHUS, book 1 against Apion, as many as there are letters in the Hebrew alphabet. This canon is tripartite, divided into the law, the prophets, and the hagiographa; which partition, as it was known at the time of Christ, so also it was approved by Him, Luke 24:44. In which tripartite division of the Jews, the books of Tobit, Wisdom, Judith, etc. are not found. (\*)

5) The primitive Christian church

(\*) It has not yet been confirmed by suitable testimonies that this division, which we still have in use today, is so ancient. I certainly do not deny that Christ referred to a certain tripartite distinction; but, I think, to that one of which JOSEPHUS made mention in his book against Apion: Moses, the Prophets, and the hymns, by which name, as the context teaches, he indicates these four: Psalms, Proverbs, Ecclesiastes, the Song of Songs. But yet even in that division none of those books are numbered which we rightly think are apocryphal. The Roman Catholics are very audacious when they wish the Jewish canon of the Old Testament to be different from the Christian one. Therefore, 1) they cannot but confess that these books, about which there is so great a controversy between us and them, were never in the number of those which the Jewish church venerated as divine and canonical. 2) Whence, we ask, did the Christians receive the scripture of the O.T.? Was it not from the Jews? since to them were entrusted τα λόγια του Θεου (the oracles of God), Rom. 3:2. It must be affirmed or denied that these writings were in the canon under the auspices of the N.T. If this is so, they were certainly in the Jewish canon, for there was then no other besides the Jewish; But if otherwise, by what right would it have been permitted for Christians, only now to attribute to them that authority which they always lacked? But they were not in the Jewish canon. This our adversaries grant us. If anyone should perhaps suspect that the Jews, at the time of Christ and the Apostles, or a little before, expunged these books from the canon, this would first have to be proven. It could not, however, be proven, except by the most reliable authorities, Christ and His Legates, who surely would not have passed over such perfidy of men without grave reprehension. Then the ancient canon, conspicuous for its integrity, would have to be produced. Finally, no one will be able to attain by conjecture any cause for this suspicion. Why could this have come into their minds? What profit would they have made from it? With what plan could they think of removing these books from the canon, which offer some support to the opinion of the Jews, who were vehemently erring in certain false signs of the Messiah (e.g., Sirach 48:10, 11, 12), and not likewise of others, in which there exist the clearest prophecies about Jesus of Nazareth? Augustine himself indeed seems to have approved the same distinction, if indeed he, in *The City of God*, Book XVIII, ch. 36, pronounces thus: "The books of the Maccabees are held as canonical not by the Jews, but by the church." But it is plainly apparent that he used the name of canonical book in a broader scope, namely, of an ecclesiastical book, which is accustomed to be read in sacred assemblies, and does not provide a rule of doctrine to the hearers for certain knowledge, but an example of life for imitation. He expressly adds: "on account of the passions of the Martyrs." Elsewhere, that great Doctor openly and plainly professes that he holds no other canon of the O.T. than the Jewish one, Book XVII of *The City of God*, ch. 20: "Those things are less firm," he says, "which are not written in the Jewish canon." In the same place, he manifestly discerns that authority which the church, especially the western, attributed to the book of Wisdom, as also to Sirach, from the canonical authority by which those three books, Proverbs, Ecclesiastes, and the Song of Songs, were received by the church. In another place, Book XII against Faustus the Manichean, ch. 23, these are his words: "What else is the nation of the Jews today, but the librarians of the Christians, carrying the Law and the Prophets, for the testimony of the assertion of the gospel." And not even this should be passed over in silence, that by the custom of the ancient Doctors the apocryphal books were sometimes called sacred, and even divine. But they understood this name in the sense that sacred and divine are distinguished from human; but in that very way that profane are opposed to them. For this reason they were called sacred, and also divine, because they were used for sacred purposes, even at that time when they were engaged in the public exercise of divine worship. In this manner JEROME in his preface to Proverbs passed this sentence on the apocryphal books of the O.T.: that they are useful for the edification of the church, not for confirming the authority of dogmas.

enumerates and approves the biblical canon of the Old Testament in the same manner, order, and number as our church does. For the synod of Laodicea, gathered from various provinces of Asia around the year of Christ 364, protects in every way the biblical canon which we hold. Of the most ancient fathers, MELITO, bishop of Sardis, around the year of Christ 150, having set out to the east for the purpose of investigating this matter, could not find a canon different from ours, as EUSEBIUS reports in book IV, H. E., ch. XXV. Subscribing to Melito are ORIGEN in the proem to the Psalms, and JEROME in the *prologus galeatus*, as well as other Greek and Latin fathers. Conf. HILDEBRAND in *instit. theol.*, p. 65.

Obs. II. There are also other apocryphal writings, which come under this name because they are to be completely hidden, and not to be read to the people in church, since they are fabulous, absurd, and impious; such as are the gospel of Peter, Thomas, Nicodemus, the apocalypse of Peter; the acts of Paul, the shepherd of Hermas, etc. See EUSEBIUS, book III, H. E., ch. 3.

The Antithesis is that of the Pontificians, who maintain that the book of Tobit, Wisdom, Sirach, etc., should be numbered among the canonical books; who wish their opinion to be fortified by the following arguments:

I. The books of Maccabees are received by the Jews themselves. Therefore, they are canonical. Response: The books of Maccabees are received by the Jews as historical, not as θεόπνευστοι (God-breathed).

II. From which books dogmas of faith are proven, those are canonical. From the book of Wisdom, etc. Therefore. The minor is clear, because the immortality of the first man is proven from Wisdom 2:24: "By the envy of the devil death entered the world." Response: A distinction is made between apodictic and topical proof. The latter can be sought from the apocryphal books, which is added for the sake of abundant illustration to apodictic arguments. The immortality of the first man is proven apodictically from Gen. 2:17; Rom. 5:12.

III. The book of Wisdom is cited in the New Testament by Paul in Rom. 11:34, 1 Cor. 2:16: "Who has known the mind of the Lord? Or who has been his counselor?" Which words are read in Wisdom 9:13. Therefore, the book of Wisdom is canonical. Response: 1) A bare allegation does not make a book canonical. The writings of Aratus are cited

in Acts 17:18, of Menander in 1 Cor. 15:33, of Epimenides in Titus 1:12. Would anyone dare to call them canonical? 2) The words of Paul are taken from Isa. 40:7-8.

IV. Whichever writer of the Old Testament testified of Jesus, he was endowed with the prophetic spirit, and his writing is canonical. But Sirach, etc. Therefore. The major is established from Acts 10:43. The minor is clear from ch. 43:25 of Sirach, where this author uses the following words: "In his word the wind was silent, and by his thought he placated the abyss, and the Lord Jesus planted it." Response: No light error has been committed in the common Latin version. Concerning this, HUGO GROTIUS on this cited place: "how much scribes sin through ignorance or a perverse study of religion, you may understand from this place. For some have written: καὶ ἐφύτευσεν αὐτὴν Ἰησοῦς (and Jesus planted it), which has crept into some Latin copies: plantavit illam dominus Iesus (the Lord Jesus planted it). The words of the Greek text are these: Sir. 43:24. Ἐν λογισμῷ αὐτοῦ ἐκόπασεν ἄβυσσον, καὶ ἐφύτευσεν ἐν αὐτῇ νήσους (By his word he calmed the abyss, and planted islands in it). It is clear therefore, that for νήσους (islands) was written by some through error: Ἰησοῦς (Jesus).

V. The Pontificians object that the biblical canon of the books of the O.T. received by the Roman church is most ancient. For this canon is found in the Council of Trent, Session IV, and the fathers of that council received it by tradition from Pope Eugene, in the Council of Florence, as can be seen in BARTH. CARANZA in his summary of councils. In turn, Eugene received it from Pope Gelasius in the Council of Rome, as is clear from tom. II of the councils, in the decree of Gelasius, near the end. Again, Gelasius from Augustine, book 2 of De Doctrina Christiana, ch. VIII, and Augustine from the Third Council of Carthage, which some call the fifth, others the sixth. Finally, the fathers of this council from Innocent, epistle III, to Exuperius, ch. VII. But Innocent lived in the year of Christ 402. From that time, therefore, of the primitive church, down to us, the same canon of scripture which the pontificians now hold and embrace has persevered through continuous tradition. Response: From this discourse of the pontificians it is gathered that they cannot produce any witness for their opinion from the first four centuries of the primitive church, since it is established that Pope

Innocent I lived in the fifth century. But if the pontificians were to prove their canon from antiquity, it would have to be sought from the Israelite church contemporary with the prophets, which saw their autographs and approved and received them as θεόπνευστα (God-breathed). To this is added that in that discourse of the pontificians there are many things partly uncertain, partly false. For we reject the decree of the Council of Trent; since in it the Roman pontiff was actor, defendant, and judge. Nor does the Council of Florence possess authority; inasmuch as it was celebrated only in the 15th century by Eugene, who had been deposed from pontifical authority by a decree of the Council of Basel. The Council of Rome under Gelasius is too distant from the Council of Florence, namely by nearly ten centuries, so that the continuation of that canon seems openly gaping. The Council of Carthage has an older one, namely Laodicea, which fights for our canon. It is furthermore false that the pontifical canon was defined in the Council of Florence. Only Bartholomeus Caranza affirms this; Surius does not have it, nor Carolinus, nor the tomes of the councils; Antoninus himself, Archbishop of Florence, contemporary with that council, approves our canon.

VI. The Pontificians distinguish between the canon of the Jews and of the Christians, pretending that the controverted books are not indeed in the canon of the Jews, but are nevertheless in that of the Christians, who on account of the assistance of the Holy Spirit, which was promised to the church, could add them to the canonicals. Response: Christians neither can nor ought to accept other prophetic books than those which they have received from the Jews, to whom they were entrusted, Rom. 3:2. The Christian church does not make canonical books, but only testifies concerning them. The assistance of the Holy Spirit was promised to the church not absolutely, but hypothetically, inasmuch as it does not deflect from the means through which the Holy Spirit operates.

**Question XLI.** Is the biblical canon so perfect without defect that no canonical book has perished?

*The integrity of the biblical canon.* The biblical canon persists so whole and unharmed to this very day, that not even one book divinely destined for the normal use of

faith and morals, and received by the primitive church, has perished.

Proof I. Divine providence has watched over the θεόπνευστοις (God-breathed) and canonical books so much, that it has not allowed even an apex of the law to perish, Matth. 5:17. Therefore, much less has it permitted that entire books should perish.

II. John the theologian closed and sealed the entire canon, so that under penalty of eternal damnation nothing can be added or diminished. Apoc. 22:19.

III. The church would not have been a diligent and faithful treasurer and guardian of the deposit entrusted to it, if it had not carefully seen to it that all the canonical books were propagated to posterity unharmed and whole.

The Antithesis is that of the Pontificians asserting that certain canonical books have perished. For according to their mind, there has perished I. The Book of Enoch, which St. Jude mentions in his epistle v. 14. II. The Book of the Wars of the Lord. Num. 21:14. III. The Book of the Just. Josh. 10:13, 2 Sam. 1:18. IV. The Book of the Judgment of the Kingdom. 1 Sam. 10:25. V. The Book of Solomon, 1 Kings 4:32. VI. The Book of the Words of the Days of Solomon. 1 Kings 11:41. Also the Book of the Sayings of the Days of Judah and Israel. 1 Kings 14:19. VII. The Books of the prophets Nathan and Gad. 1 Chron. 29:26. VIII. The Lamentations of Jeremiah on account of King Josiah. 2 Chron. 35:25. IX. The first Epistle to the Corinthians. 1 Cor. 5:9. For the apostle says: "I wrote to you in the epistle, not to associate with fornicators." X. The Epistle of the Laodiceans. Col. 4:16. Response: a) In general, by distinguishing between sacred and canonical books. Not all sacred books were written for the purpose of constituting a perpetual canon of faith and morals; these could perish with God permitting it. But the canonical books were divinely destined and commended to the church as a perpetual canon of things to be believed and done, which through divine providence could not be lost. The books which the pontificians claim to have been lost were either not canonical, or, if they were in the canon, we deny that they perished, but we believe they exist today in the biblical canon under other names.

Response: b) In particular, to I. St. Jude makes mention of the prophecy of Enoch, but does not assert that it had been committed to letters. Therefore, it became known to this apostle by the immediate inspiration of the

Holy Spirit. To II. The Book of the Wars of the Lord was not a prophetic or canonical book, but a political one, in which the wars of the Lord waged by the Israelites were described; which perished without diminishing the biblical canon. To III. By סֵפֶר הַיֵּשָׁר (the book of the upright), some understand a political book on law and office; some, a book of forensic annals, which perished while the biblical canon was safe. To IV. The Book of the Judgment of the Kingdom is found in 1 Sam. 8. But if it was different from this, it was never in the canon. To V. Solomon is said to have uttered 3000 sentences. By these sentences are understood the proverbs of Solomon, all or the greater part of which are extant today. If anyone should contend that there were other sentences than these which survive, we say that they were never in the canon; just as the sentences of Solomon on physical matters were never inserted into the biblical canon. To VI. The book of the words of the days of Judah and Israel was either the book of chronicles, or was never received into the canon (\*). To VII. Nathan and Gad recorded the books of Samuel and Kings. To VIII. In the place cited, mention is made of the lamentation of Jeremiah for king Josiah; but that it was committed to letters is not asserted. To IX. The apostle says: Ἐγράψα ὑμῖν ἐν τῇ ἐπιστολῇ (I wrote to you in this epistle); therefore, this very prior epistle is understood. To X. It is not said to have been written and sent πρὸς τοὺς ἐν Λαοδικείᾳ (to those in Laodicea), but written ἐκ Λαοδικείας (from Laodicea), which is the first to Timothy, whose subscription is: Ἐγράφη ἀπὸ

Λαοδικείας (It was written from Laodicea) (\*\*).

**Question XLII. Is the biblical canon, or the authentic Hebrew text in the Old, and Greek in the New Testament, preserved pure and uncorrupted?**

*The incorruption of the biblical canon.*

With the watchful care of a provident God, the biblical canon has been preserved so unblemished and pure in all and every word (a), that neither has the Hebrew text of the O.T. been depraved by the malice of the Jews (b), nor has the Greek text of the N.T. been falsified by the perfidy of heretics (c), nor has the original text in all copies been corrupted by the carelessness or ignorance of transcribers (d).

Proof a. From the words of Christ in Matthew 5:18: "For amen I say to you, until heaven and earth pass away, one iota, or one little horn will not pass away from the law, until all things are done." Concerning the Savior's words, we observe 1) the occasion. The Jews were accusing Christ, as if he were abolishing the law; but Christ protests that he has not come to dissolve, but to fulfill the law. As certain as it is, therefore, that the law was not abolished by Christ, so unharmed does the integrity of scripture persist. 2) Christ's assertion; who gravely affirms that no apex, no iota can perish. Therefore neither the letters, of which the smallest among the Hebrews is the iota, nor the vowel points, which are called κεραῖαι or little horns, can perish. Confer D. CALOV. in bibl. illustr., on this place, fol. 187. 3) The comparison of scripture with heaven and

(\*) But as to that place, 1 Kings 11:41, it should be carefully observed that in the Hebrew codex it is not written סֵפֶר דְּבָרֵי הַיָּמִים (the book of the chronicles) but thus דְּבָרֵי שְׁלֹמֹה (the acts of Solomon). But by this name without that addition, the Chronicles, as they are commonly called, are never wont to be denoted. It is very likely that the book of Coheleth (Ecclesiastes) is signified, since its beginning is this דְּבָרֵי קְהֵלֶת (The words of the Preacher). To be sure, in the most ancient manner, the Hebrews were accustomed to derive the title of each book from its first word, just as they name Genesis סֵפֶר בְּרֵאשִׁית (the book 'in the beginning'). The matter itself certainly speaks. In this book, namely Coheleth, Solomon copiously commemorated his deeds, and at the same time published an illustrious document of his wisdom. That, therefore, is the book to which the sense of the words in that place, 1 Kings 11:41, best agrees.

(\*\*) Although faith is not safely to be placed in the subscription, as its author is uncertain; yet it is not to be rashly solicited. The coherence of the words in Colossians 4:16 & 17 confirms it, which does not allow us to doubt that Paul signified letters of such a kind, whose subject matter was pastoral. But the first epistle to Timothy is entirely of such a kind. A doubt, not a light one, indeed arises from Coloss. 2:1. But what prevents us from thinking that Paul, having once stayed as a guest in that city, wished to remain unknown?

earth. Sooner will the great fabric of heaven and earth be dissolved, than there will be a place for a universal corruption of the sacred letters. 4) The certainty of the universal fulfillment of scripture. From which the following argument is sought: If we cannot be certain of the fulfillment of the divine word unless Holy Scripture is whole, it is necessary that it be kept whole. But the former is true. Therefore also the latter. 5) The reason of divine providence; which is the foundation of Christ's assertion, for if the word of God were not preserved whole, neither could the church stand, which rests on the foundation of the prophets and apostles, Eph. 2:20.

Proof b. The Jews could neither corrupt the Hebrew text, nor did they wish to. That they could not, is gathered both from the dispersion of the Jews throughout the whole world, and from the huge multitude of biblical codices transcribed in various places and transported most widely through very many provinces. For how could the Jews, dispersed through the most remote intervals of the earth, convene and conspire to deprave so many thousands of biblical exemplars found everywhere in this universe of things? Nor did the Jews wish to corrupt the Hebrew text, whether you consider the times before the birth of Christ, or number the centuries after Christ was manifested in the flesh. That they were motivated to be falsifiers of the scriptures before the birth of Christ is clear from the fact that they are commended as depositaries of good faith, to whom τὰ λόγια τοῦ Θεοῦ (the oracles of God) had been entrusted, Rom. 3:2. From this it happened that Christ and the apostles stimulated us to the assiduous scrutiny of the prophetic scripture, John 5:39; Luke 16:29; Acts 15:21; 1 Tim. 4:13, and from it they proved the celestial doctrine; who surely would never have been silent about a falsification of the Hebrew text undertaken by the Jews. Nor did the Jews after the birth of Christ wish to corrupt the Hebrew codices. This is clear from the oracles concerning the Messiah published in the O.T., which are unharmed to this day. If the Jews had begun a plan of falsifying the Hebrew codex, they would certainly have attacked with headlong impetus the prophecies concerning Christ, and would have either stolen them from the Hebrew codex, or at least interpolated them. But the prophecies concerning Christ are still read in the Hebrew codex in the same words in which they are cited by Christ and the

apostles. Therefore, the Jews never intended to deprave the Hebrew text of the Old Testament. PHILO, in his book on the departure of the sons of Israel from Egypt, and from him EUSEBIUS, book 3, H. E., ch. X, testify that up to their times, for a space of more than two thousand years, not even one word had ever been changed in the law of the Hebrews, and that any Jew would rather die a hundred times than suffer the law to be changed in anything.

Proof c. 1) That the Greek text of the New Testament was not corrupted by the perfidy of heretics is established from the fact that the church is built equally upon the foundation of the apostles as upon the foundation of the prophets, according to Eph. 2:20. But just as the foundation of the prophets, so also that of the apostles is firm and solid. But it would not be firm if the apostolic writings were corrupt; nor would the Greek scripture of the New Testament be an infallible norm of faith if it were falsified. 2) Because the industry of catholic doctors opposed the perfidy of heretics, never permitting the corruption of the sacred text.

Proof d. Amanuenses, transcribers, or librarians could not by a universal corruption deprave all the Hebrew exemplars, the universal corruption being averted by the Masora, which, as BUXTORF defines it in *Tiberias*, ch. II, p. 6, is a critical doctrine ingeniously invented by the ancient wise men of the Hebrews concerning the Hebrew text of Holy Scripture, by which its verses, words, and letters are numbered, and all their variety is noted, and indicated in their places with the recitation of individual verses, so that its constant and genuine reading may be preserved, and be eternally preserved from all change or corruption, and be validly fortified. Nor could the transcribers adulterate all the Greek exemplars. For the Christian church, which is the στῦλος καὶ ἑδραῖωμα τῆς ἀληθείας (pillar and seat of the truth), 1 Tim. 3:15, has always fostered and nourished in its bosom men most learned in Greek, who have fixed all their care and effort on vindicating the divine text from creeping errors or corruptions.

The Antithesis is that of the Pontificians, with whom in part agree the Socinians, Arminians, and Anabaptists, asserting that the Hebrew and Greek text has suffered various corruptions, and that for this reason we should by no means appeal to turbidly flowing fountains; who rely on the following arguments:

I. Certain things seem to be lacking in the Hebrew text, e.g., Exod. 2:22. For the historical account of the other son of Moses is omitted, which in the version of the LXX Interpreters and the Vulgate, and also in the German version of Luther, is had in these words: "He also begot another, and called his name Eliezer, saying: The God of my father has helped me, and delivered me from the hand of Pharaoh." Response: a) Cajetan confesses that this verse is superfluous, the Louvainists note it with an asterisk, Robert Stephanus rejects it, D. Luther inserted it only in parenthesis. b) The Greek and Latin versions are not the rule of authentic truth in the Hebrew text. For judgment is not to be made concerning the fount from the streams, but on the contrary, judgment should rather be made concerning the streams from the fount. c) The Hebrew text has that verse in a fitting place, Exod. 18:4. For Gershom, the son of Moses, had preceded his brother Eliezer by many years; in which years the Israelites looked to God, and God in turn to them. But Eliezer was born towards the end of those years, and was still ἀπεριτομητος (uncircumcised) when Moses was preparing himself for the return to Egypt. See GERH. in *exeg.*, § 332, & conf. D. GLASS. in *Phil S. lib.* 1, tract. I, p. m. 54.

II. The Jews have in Ps. 22:17 כָּאֲרִי (like a lion), when however the seventy Greek interpreters have the word ὠρυξαν (they dug), and the Latin Vulgate: *Foderunt manus meas & pedes meos* (They have pierced my hands and my feet). It is very likely that the Jews depraved this text so that there would not exist in the O.T. a prophecy concerning the crucifixion of Christ. This reading of the Hebrew text is genuine and immune from all error, and can be most conveniently explained by the participle: "piercing," as D. Sebastian Schmid has rendered it in his Latin translation of the bible. For כָּאֲרִי is from the root כּוּר, which indeed is not found in the sacred codex, but yet can easily be restored both from the collected roots כרה and כּוּר and from the Arabic root كار or from the conjugated voice כּוּר which denotes a basin or a metallic furnace, which can not inconveniently be said from digging. Furthermore, from בּוּר analogically in the Benoni participle is בּוּר, plural, בּוּרִים, by epenthesis בּוּרִים, conf. Ezech. 28:24, Zach. 14:10. Whence by apocope כּוּרִי, it is said לְכּוּרִי. Therefore כָּאֲרִי is a plural Benoni participle, for כָּאֲרִים with the epenthesis of א

and apocope, to be explained: "piercing." Confer. D. PFEIFFER in *dub. vex* p. m. 673.

III. Psalm 19:5 has קוֹלָם (their line), when however St. Paul in Rom. 10:18, following the LXX version, has, φθόγγος αὐτῶν (their sound). Response: The psalmist by line understands a sonorous line, or that tract through which sound is heard. For in v. 4 he expressly says מְרִיָּקָם א (their speech), and in this explanatory verse is added מְלִיקָם (their words). Therefore, by line is understood that through which the voice is conceived to pass, be carried, and be heard; which is, as it were, the vehicle of the voice to the ears. For which reason it is the same in sense, whether it is said that the voice itself passes, or that the line carrying the voice is extended. St. Paul respected the sense, and cited the LXX version not as authentic, but because it was then most used and most received.

IV. Isa. 9:6, it is read in the Hebrew text יִקְרָא (he will call), but the Vulgate has: *vocabitur* (he will be called); as if formerly in the fount it was: יִקְרָא (he will be called). The form יִקְרָא is to be rendered impersonally: *und man wird nennen* (and one will call). A suitable nominative can also be added, in this manner: Every faithful person will call. Confer. GLASSIVS in *philol. S. lib.* III, tract. III, can. XXIII, p. m. 594.

V. Jer. 23:6, it is read: יִקְרָא (he will call him), which in the Vulgate is rendered: *vocabunt eum* (they will call him), as if in the fount it was: יִקְרָאוּ (they will call him). Response: It should likewise be rendered impersonally: *man wird ihn nennen* (one will call him). A suitable nominative can be added: every faithful person will call him.

VI. In the conflagration of the temple and the city of Jerusalem, excited by the Chaldeans, all the biblical books were consumed by fire; which Ezra, inspired by the divine Spirit, restored, and dictated to five men; by whom it was often erred, as Ezra dictated very quickly, see the book of IV Esdras ch. XIV, 14, seqq. Response: The book of Esdras, from which the proof is sought, is apocryphal in the highest degree. Therefore, we are not led by its testimony to believe that all biblical exemplars perished by fire. For this is opposed by a) the ever-watchful care of the eternal deity, which most wisely took care that not one iota or apex of the divine word should perish, Matth. 5:18. β) The multitude of biblical exemplars. γ) The testimony of Daniel, who read the scriptures during the Babylonian captivity, Dan. 9:2. δ) The purity of the Hebrew codex.



Ezra would certainly have dictated the codex in the language then in use among the people of God, namely Chaldean, or a mixture of the language of the Chaldeans and Hebrews; when yet the codex exists written in the purest Hebrew language. The Hebrew canon was preserved, while Antiochus raged, who zealously labored to have all the books of the Hebrews burned, 1 Macc. 1:56. How much more so in the Babylonian captivity? since the Chaldeans did not proceed with that savagery with which Antiochus was seized.

VII. 1 Cor. 15:47, in the Greek text it is read: Ὁ δεύτερος ἄνθρωπος ὁ Κύριος ἐξ οὐρανοῦ (The second man is the Lord from heaven); But in the Vulgate it is read: *Secundus homo de caelo caelestis* (The second man from heaven, heavenly). The Greek text seems to have been depraved by the Marcionites, who denied the human nature of Christ. Response; The Latin version seems to favor the Marcionites more than the Greek text. Certainly, the antithesis of earthly and Lord is stronger than that of earthly and heavenly; since there are many created celestial things; but Lord is said of him who obtains supreme dominion over all. The Syriac and Arabic versions agree with the Greek text.

VIII. Rom. 12:11, in the Greek text it is read: Καὶ ᾧ δουλεύοντες (Serving the time), when however in the Latin version it is read: *Domino servientes* (Serving the Lord), just as if it were written: Κυρίῳ δουλεύοντες (Serving the Lord). Response; Each reading is analogous to the faith; yet the connection of the text shows that it should be read: Καὶ ᾧ δουλεύοντες (Serving the time), because according to Paul's judgment, one should rejoice with those who rejoice, weep with those who weep, and therefore the circumstance of the time should be taken into account.

IX. In the Greek codex, that celestial oracle concerning the three persons of the divinity is not had. 1 John 5:7. "There are three that bear witness in heaven, etc." Response; That this celestial oracle concerning the three persons of the deity exists in the most ancient Greek codices, D. CALOV. lucidly demonstrates in his *bibl. illustrat.* on this place, fol. 1664.

X. To the Lord's Prayer, as an appendix, is added that clause, Matth. 6:13, "For thine is the kingdom, etc." which is not had in the Latin version. Response; a) that doxology is found in the most ancient Greek codices. It is read in the Syriac, Arabic, Persian, and

Ethiopic versions. b) The Latins omitted it, as it appears, from error, because it is not had in Luke. But the Latin version cannot prejudice the Greek canon.

### Question XLIII. Are the vowel points coeval with the Hebrew letters?

*On the Hebrew vowel points.* The vowel points in the biblical codex of the Old Testament are coeval with the Hebrew consonants.

Proof I. Because no language can be without vowels. Therefore, neither can the Hebrew language. The antecedent is manifest. For vowels are named from vox (voice), because they vivify and, as it were, animate it. From which, vowels are called the souls of voices. But who will believe that the prophets handed down to us a scripture destitute of life? You say: The vowels have always existed coeval with the Hebrew letters as to their value, but not as to their figures; inasmuch as they were added to the sacred text by the Masoretes. Response; We are speaking of written speech; whatever does not exist in this, is not valid. The value of vowels without figures so little helps interpreters that, because of the absence of points, so ambiguous a reading has existed for interpreters that one has read it this way, another that way, as each one was able to attain by conjecture.

Proof II. From the testimony of Christ, asserting in Matthew 5:18 that not one iota, nor one apex, will perish from the law. By which words he joins together both the smallest letter and the smallest point. Therefore, in the time of the visibly present Christ, the vowel points existed written beside the letters.

III. From the perfection of scripture, which is so absolute that it rejects addition no more than diminution, Deut. 4:2. But according to the hypothesis concerning the points being added by the Rabbis, it will necessarily have to be stated that some human addition has accrued to the divinely inspired scripture.

IV. From the Masoretic notes. The Masoretes weighed the existing vowels, and passed judgment concerning them. Therefore, the Masoretes did not invent or devise the vowel points.

V. From the absurd consequences. If the vowel points were not coeval with the Hebrew letters, for many centuries the scripture of the Old Testament was ambiguous and obscure. For with the points

absent, the letters can be read in various ways. The LXX interpreters gravely erred in translating the Hebrew text, because, according to the opinion of many, they were destitute of a pointed codex.

The Antithesis is that of both the Pontificians and the Critics, Rabbi Elias Levita, Grotius, Erpenius, Ludovicus Capellus, Walton, and others, whose stronger arguments are:

I. What the LXX interpreters did not use, did not exist at that time. But, the LXX interpreters did not use a pointed codex. Therefore, a pointed codex did not exist then. The major is proven, because the LXX interpreters were men outstanding in honesty of life, age, and prudence in the laws, according to the testimony of Aristæus, p. m. 31, invited by King Ptolemy with most ample gifts to an accurate and concordant interpretation of the divine law; who would undoubtedly have used a pointed codex, and a most accurate one at that, if at that time vowel points had been written beside the letters. The minor can be proven at length; but on this occasion we will only adduce Gen. 47:31, where the Hebrew text has: וַיִּשְׁתַּחוּ שְׂרָאֵל עַל-רֹאשׁ הַמֶּטֶה The LXX rendered it: Καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. The Hebrew words are rendered in Latin: tum incurvavit se Israel super caput lecti (then Israel bowed himself upon the head of the bed). The Greek words, which Paul cited in Hebr. 11:21, are expressed in Latin: & adoravit super summum baculi ipsius (and he worshipped, leaning on the top of his staff). This translation of the LXX interpreters is a not obscure indication that they lacked a pointed codex. For the Hebrew word מֶטֶה, according to the different position of the vowel points, denotes both a bed and a staff; if you write מֶטֶה, a bed; if you write מֵטֶה, a staff. Since, however, in all pointed codices it is constantly read מֶטֶה to designate a bed, and nevertheless the LXX translated this Hebrew word by ῥάβδος (staff), it is easy to gather that they handled a Hebrew codex marked with no points. Response: 1) An invalid argument is sought from the version of the seventy Greek interpreters. For there are grave authors who state that the ancient version of the seventy interpreters has completely perished, among whose opinion are Pagninus, Vatable, Drusius, and others; others think that the ancient version of the LXX does indeed survive, but not purely flowing, but in many ways disturbed. The words of Cardinal BELLARMINE, book II of

De Verbo Dei, ch. VI, fol. m. 82, are worthy of mention. "I think it probable that that version of the seventy interpreters survives, but so corrupt and vitiated that it seems to be entirely different." I add our own D. PFEIFFER, in *Dubia Vexata*, writing gravely on p. 41: "Which is not to be so understood, as if in the age of the seventy interpreters no pointed exemplars existed, or they did not have such; but because they sometimes deliberately neglected the present points, which the Talmudists also do from a wrong hypothesis concerning various literal senses nesting in the text itself (by slightly changing the points)." What if we should say that this version proceeded from ἀνεβραϊοῖς (un-Hebraic) men, but not from the seventy interpreters, since the version which is circulated under their name is so interpolated that you can now scarcely pronounce what is indubitably from them, and what is less so. 2) D. WASMUTH asserts other causes for the discrepancy of that version from the Hebrew text; namely, that the LXX used paraphrastic liberty, being little concerned about the words, and strove only to express a convenient sense; that their translation was chiefly made from the Samaritan codex; that pointed codices were rarer then on account of the greater difficulty of writing; or even if pointed codices could perhaps have been had, they nevertheless held that more abstruse doctrine of points and accents then as a part of the oral law received from Moses, which they considered a crime to reveal to foreigners and Gentiles. See WASMUTH. in *vindic. hebr.* I, p. 116.

II. The present-day unpointed volume of the law is in the highest esteem among the Jews, which they preserve with the greatest religion in their synagogues, and do not present it to be seen by the people without sacred horror. By which they wish to adumbrate the primeval Pentateuch of Moses, likewise destitute of vowels. I respond with the words of WASMUTH, 1. c. p. 135. This custom was introduced among the Jews only from that time, from which, through the discovered צירופים (multiple cabalistic combinations), the abuse of the Cabala and the perverse study of twisting scripture into various senses arose. This is manifestly detected from these words of R. Bechai on Num. 11:5: "For this reason we were ordered not to point the book of the law." By whom they were ordered, he does not add; but he subjoins the reason (not this, that Moses also

wrote the law thus, but) because a pointed word admits only one sense; but from an unpointed word a man can understand and find many, and those admirable and excellent, senses.

III. Vowel points are not absolutely necessary for those reading the Hebrew codex, provided they accurately observe the construction and the servile letters. In other languages the variation of conjugation and declension resides principally in the vowels, but in the Hebrew language it depends on the servile letters. Wherefore it is consistent with reason that the Israelites read the prophetic writings without points. Response: 1. although vowel points are not absolutely necessary for reading some Hebrew writing, they nevertheless contribute not a little to the certainty and perspicuity of Holy Scripture. For with the points removed, the Hebrew text is rendered liable to ambiguity and obscurity. E.g., if one writes דבר, this Hebrew word can be understood as: my pestilence, my word, my words, and in regimen, words of. But if the vowel points are added, that ambiguity immediately expires.

#### Question XLIV. Does the power of judging belong to Holy Scripture?

*The power of judging of Holy Scripture.* The power of judging belongs to Holy Scripture, both inasmuch as it is the voice of the supreme judge, the Holy Spirit, who speaks through scripture, and through it adjudicates all controversies and pronounces His sentence (a), and inasmuch as it is the primary and adequate norm, which a lower judge, in discerning true from false, good from evil, is bound to respect and attentively observe (b).

Obs. I. Theologians distinguish between a judge judging αυτοκρατορικῶς (autocratically), κανονικῶς (canonically), and διακονικῶς (ministerially). The αυτοκρατορικῶς (autocratic) judge, supreme, absolute, and independent in all controversies of faith, is the triune God, Father, Son, and ιδιοποιητικῶς (by appropriation), the Holy Spirit. The κανονικῶς (canonical), or ὀργανικῶς (organic), directive and instrumental judge is Holy Scripture. The διακονικῶς (ministerial) judge is either public, namely the ecclesiastical ministry, to which belongs the prophetic judgment, or exegetical, of interpreting Holy Scripture; or private, namely every man illuminated and reborn by the word of God, to whom belongs

the δοκιμαστικὸν (testing) or discriptive judgment. 1 Cor. 10:15, 1 Thess. 5:19.

Obs. II. The word judge in a stricter sense denotes a person judging; taken in a broader sense, it also includes the voice of the judge and the norm which he respects in judging. In which sense ARISTOTLE said in book 5 to Nicomachus, ch. IV: "To go to the judge is to go to the law." For a judge seems to be nothing else than animate law. And CICERO in book III of his Laws: "The law is a silent magistrate, just as a magistrate is a speaking law." Hence D. DORSCHÉUS in Thoma Confessore Veritatis, p. 29, says: "Holy Scripture judges as a canonical judge, and through it the Holy Spirit as a hypostatic judge."

Obs. III. Holy Scripture judges (a) directly, as a canon and norm, which a lower judge must respect, and to which, in judging, he is bound to confirm his sentence, which he pronounces concerning an arisen controversy of faith. In this sense Holy Scripture is called a canonical, normal, and directive judge, because it directs the lower judge, namely the minister of the church and every reborn man, lest he err in judging, like a norm and a level. (b) Definitively, because as the voice of the supreme judge it composes litigating parties, defines doubts of religion, and settles controversies. (c) Effectively, inasmuch as Holy Scripture is a most efficacious ὄργανον (instrument), medium, and sword of the Holy Spirit, by which it penetrates the heart of man, subdues the fierce soul, and convinces the consciences of the litigating parties.

Obs. IV. Although the canonical authority of Holy Scripture has been lucidly proven above; yet here the duty falls upon us of demonstrating that Holy Scripture is the primary and adequate norm for deciding controversies. For although those on the opposing side concede that Holy Scripture is a norm of things to be believed and done, they nevertheless deny that Holy Scripture is a universal, total, and primary norm.

Proof a. (1) Whoever is the author of sacred scripture, he judges best of all concerning its sense and all the dogmas contained in it. But God, etc. 2 Tim. 3:16. Therefore. (2) Whoever convicts the world of sin, of righteousness, and of judgment, he is the supreme judge in spiritual matters. But the Holy Spirit, etc. John 16:8. Therefore. (3) Whoever was the judge of controversies at the time of the nascent Christian church in the apostolic council, he is today in all

councils the supreme judge. But the Holy Spirit speaking through the scriptures, etc. Therefore. The minor is proven from Acts 15:28, where the apostles pronounce the decisive sentence of the apostolic council in the following words: "It has seemed good to the Holy Spirit, and to us." The ministerial judges in the apostolic council were the apostles and presbyters of the church of Jerusalem, and other pious men, Acts 15:6, 22, 23. The supreme judge was the Holy Spirit, speaking through the scriptures. For James confirmed the suffrage of Peter solely from the prophetic oracles, saying: "And with this the words of the prophets agree; as it is written (Amos 9:11)." Therefore, the Holy Spirit judged in the apostolic council through the prophetic scripture; this was the voice of the supreme judge, the Holy Spirit. (4) If God, the supreme judge, through scripture concludes men under sin, surely scripture is the voice of the supreme judge, by which men are convicted of sin. But the former is indubitably true. Therefore also the latter. The antecedent is clear from a comparison of the Pauline sayings, Rom. 11:32, and Gal. 3:22. For God is said to conclude all men in unbelief, that he may have mercy on all, Rom. 11:32. Of scripture it is likewise affirmed that it concludes all things under sin; that the promise by faith of Jesus Christ might be given to those who believe, Gal. 3:22. Let us hear the interpreter CALOVIUS in *bibl. illustr.* on Rom. 11:32, fol. 201: "God has concluded all under ἀπειθεία (disobedience), not ἐνεργητικῶς (effectively), by working or effecting unbelief; but ἐλεγκτικῶς (refutingly), by arguing, convincing, and condemning; not αἰτιατικῶς (causally), but δικαστικῶς and judicially, by which voice of the law, or legal and judicial sentence, all men are accused as guilty, are convicted of sin, and are condemned on account of sin, and as if confined in prison, are held captive, slaves of eternal condemnation," Deut. 27:26. (5) Christ himself assigns the parts of a judge to his word, John 12:48: "He who rejects me, and does not receive my words, has one who judges him; the word that I have spoken, that will judge him on the last day." In whatever way the word of Christ will judge on the last day, in the same way it judges in this age. But it will judge on the last day by convincing the consciences of sinners. Therefore, it obtains the same judicial power in this age.

Proof b. That Holy Scripture is the adequate and primary norm, according to

which all dogmas of faith and precepts of morals are to be judged, is clear 1. From the Pauline statement, Gal. 6:16: "As many as walk by this canon, peace (will be) upon them, and mercy." On p. 136, we have shown that by this apostolic saying written to the Galatians, Holy Scripture, a compendium of which this epistle presents to us, is rightly understood. Now we argue: Whatever word suffices for obtaining grace and peace from God for all who run the right way of faith and piety, that is an adequate norm of things to be believed and done. But the word of God revealed, and by the prophets and apostles committed to letters, is etc. Therefore.

2. From the prophetic oracle, Isa. 8:19-20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: (I answer) should not a people seek unto their God? for the living to the dead? (Therefore) to the law and to the testimony (shall they seek); if they speak not according to this word, it is because there is no light in them." Obs. (1) The prophet's scope was to forewarn the pious from the superstition and idolatry of those who went to consult pythons and soothsayers about doubtful matters. The prophet seriously exhorts the people of God away from this superstition, with an argument drawn from right and equity: Should not a people seek their God? as if to say: Is it not right that every people should consult their God, whom they are persuaded to foreknow the future. The prophet illustrates his argument by the contrary, saying: For the living to the dead? q.d. Is it not unjust and absurd, for the salvation of the living to consult the dead (whether you understand idols, or the spirits of the deceased) who know nothing, can help in nothing? (2) The prophet concludes: Therefore they shall seek the law and the testimony. The law and the testimony is the Mosaic law and the entire scripture, in which God could be consulted, so that the sense is: If you wish to be certain about doubtful cases and uncertain future events, do not go to pythons and diviners, but to the law and the testimony, in which you have clearly what you ought to do, what to omit, so that you can certainly expect salutary events. (3) The prophet subjoins a threat: If they do not speak this word, i.e., if the doctors, or your fathers, do not send the people away to the law and the testimony of God, and the people do not obey; then there will be no dawn for that people, or light of that salutary wisdom,

and the good and felicity proceeding from it, whether temporal or spiritual. From the prophet's words thus explained we argue; To whatever alone the entire people is sent away and obligated in resolving doubts concerning salvation, that is the sole and adequate norm, according to which all doubts moved concerning the salvation of man are to be examined and resolved. But to the Mosaic law and the testimony of scripture, etc. Therefore. The minor can be more amply confirmed by the words of Abraham, with which he instructed the rich banqueter; "They have Moses and the prophets; let them hear them," Luke 16:29; exactly as if he were saying; the adequate rule for rightly performing penitence is the Mosaic and prophetic scripture.

3. From the apostolic testimony, with which Timothy is adorned, 2 Tim. 3:15-16, which see explained above! For it is easily applied to the norm of things to be believed and done, provided that in place of the adequate principle of theology is substituted the adequate norm of faith and morals.

4. What alone by Christ, the apostles, and other saints was held as the norm of controversies of faith, that even now is the sole norm of faith, and that a primary one. But sacred scripture is that, etc. Therefore. The major is clear, because no other norm than that which was used by Christ, the apostles, and other saints for controversies can be used today. For just as at the time of Christ and the apostles and in our time the same things are to be believed and done; so also the same norm is to be used. The minor is proven by the example of Christ, disputing with the Pharisees and Sadducees from scripture, Matth. 19, and referring the Jews to scripture, John 5:39. The same is clear from the example of the apostles, Acts 25:12, where Paul asserts that he said nothing beyond the prophets and Moses. Similarly Stephen in Acts 6 disputes solely from the scriptures. The Bereans daily searched the scriptures, whether these things were so, which Paul taught, Acts 17:1.

The Antithesis is 1. of the Pontificians, opining that sacred scripture is a partial norm of controversies of faith, but not the judge. 2. of the Socinians, denying that sacred scripture is the sole rule of faith. 3. of the Arminians, conceding that Holy Scripture is the norm of controversies of faith, but not a judge judging effectively. 4. of the Quakers, denying that Holy Scripture is the primary and universal norm of faith and morals; since

they state it to be the dictate of the spirit immediately speaking or revealing internally to each man; although they concede that sacred scripture is a partial, subordinate, secondary, and declaratory norm. Their stronger arguments are the following.

1. The norm of faith is not its judge. But Holy Scripture is the norm of faith. Therefore. Response; (1) The norm of faith is not its *αυτοκρατορικὸς* (autocratic) and personal judge; I concede; but it is indeed the *κανονικὸς* (canonical) and directive judge of faith. (2) Sacred scripture is not only the norm which a lower judge respects, but it is also the voice of the superior judge, the Holy Spirit, by which he settles controversies arisen concerning religion through Holy Scripture.

2. If Holy Scripture is not a personal judge, it will not be a judge properly so-called. But if it is not a judge properly so-called, it will not properly and truly judge. Response; If in a stricter sense a judge is said to be a person judging, we admit that sacred scripture is not a judge properly, but improperly so-called (by grammatical, not rhetorical, impropriety). Nor yet for this reason is it to be said that Holy Scripture does not truly judge. For what power of judging belongs to the Holy Spirit originally, that belongs to Holy Scripture participatively; because it is the voice of the supreme judge convincing the conscience, while the Holy Spirit exhibits the sentence so clearly and perspicuously, as certainly as a sentence written before a tribunal, by a visible judge and delivered to the litigating parties, is the voice of the visible judge.

3. Whoever truly judges, can compel the disobedient to obedience. (Otherwise a judgment without execution of the delivered sentence will be a bell without a clapper.) But Holy Scripture cannot compel the disobedient to obedience (because very many spurn the judgment of Holy Scripture). Therefore, Holy Scripture does not truly judge. Response; By distinguishing between external coercion of bodies, and internal of minds, or consciences. Scripture does not compel bodies, but convinces minds and consciences, so that they may submit themselves to the celestial truth; which you will obtain by no political machinations, more easily making a hypocrite than a faithful man. Nor is there reason for you to object that not a few spurn the judgment of Holy Scripture; which they would not do, if scripture judged coercively. For it is

established that very many hardened men hold in contempt the judgment of Christ judging with the greatest force and power. Holy Scripture compels not violently, but supernaturally; not by irresistible force, but resistible.

4. Whoever is the judge of controversies of faith, he condemns heretics, so that they confess the sentence to have been passed against them. But the Holy Spirit speaking through Holy Scripture does not so condemn heretics. Therefore, the Holy Spirit speaking through Holy Scripture is not the judge of controversies of faith. I respond by denying the major, and by distinguishing between the *λόγον ἔσω καὶ ἔξω* (the inner and outer word), between the internal sense of the heart, and the external confession of the mouth. The Holy Spirit speaking through the scriptures condemns heretics, so that in their heart they feel the sentence to have been passed against them; although with their mouth they do not confess that they have been convicted. Add that the Holy Spirit condemns heretics not by name and individually, but generally and fundamentally, by supplying the general foundation of the condemnatory sentence, according to that of John 3:18: "He who does not believe is judged already."

5. A judge properly so called ought to be visible, who can be seen and heard by all who are to be judged. The Holy Spirit speaking through the scriptures is not visible. Therefore. Response: I deny the major, because visibility is not an essential and universal requisite of a judge, but an accidental and particular one. For a judge does not judge insofar as he is visible, but insofar as he is intelligible, or insofar as he issues a sentence which can be perceived. Visibility is required more from a lower than from a superior judge. Thus the Roman pontiff publishes his judgment not immediately, but mediately through heralds, legates, bulls, where yet the pope himself is not seen.

6. Whatever norm is universal for things to be believed and done, that has existed at all times. But Holy Scripture has not existed at all times. Therefore. The major is established, because a norm directing faith and morals not at all times, but only at a certain time, is not universal for all men, but only particular for some. The minor is clear, because Holy Scripture did not exist in the times of the patriarchs. Response: Holy Scripture is called a universal norm not by reason of time, nor by reason of the subject,

or the men using that norm, but by reason of the object, because it directs all dogmas of faith within the limits of truth, all precepts of morals within the bounds of sanctity, and discerns them from all false dogmas, and all polluted and imperfect precepts of morals.

Instance: Just as the faith of the patriarchs and ours is one; so there ought to be one principle of faith, one norm of things to be believed. Response: Just as the faith of the patriarchs and ours is one; so there is one principle for generating faith, and one norm, namely the revealed word of God, but the mode of administering the divine revelation is different. For to the patriarchs God inspired His word immediately, and granted them the privilege of longevity, so that they might hand down the celestial doctrine by living voice, without writing, as if by hand to posterity; but because the imagination of the human heart is evil, the purity of the word was not faithfully preserved through the traditions of the living voice, but was corrupted and adulterated, indeed at last plainly lost. For which reason, at the time of Moses, God constituted and showed another way of teaching, namely that by writings approved and confirmed by divine authority and testimony, the purity of the celestial doctrine might be propagated and preserved; lest for questions or controversies, arisen concerning the ancient genuine and pure doctrine of the patriarchs, new and peculiar revelations should always have to be sought and expected; as our CHEMNITZ excellently warns in his examination of the Council of Trent, on the origin and use of the divine word, fol. m. 8.

7. The universal canon of things to be believed and done is infallible. The canon of sacred scripture is not infallible. Therefore, the canon of sacred scripture is not the universal canon of things to be believed and done. The major shines with its own light. The minor is proven, because 1. the church constitutes the canon of scriptures, whose testimony is human and fallible. 2. Certain councils, namely the Third of Carthage, Florentine, and Tridentine, relaxed the biblical canon, and inserted more books, such as the book of Wisdom, Tobit, Maccabees, into the biblical canon; certain councils restricted the canon of scripture, and did not receive the mentioned books into the canon, namely the council of Laodicea and the Sixth of Constantinople. All of which argues for the fallibility of the canon of scripture. Response: a) The biblical canon denotes 1) the rule of

faith and morals. 2) The catalogue or series of canonical books. The church, not as a mistress or judge, constitutes the canon of faith, but as a minister, index, and interpreter, historically enumerated and declared by its testimony the catalogue of canonical books. Which testimony, although it is human, no more derogates from the infallibility of the biblical canon than the human testimony of the Samaritan woman borne to Christ detracted from His divine majesty and infallible truth. b) The dissent of the councils concerning the number of canonical books is more verbal than real. For a distinction must be made between the canon *παχυλῶς* and broadly taken, for the canon of ecclesiastical reading, on account of some edification of morals whatsoever; and the canon strictly and properly accepted, for the canon of confirmation of faith. Augustine, the third council of Carthage, likewise Gelasius and Innocent, Roman Pontiffs, in a looser signification called all books which are usefully read in the church for the emendation of morals, canonical; to which they contradistinguished those apocryphal books which, full of trifles and lies, are to be hidden and rejected. On the contrary, the council of Laodicea, and the Sixth of Constantinople, just as the most ancient fathers, Melito, Origen, Eusebius, Jerome in the *prologus galeatus*, and others, in a stricter sense called those books canonical, which were immediately, as to words and concepts of things, inspired in the prophets and apostles by the Holy Spirit, and therefore possess infallible canonical authority for segregating the true from the false, the pious from the impious.

8. If Holy Scripture is the infallible norm of faith and morals, it will have that norming power either in the autographs or in the apographs. But not in the autographs of the prophets and apostles; since those do not survive in the church today. Nor in the apographs; since it is not certain to us whether those agree in everything with the autographs, since there are very many variant readings. Response: What divine authority is in the autographs of the prophets and apostles originally, the same is radically in the apographs faithfully transcribed from them; because they contain not only the divine sense, but also those very words which the Holy Spirit inspired and dictated to Moses, the prophets, and the apostles; just as the autographs of the constitutions and recesses of the Romano-Germanic empire, of

the Caroline constitution, of the instrument of peace, etc., which are preserved in the archives of the arch-chancellor of the Germanic empire, the elector of Mainz, have never been seen by us, indeed even by very many states of the empire; yet the authority of the apographs, printed by the will and command of the emperor, is so great, that they are held as the very decrees of the Germanic Empire, and disputes arisen in the empire are decided from them. The autographs and originals of the prophets did not exist at the time of Christ and the apostles, who nevertheless appealed to their apographs, and commended their reading to us, which they would never have done unless they had recognized their infallible truth. Nor can variant readings render the canonical authority of scripture doubtful; because it is easy to investigate and gather the genuine reading from the coherence of the text.

9. Every norm is perspicuous and sufficient for proving dogmas. But, Holy Scripture is not perspicuous, but in many places obscure; nor is it sufficient for proving dogmas of faith; otherwise so many books on cases of conscience would not have been written. Response: That sacred scripture, in those things which are necessary for the information of faith and life for a man tending to salvation, is perspicuous, and sufficiently delivers the chief heads of the Christian religion, will be proven below.

10. Every norm is continuous. Holy Scripture is not continuous. Therefore, Holy Scripture is not a norm. The minor is proven, because Holy Scripture is not perpetually occupied in explaining or confirming dogmas of faith and precepts of morals, but inserts into them chronological, genealogical, astronomical, physical, etc. matters. Response: Every architectonic norm is continuous; I concede. For a dogmatic norm it is sufficient that all that it delivers, it refers to one end, either by way of definition and confirmation, or by way of illustration. The chronological, genealogical, astronomical, physical matters which are had in the sacred letters contribute not a little both to interpreting scripture itself, and to illustrating the precepts of faith and morals.

11. Although Holy Scripture can be called a norm of faith, it is not, however, a primary, but a secondary, subordinate, and declaratory norm; since the principal norm is the immediate light or dictate of the Holy Spirit speaking in the heart of a reborn man, teaching him, and suggesting to him the

things necessary to be known and done. Response: To call Holy Scripture, which is the word not of men, but of God Himself, 1 Thess. 2:13, the power of God, Rom. 1:16, the mind of Christ, 1 Cor. 2:16, Spirit and life, John 6:63, the seed of our regeneration, 1 Peter 1:23, a secondary, subordinate, and only declaratory norm of things to be believed and done, is a matter of religion for us. On the contrary, that an immediate light or dictate of the Holy Spirit, after the completion of the canon of scripture, can indeed be imagined, but does not really exist, has been lucidly shown above.

**Question XLV. Is there a visible judge of controversies of faith in the church?**

*On the visible judge of controversies.* A visible judge is said generally of every discretive judge, who, having applied the judgment of the intellect, distinguishes the true from the false. In which general sense all laymen instructed with aids for explaining Holy Scriptures and handling theological controversies (a), especially all doctors of the church, whose task it is to vindicate the purity of faith from corruptions and to rebuke dissenters (b), all synods and councils, which are for the most part gathered from bishops and doctors of the churches, are judges of controversies of faith (c). But a visible judge specially and strictly so called, namely authoritative and decisive, who would pass sentence by his authority, and by the force of the authority which he possesses, would oblige the litigants, so that they acquiesce in the sentence passed by him without further inquiry, does not exist in the church after the constitution of the canon of scriptures (d).

Proof a. That the discretive dogmatic judgment of faith is in the possession of every reborn man according to the measure of the spirit, is clear 1) from the honorific testimony of St. Paul, with which he adorns the faithful man, 1 Cor. 2:15: "The spiritual man judges all things, but he himself is judged by no one." By the spiritual man is not understood the Roman Pontiff, who certainly did not yet exist while Paul was alive, nor only the pastors of the churches, but every man illuminated by the Holy Spirit, converted, and reborn, who has the mind of Christ and understands the sense of Holy Scripture. He judges all things which Christ has revealed in his gospel, and which are necessary to be known for the worship of

God and eternal salvation, i.e., he perceives by the light of faith, and discerns them from the inventions of men. But the reborn man is not judged by the natural man, who is ignorant of the sacred letters, that is, he cannot be convicted of error. For the natural man relies on the principles of reason; but the spiritual man follows scripture as his guide. But what is reason in sacred matters, if not delirium? 2) The same is clear from the general exhortation of Paul addressing all the Corinthians, 1 Cor. 10:15: "Judge for yourselves what I say"; and also the Thessalonians, 1 Thess. 5:21: "Test all things; hold fast what is good." 3) The same is gathered from the scrutiny of sacred scripture, commended to all men to be saved. For the Savior in John 5:39 invites all promiscuously to the diligent reading of scripture, when he says: "Search the scriptures." To whom it is not only permitted, but also seriously enjoined, to read and search the scriptures, it is their duty to weigh with an accurate balance of the mind all dogmas of faith and precepts of morals, whether they are consonant or dissonant with sacred scripture. But that scrutiny of the scriptures is enjoined not only on clerics, but also on laity. The Bereans proved this by their example, searching the scriptures daily, whether these things which Paul had preached about the passion, death, and resurrection of Jesus were so. Acts 17:11.

Proof b. Every doctor of the church ought to rightly divide the word of truth, 2 Tim. 2:15. He ought to be tenacious of that which is according to the doctrine, the faithful word, so that he may be able also to exhort in sound doctrine, and to convict the gainsayers. We argue: He whose it is to rightly divide the word of truth, to exhort the unskilled in sound doctrine, and to rebuke the gainsayers, to him belongs the judgment of the dogmas of faith, both δοκιμαστικὸν (testing) or discretive, and ἐξηγητικὸν (exegetical) or interpretative, and ἐλεγχτικὸν (vindicating) or vindicative.

Proof c. From the acts of the council of Jerusalem, Acts 15. In which council the ἀνυπεύθυνος (unaccountable) and infallible judge was the Holy Spirit. "It seemed good to the Holy Spirit," say the apostles in Acts 15:28. The interpreters of the divine judgment were the θεόπνευστοι (God-breathed) apostles, led into all truth by the Holy Spirit. "It seemed good to the Holy Spirit, and to us," say the apostles. The presbyters of the church of Jerusalem, and



other pious men, were not only witnesses of the business transacted by apostolic authority, but also investigators of the Antiochene cause and ministerial judges. "Then it seemed good to the apostles and presbyters with the whole church," Acts 15:22, 23, who unanimously consulted, cast their votes, and decided, v. 25: "It seemed good to us, being assembled with one accord." Therefore, the decisions of councils, as to the consensus of doctrine and external order, are of great utility; but they do not bind the conscience, unless they are conformable to the norm of the divine word. For they are not praetorian edicts, but the counsels of the wise and the responses of the prudent, to be highly valued by equitable estimators of spiritual matters.

Proof d. (1) After the completion of the canon of Holy Scripture, there are no θεόπνευστοι (God-breathed) men, or instructed with the privilege of immediate divine inspiration. Therefore, after the completion of the canon of Holy Scripture, there is no visible judge in the church immune from the danger of erring. (2) Dictatorial authority in matters of faith neither God nor the church has conceded to any mortal. For if God had conceded it, scripture would testify of so great a height of dignity; or it would send us away to one αὐτόπιστον (self-believing) bishop. But it neither testifies of that, nor does it send us away to a universal visible judge in the church. That the church conceded to one bishop the authority of deciding all controversies of faith does not appear from ecclesiastical antiquity; nor does the church possess such powers that it can transfer the gift of infallibility to one bishop.

The Antithesis is that of the Pontificians, maintaining that the Pope of Rome, viewed as the universal doctor of the church and pronouncing his sentence *ex cathedra*, is the infallible judge of controversies of faith; although according to their mind the Roman Pontiff can err, as a private person and a particular doctor. But they consider the Pope to pronounce sentence *ex cathedra*, (a) when he pronounces it with a general council; (β) if outside a general council, with due diligence having been taken beforehand, he pronounces a sentence, having used in support the common rules of faith, which they constitute in the sacred scriptures, apostolic traditions, approved councils, and the consensus of the fathers. The stronger

arguments of the Pontificians are the following:

I. In the O.T. all legal controversies which were of greater moment were defined and settled by the high priest, and indeed with irrefragable authority, Deut. 17:8. Therefore in the N.T. also all controversies of faith are to be settled and defined by the Roman Pontiff with irrefragable authority. Response: The consequence vacillates. For (1) in the Old Testament, the high priest was instituted by God, and the power which he used in judging was expressly conferred by God on him and the Levites and priests. But the Roman Pontiff is not constituted by God as the high priest of the universal church, nor is the judicial power which he arrogates to himself above other bishops conceded to him by God. (2) The controversies, of which a judge is constituted in Deut. 17:8, were not controversies of faith, but controversies arisen between brothers, and more difficult practical cases, and that judgment was between blood and blood, leprosy and leprosy, cause and cause, as Deut. 17:8 clearly states. But it is not licit to argue from the legal controversies of the Israelites to the controversies of faith in the church of the N.T. (3) The antecedent is also false. For the judicial power in Deut. 17:8 was not precisely conferred on the high priest, but on the whole college, constituted of several persons. That judicial college consisted both of Levites and priests, over whom the high priest presided, and of a political judge and the elders of the people. That political judge, at the time when the Israelite people were not ruled by kings, but by judges, was the supreme magistrate of the Israelite people; but in the time of the kings, it was he whom the king had designated, so that as a political judge he might be present at the judgment in his name and place. (4) The high priest was not infallible in judging. For he was to be directed by the norm of the law, Deut. 17:11. But every norm norms him who is fallible. And the high pontiff, by condemning the most innocent Christ, erred most gravely.

II. For deciding civil questions a visible authoritative judge is necessary. Therefore, also for questions of faith. Response: The pontificians wrongly conclude from a political judgment to an ecclesiastical judgment, from the decision of civil questions to the decision of controversies of faith. In civil matters, the will of the prince is the supreme reason for deciding, in whose sentence the litigating parties are bound to

acquiesce on account of the supreme authority and power which he possesses in the republic. But in matters of faith, there is no mortal whose will and judgment they are subject to; for matters of faith depend on the revealing God alone and His revelation comprehended in the sacred letters. Therefore, he is most vain who arrogates divine power to himself.

III. If there is no visible judge in the church, who with public and infallible authority decides controversies of faith, there will be no end of controversy. Response; Theological controversies either concern fundamental articles of faith, or non-fundamental ones. The fundamental articles of faith are either contained *αυτολεξει* (in the very words) and in conceived words, and those not ambiguous, in scripture, or are deduced by a good and proximate consequence from clear sayings of scripture. Controversies arisen concerning these can easily be finished, provided the state of the controversy is accurately formed and observed, just as the arguments of both parties are weighed by men who are pious, learned, and lovers of truth according to the norm of scripture. That they are not yet finished, happens by accident, and proceeds either from preconceived opinions, or from party spirit and malice of will. But controversies concerning non-fundamental articles of faith can be ventilated up and down, to and fro, without loss of salvation, provided we carefully beware lest, by rashly embracing error, we sin against divine revelation itself. Conf. above Question XXIII, proleg. II, p. 53.

IV. Peter, the first Roman Pontiff, was infallible. Therefore, his successors are also infallible. The antecedent is proven 1) from Matth. 16:18: "You are Peter; and upon this same rock I will build my church." Hence an argument is born. Upon whom the church was built, it is necessary that he be infallible. But upon Peter the church was built. Therefore, it is necessary that Peter be infallible. 2) From Luke 22:32, where Christ addresses Peter with these words: "But I have prayed (especially) for you, that your faith may not fail." Response to 1) by denying the

consequence. For it is not licit to argue; Peter was infallible. Therefore, the Roman Pontiffs are infallible. For it is uncertain that Peter was the Roman Pontiff; more uncertain, that the Roman Pontiffs are the legitimate successors of Peter; most uncertain, that the infallibility of Peter is necessarily transferred and, as it were, derived to his successors. For a personal privilege does not necessarily pass to posterity; otherwise all the kings who succeeded David would have been immediately illuminated by God, just as king David was struck by the immediate inspiration of the Holy Spirit. For the rest, the cited words of Christ are to be understood not of the person of Peter, his primacy or privilege of infallibility, but of the confession and doctrine of Peter. For this apostle had published a very notable confession concerning Christ, when he had said: "You are that Christ, the Son of the living God," Matth. 16:16. The Savior responded: "Blessed are you, Simon, son of Jonah, for flesh and blood has not revealed this to you, but my Father, who is in heaven. And I also say to you; you are Peter; and upon this same rock I will build my church." Christ does not say: You are Peter, and upon you, Peter, I will build my church, but changing the name he says: You are Peter, and upon this rock I will build. Therefore, Peter is one thing, the rock another. Some of the most ancient fathers understand by the rock the apostolic doctrine of Peter concerning Christ (\*), some Christ Himself, preached or celebrated by the doctrine of Peter (as of the other apostles). Each exposition comes to nearly the same thing. For the apostolic doctrine concerning Christ, and Christ preached by apostolic doctrine, do not differ according to the thing, but according to our mode of conceiving. Christ is the substantial foundation of the church, the doctrine concerning Christ is the dogmatic foundation of the church. See above p. 47, Question XIX, Proleg. II. Response to 2) the words of Christ, "I have prayed for you, that your faith may not fail!" are not to be understood absolutely of immunity from every defect of faith; for Peter lost his faith, denying Christ three times; but of immunity

(\*) That most all of the most ancient Doctors thought thus, our Symbolic books also commemorate in the Smalcald Articles, tr. on the power of the Pope, p. 345. And that this opinion is correct is won by many arguments, and especially Eph. 2:20-21; in which place 1) no preeminence and prerogative is attributed to Peter above the rest of the Apostles, 2) Christ alone is said to be that on which the whole building as it were rests. Conf. 1. to the Corinthians 3:11,12.

from the final loss of faith, so that the sense is; for you, Simon Peter, I have asked, that you may not finally lose faith, that you may not persist in final unbelief, and be cut off from eternal salvation.

Instance I. When Christ in John 21:17 said to Peter: "feed my sheep," he granted infallibility and the regimen of the church without error to Peter and his successors, namely the Roman pontiffs. Response: I deny the consequence. For to feed the sheep of Christ belongs to all the pastors of the church. The apostle of the gentiles gravely addresses all the presbyters of the church of Ephesus: "The Holy Spirit has made you bishops to feed the church of God," Acts 20:28.

Instance II. Just as there was one high shepherd of the Old Testament, Eccles. 12:11; so there ought to be one high shepherd of the New Testament. Response: The one and high shepherd is the triune God, and by appropriation the Son of God, who is called the Ἀρχιποιμήν (Chief Shepherd), 1 Peter 2:25.

#### Question XLVI. Is sacred scripture an evident and perspicuous principle of Christian theology?

*The perspicuity of Holy Scripture.* Sacred scripture proposes the dogmas of faith and precepts of morals, necessary for men who are to attain eternal salvation to know and to do, in a lucid manner and with words so perspicuous, that it can be easily understood by a man who is docile, attentive, free from preconceived opinions, and knowledgeable of the language in which he reads the scripture.

Obs. I. A distinction must be made between the perspicuity of the words, and the evidence (strictly so called) of the things. The principal things comprehended in the sacred letters are inevident; for they are mysteries, which can be known neither by immediately apprehended terms, nor from other naturally evident principles. Therefore, sacred scripture is called clear not by reason of the things, but of the words; because even inevident things can be proposed with clear and perspicuous words.

Obs. II. The perspicuity of Holy Scripture is gradual; since it is greater in the N. than in the O.T.; and in the N.T. some sayings are clearer, some less clear, which are to be explained and illustrated from the clearer ones. But in those things which are necessary for men to be saved to believe and to do,

Holy Scripture is sufficiently liquid and perspicuous.

Obs. III. The perspicuity of Holy Scripture is not absolute, but ordered; since for understanding it, the order divinely instituted must be accurately observed. For there is required 1) invocation of God, the father of lights. 2) Knowledge of the language in which Holy Scripture is read, whether in the source or in a version. 3) Attentive consideration of phrases, scope, antecedents, and consequents. 4) The rejection of preconceived opinions and of depraved affections, of ambition, hatred, envy, audacity, etc. Anyone who neither implores the help of the illuminating God, nor is attentive, nor free from preconceived opinions and inordinate affections, nor is knowledgeable of the language in which the scripture to be read is proposed, is not a suitable or disposed subject for investigating and grasping the sense of the divine word.

Our assertion is proven I. from the wisdom and goodness of the author of Holy Scripture, who is God. He, being most wise, was able; and being most good, He willed to enunciate the thoughts of His mind clearly. Hence He Himself says in Deut. XXX, 11: "This commandment that I command you today is not too hard for you, nor is it far off." "It is not in heaven, that you should say, 'Who will ascend for us to heaven and bring it to us, that we may hear it and do it?'" "Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?'" "But the word is very near you. It is in your mouth and in your heart, so that you can do it." Concerning this heavenly oracle, observe: 1) that by the divine precept, given by Moses to the Israelite people, is understood not precisely the word of the law, but also the word of the gospel, as Paul teaches in Rom. X, 6: "This is the word of faith that we proclaim." 2) That not only is the nearness of place signified when it is said: "it is not far off, but it is near you." For since Moses on that day, on which he said these things, commanded them this precept, and set it before them, it was manifest that it was near in respect of place, and there was no need to say: "it is not far off, it is very near you." But it is also understood as the remoteness and nearness of knowledge and of evangelical fulfillment; where remoteness is the impossibility of knowing and fulfilling; as if it were said: It is not too wonderful for you, or so difficult that you cannot

understand and fulfill it; but nearness is the facility of knowing and fulfilling. 3) This knowledge and fulfillment consists in the confession of the mouth and the faith of the heart; which Paul makes manifest in Rom. X, 8, 9, 10. Where indeed 4) the confession of the mouth requires knowledge of the words and sense; for there is no true confession of that which is not understood. Thus, of a parrot that recites the Apostles' Creed by chattering, no one would say that it is making a confession of the Christian faith. But 5) faith of the heart adds to the external confession an internal knowledge, assent, and trust. Therefore 6) both the knowledge and sense of the precept is easy, and the assent and trust of the heart is no less easy; not that 7) man can do all these things by the strength of nature, but by the strength of the promise; and the promise here is evangelical, Rom. X, 6, clearly made, not to be desired and awaited from heaven or from places across the sea.

II. From the description of sacred scripture. For this is described by Peter as a lamp or a light shining in a dark place, 2 Pet. 1, 19; cf. Ps. CXIX, 105. But if sacred scripture is a light shining in a dark place, it is necessary that it should shine with an inherent clarity. It is not for you to say that sacred scripture is called a light, not because it is easy to understand, but because, when understood, it illuminates the mind. For this is the same as if you were to say: The sun is bright not because it emits light from itself, but because, when it is seen, it illuminates the eyes.

III. From the end for which sacred scripture is to be proposed. Now, it is to be proposed to the learned and the unlearned, to adults and to little ones, capable of reading scripture. The apostles wrote their epistles to all who are called to be saints, Rom. 1, 9; to fathers, little children, and young men, 1 John II, 13. JEROME rightly says in Ps. LXXXVI: "The Apostles and prophets wrote not for a few, but for the whole people, that all might understand." But that scripture which is available and exposed to all must be so clear that it brings wisdom even to the little ones. Ps. XIX, 8.

IV. From the end for which the sacred letters were written. The apostle of the Gentiles excellently inculcates this end, 2 Tim. III, 15, 16: "Because from childhood you have known the sacred letters, which are able to make you wise for salvation through faith in Christ Jesus." "(For) all divinely

inspired scripture is also useful for teaching, for reproof, for correction, for discipline, which (is) in righteousness; that the man of God may be complete, equipped for every good work." The sacred letters, as Paul teaches, are adorned for this end, that they may abundantly instruct the man of God, or the minister of the church, so that he himself may clearly know the heavenly doctrine, and conveniently instill it in others, refute false doctrine, correct distorted morals, and instruct men concerning righteousness both begun and perfected, that they may be made wise for salvation, which is in Christ Jesus. But none of these things can be properly and prosperously carried out unless the scripture uses clear words, so that the minister of the church may evidently know what things contribute some momentum to doctrine, reproof, and correction. The apostle adds the paracletic use in Rom. XV, 4: "For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope." But unless the fount of scripture is clear, no one will draw living solace from it.

V. From the principal parts of scripture, the law and the gospel. The divine law in Exod. XX and the gospel in John III, 16 are set forth in brilliant words. Therefore, scripture is perspicuous; for a thing is named from its better part.

VI. From the absurdities that accompany the contrary opinion. If sacred scripture is not perspicuous: a) the heavenly oracles will not differ from the oracles of Apollo; since both are equivocal and involved in perplexed senses, so that they do not so much teach as distract the mind or render it in suspense. b) Sacred scripture will be useless; just as a letter is of no use which is written in words so intricate that it deceives the sharpness of the intellect. c) Unbelievers will not lack an apology against the final judgment, complaining that they could not attain the will of God from such obscure scripture. d) The Holy Spirit will not be a good teacher. For it is the part of a good teacher to deliver his dogmas clearly and distinctly, and with prudent adaptation to descend to the capacity of his learners.

The Antithesis is that of the Pontificians, Weigelians, and Socinians, who deny the

perspicuity of scripture; they rely on the following arguments: (\*)

I. Whatever contains the most abstruse matters, and is remote from all reason, is without doubt obscure. But sacred scripture contains etc. Therefore. The major premise is established, because that is perspicuous which is suitable and proportionate to the intellect; on the contrary, that is obscure which is very remote from the intellect. Resp. Whatever contains the most abstruse matters is obscure as to the real object; I grant; as to the proposition of the object through words, I deny. For just as the easiest matters to understand can be obscured by words, so the most difficult matters can be proposed in the clearest words. And for this reason God uses the medium of letters, so that whatever we do not attain by investigation with nature as our guide, we may know clearly through the revelation of scripture, John XX, 31.

II. If sacred scripture could be understood without an interpreter, commentaries would not be necessary. But commentaries are necessary for the understanding of scripture (otherwise so many huge volumes of commentaries would not be written with the greatest labor on the sacred codex). Therefore, sacred scripture cannot be

understood without an interpreter. Resp. Commentaries are necessary not with an absolute necessity, simply for being, but with a hypothetical necessity, for well-being. The first Christians understood the scripture before any commentaries were written, with the light of scripture alone irradiating their minds, and the Holy Spirit operating in their hearts. Therefore, commentaries are not necessary for all and every man for the simple understanding of scripture, but partly for an easier, more intense, and more accurate knowledge; partly for showing the salutary application and use, and for promoting the edification of faithful souls to a greater degree. But from this it does not follow; Therefore, sacred scripture is obscure. For the catechism and other very clear writings are explained by commentaries and are applied to living practice.

III. The disciples of Emmaus could not understand Moses and the prophets prophesying about Christ, but needed the explanation of Christ, Luke XXIV, 25. Therefore, sacred scripture is obscure. Resp. a) The disciples of Emmaus needed the explanation of Christ not because of the obscurity of scripture, but because of their foolishness and slowness of heart, being

(\*) To the state of the controversy, five distinctions are to be carefully observed. 1) Obscurity must be accurately distinguished from difficulty. For that is called obscure for the investigation of which we have no sufficient means, so that no one can attain the author's meaning, even if one were to apply the greatest diligence (which is *unclear*, 1 Corinthians XIV, 8). But that is called difficult to understand which we can perceive and know for certain, provided we are willing to apply thought and care to it, and to use suitable aids and means correctly (*hard to understand*, 2 Pet. 3, 16). 2) Obscurity is one thing of the matters, another of the words. Divine matters, which are called mysteries, far surpass all bounds of finite reason, and therefore no one will ever be able to perceive the manner in which they are performed, Phil. IV, 7. But yet the words by which those arcane truths are signified are sufficiently clear. Who is there who does not understand this saying, John III, 16? But who is there who can survey so great and immense a matter with all his thought? 3) We concede an obscurity of words, but not of the text. Words, viewed separately and out of context, are often very obscure, since they are ambiguous, and indeed have several meanings. But all ambiguity is removed if they are considered in context, with truly parallel places also being diligently compared. For example, in Zechariah III, 9, it is asked what a word (Hebrew: עינים) means. The word (Hebrew: עין) sometimes denotes an eye, at other times it designates a fountain. But yet, first the context itself determines the force of the word in this place; for the dual is never used of fountains, always of eyes. Then in another saying, very similar to this one, chap. IV, 10, it is added, (Hebrew: משוטטים), as something which befits not fountains, but eyes, see also Rev. V, 6. 4) We deny an obscurity, or rather a difficulty, of the whole scripture; of certain parts, we affirm it. For what is hidden in one place is open in another. 5) There is no objective obscurity in the words, but if there is any, it is certainly subjective in the mind of the interpreter. The scripture itself indicates this difference in 2 Corinthians IV, 3-4; 2 Pet. III, 16; Luke XVIII, 31, 32, 33; XXIV, 32, coll. with v. 45. From a comparison of these verses, it is plainly apparent that the entire cause of the obscurity was not in the words, but in the minds of men, whom a preconceived opinion prevented from being able to understand what was said openly and plainly.

occupied with a preconceived opinion about the earthly kingdom of the Messiah. But just as the sun remains bright, although bats and owls are blinded by its splendor, and blind men do not see it at all; so sacred scripture remains perspicuous, even though man, blinded by the fascination of prejudice, does not notice its clarity. b) The disciples of Emmaus understood the clear words of Moses and the prophets, but they were ignorant of what matter was underlying them, or what person was conceived. Therefore, Christ applied the words of Moses and the prophets to himself. For this reason the evangelist says in v. 27: "And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself." c) Interpretation argues the infirmity of the human intellect and the profundity of the mysteries, not the obscurity of sacred scripture. For interpretation is sought from scripture itself; since it shines with such clarity that it itself, through itself, reveals the sense of the words written down.

Example: The entire college of Christ's disciples did not grasp the meaning of Christ's words about his imminent passion and death. Luke XVIII, 34. Therefore, sacred scripture cannot be understood without an interpreter. Resp. The disciples, infatuated with the prejudice of an earthly kingdom, and occupied with more vehement affections, namely fear and sadness, arising from the foretold death of Jesus, did not perceive with the eyes of the mind the final cause of Christ's passion, and the salutary fruit to be gained from it; but the words of Christ were so clear that even a seven-year-old boy could have grasped their meaning.

IV. That eunuch in Acts VIII, 32 did not understand the prophecy of Isaiah concerning Christ until it was explained to him by Philip. Therefore scripture, unless it is explained by teachers, is obscure. Resp. 1) That eunuch was unskilled in the Christian religion, a novice and a proselyte, from whose inexperience it is wrongly concluded that the Holy Scripture is obscure; just as if one were to conclude: An infant can neither read nor understand the words of the catechism; Therefore the words of the catechism are obscure. 2) The eunuch understood the words of Isaiah, but he was ignorant of what person they denoted, how and when they were actually fulfilled. Therefore the things contained in the prophecy were not evident to him, but the

words were clear enough. 3) The question of the perspicuity of the sacred scripture is discussed between us and the papists for the present time, insofar as the scripture consists of the complete canon of the books of the Old and New Testament. For the eunuch, the light of the New Testament had not shone, whence he did not grasp the underlying matter and the fulfillment of the prophetic prophecy. But the prophecy of Isaiah is elucidated in John I, 29; 2 Peter II, 24, 25.

V. King David in Psalm CXIX, 18 asked God: "Give me understanding, that I may keep your law." Therefore, without the special concurrence of God, he did not understand the scripture. Resp. 1. We hold the perspicuity of the sacred scripture to be ordered, not absolute. 2. We distinguish between a literal and a salutary knowledge of God. God has established this order, that a man who is to understand the sacred scripture with salutary fruit, should implore divine aid. 3. David's prayer argues not the obscurity of the scripture, but the profundity of the divine mysteries, and the weakness of the human intellect; for he does not ask that light be poured upon the divine law, but upon himself from God.

VI. Saint Peter testifies in his 2nd Epistle, chap. III, 16, that in the Epistles of Saint Paul there are some things *hard to understand*, which the untaught and unstable twist. Resp. α) LORINUS, a papist, says not badly: "That phrase, 'in which,' does not refer to the epistles, but to those things which are treated in the epistles." For the pronoun *δὲ* is not a pronoun of the feminine gender, to which the noun *ἐπιστολῶν* belongs. Therefore, it is not the obscurity of the Pauline epistles that is noted here, but the lack of evidence of the things contained in them. β) If some things in the Pauline epistles are *hard to understand*, or difficult to understand, the rest will be *easy to understand*, easy to understand. γ) They are *hard to understand* to the unlearned, the unstable, the torturers of the divine word; yet they are understood according to the state of the way by teachable, attentive readers who modestly scrutinize the sense of scripture.

VII. From which principle an enigmatic knowledge of God is drawn, that principle must be obscure. But from scripture, as the principle of theology, an enigmatic knowledge of God is drawn. Therefore the sacred scripture must be obscure. The major premise is established; because as the thing

derived is, so is the principle; an enigmatic knowledge flows from an obscure principle. The minor is proven from 1 Cor. XIII, 12: "For now we see in a mirror dimly, but then face to face." Resp. The Apostle's words are to be understood comparatively, because a comparison is instituted by him between the state of grace and of glory. For the theological knowledge of men on their journey, compared with the beatific vision of God, which the blessed enjoy in the heavenly fatherland, is imperfect, and thus comparatively enigmatic, specular, and obscure. But what knowledge of God is comparatively imperfect and obscure, for the state of this life is sufficiently clear; since it suffices for obtaining salvation. Wherefore, just as it does not follow: I see the image of a thing more obscurely in a mirror than when I behold it as it is in itself; Therefore the mirror is obscure; so it does not follow: The knowledge of God and of divine things here through scripture is not as clear as it will be in heaven, where we will see God face to face; therefore the sacred scripture is obscure.

VIII. Holy scripture is like a closed and sealed book. Therefore without the key of interpretation it cannot be understood. The antecedent is proven from Dan. XII, 4: "But you, Daniel, shut up the words and seal the book, until the time of the end." Resp. 1. The prophecy of Daniel is a part of scripture, not the whole scripture. We grant that Holy scripture is in some places less clear, but in delivering the dogmas of faith and the precepts of morals we assert that it is sufficiently perspicuous for the state of this life. 2. The question is debated between us and the Pontificians for the present time: Whether the sacred scripture, as it now consists of the books of the Old and New Testament, with the canon completed, is clear and perspicuous. Thus, not even the prophecy of Daniel is obscure. For Daniel is ordered by the angel to shut up the words and seal the book until the time of the end, for "many shall run to and fro, and knowledge shall increase." The angel therefore implies that the prophecy of Daniel is to be sealed not simply and for all times, but until the time divinely appointed, when many, taught by experience, will understand it from the outcome.

IX. Every credible thing according to the Lutherans ought to be perspicuous. But the whole scripture, down to the smallest jot, is credible. Therefore the whole scripture down

to the smallest jot, according to the Lutherans, ought to be perspicuous. Resp. 1) Credible is said in two ways: a) generally, on account of the authority of the one speaking; b) specifically, because it is a dogma of faith and a precept of morals necessary for a man to know and do for salvation. There are in Holy Scripture chronological, onomastic, astronomical matters, etc., which can be safely ignored without loss of salvation. Wherefore we limit the major premise; every credible dogma of faith and precept of morals, according to the Lutherans, ought to be perspicuous; I concede; but that the whole scripture down to the smallest jot is a credible dogma of faith and precept of morals; I deny. 2) The Lutherans assert that the clarity of Holy Scripture is gradual, and that the less clear biblical sayings are to be illustrated from the clearer ones.

X. If the words of Holy Scripture were perspicuous, the most serious dispute concerning the genuine sense of the words of the Holy Supper: "this is my body," would have long since been settled. But that dispute is not yet settled. Therefore the words of scripture are not perspicuous. Resp. The words of the Holy Supper are most clear, but the underlying reality is most sublime; since the dissenters cannot grasp it with reason, they resort to tropes. From this it has happened that that dispute has been protracted for so many years, not without great detriment to the evangelical church.

XI. The words of Holy Scripture cannot be perspicuous (1) because there are many ambiguities in Holy Scripture, (2) many *hysteron proterons*, (3) many tropes and figures, (4) many apparent antilogies or contradictions, (5) many parables, (6) in the original Hebrew and Greek text, unique words, subject to various interpretations. From which an obscure style of speaking cannot but arise. Resp. (a) Generally. We do not deny that in some places of sacred scripture less clarity is found, but we urge this, that in those things which are necessary for a man on his journey aspiring to eternal salvation to believe and to do, the sacred scripture is sufficiently perspicuous. (b) Specifically to (1); Ambiguities pass into perspicuous speech if both the purpose of the speaker and parallel sayings are accurately weighed. To (2); although *hysteron proteron* (the latter put first) is sometimes committed in scripture, yet the true order of the biblical histories is elicited partly from the circumstances of the text, partly from the

inspection of parallel places, as is especially wont to be done in composing a harmony of the evangelists. To (3): tropes and figures are not darkness, but the lights of speech. To (4): apparent contradictions are easily reconciled by a prudent collation of the places that seem to be in conflict, observing the laws of contradiction. To (5): most parables were explained by Christ; but when the Savior did not explain them, he wished the minds of the hearers and readers to be excited to a greater investigation of the hidden kernel. To (6): unique words occurring in the sacred codex have long since been explained, with so many versions and so many commentaries existing. Moreover, AUGUSTINE, about to give the reason why God did not wish all and every biblical saying to be expressed with an equal degree of clarity, says in *de doctrina Christiana*, book II, chap. VII: "Magnificently and salutarily the Holy Spirit has so modified the Holy Scriptures, that by the clearer places he might meet hunger, and by the more obscure ones he might wipe away disdain. For almost nothing is brought out from the more obscure places that is not found to be said most plainly elsewhere."

**Question XLVII.** Is Holy Scripture so perspicuous that an unregenerate man can grasp its true sense without the illumination of the Holy Spirit?

An unregenerate man, placing an obstacle to the illuminating grace of the Holy Spirit, does not grasp the true sense of the sacred letters (a). But the Holy Spirit illuminates the teachable unregenerate man, who attentively reads the sacred scripture, or hears it proposed by the voice of a teacher, through the scripture itself, so that he perceives the genuine sense of the divine word, and rightly applies what is perceived to salutary effects (b).

Obs. 1. Holy Scripture is called perspicuous (1) in itself, or objectively, (2) in relation to its readers, or subjectively. In itself, Holy Scripture is lucid, even if no mortal reads or understands it, just as the sun is luminous in itself, though no eye beholds it. But in relation to its readers or hearers, its perspicuity is not absolute, or irresistible, so that no impediment can be placed in its way, but ordered, requiring a capable and non-resistant subject. The sun illuminates every eye, but not a blind one, not a closed one, not one covered with a veil, not one hiding in a prison or a deep cellar; so sacred scripture possesses such clarity

that it can illuminate every human intellect; but it does not illuminate the intellect of a resisting man, or one covered with the veil of prejudice.

Obs. 2. An unregenerate man is either teachable and corrigible, or unteachable and incorrigible. A teachable unregenerate man is one who does not reject Holy Scripture, but admits it, reads it attentively, meditates on it, and is not occupied by prejudice, nor by inordinate affections, nor by the cares of this world, and possesses a moderate judgment. An unteachable unregenerate man is one who either refuses to read Holy Scripture or to hear it proposed by the voice of a teacher; or if he reads it, he does not meditate attentively, he maliciously closes the eyes of his mind to the illuminating grace of the Holy Spirit, he stubbornly adheres to preconceived opinions, and, enslaved to wicked affections, or due to his age, is unfit for reading and understanding scripture.

Obs. 3. The illuminating grace of the Holy Spirit, which is also called preparing grace, precedes the converting and regenerating grace of God in the order of nature, and is an action of the Holy Spirit not instantaneous or momentary, but successive and gradual; which the excellent Dr. FECHTIUS accurately explains in his theological dissertation on the order and manner of divine grace, aphorism IX, saying: "The illuminating grace, whether of the mind or of the will of man, does not flow into man immediately, does not complete the illumination in one moment, does not operate irresistibly in man, but acts by degrees, by turns, and by several and repeated acts, and thus over the course of time disposes and prepares man for admitting a greater light of truth from time to time; so that, if he repels the first degree of illumination, the second is denied to him; since it cannot have a place without the first."

Obs. 4. A distinction is made between the sense of Holy Scripture considered in itself and formally, and the sense of scripture rightly applied according to the intention of the Holy Spirit. A teachable unregenerate man grasps the formally considered sense of Holy Scripture through the prevenient and preparing grace of the Holy Spirit; but unless the converting and regenerating grace of the Holy Spirit is added, he does not rightly apply the sense of Holy Scripture according to the intention of the Holy Spirit to feel sorrow for sins and to conceive faith in Christ. To nearly the same thing amounts the distinction of



other theologians between an external or literal knowledge of Holy Scripture, when one perceives its sense from the words of scripture, and an internal or salutary knowledge, when one understands what scripture teaches, so as to transfer it to salutary effects. A teachable unregenerate man, prepared by the illuminating grace of the Holy Spirit, can attain to an external and literal knowledge of Holy Scripture; but unless he is converted and regenerated by the Holy Spirit, he does not attain to an internal and salutary knowledge of Holy Scripture.

You say: I. A man illuminated by the Holy Spirit is reborn, not unregenerate. Resp. An unregenerate man tending toward the state of regeneration is truly illuminated by the Holy Spirit through scripture in many things, before he fully and salutarily conceives faith. Eph. III, 9.

You say: II. The literal knowledge of scripture is also salutary, because it is drawn from the word of salvation and is divinely ordained for salutary operations. Resp. The literal knowledge of scripture is salutary in a certain respect and with a certain regard, namely by reason of its principle and the divine intention; but that knowledge is called simply salutary which is conjoined with salutary operations and spiritual movements of the heart.

Proof a. From the Pauline statement in 1 Cor. II, 13, 14: "We speak, not in words taught by human wisdom, but in those taught by the Holy Spirit, combining spiritual things with spiritual words." "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; and he cannot know them, because they are spiritually discerned." Obs. (a) The Apostle embraces both the words and the matters of sacred scripture in this remarkable utterance. He asserts that the words of scripture were taught by the Holy Spirit and dictated to the prophets and apostles, so that a divine and spiritual manner of speaking might be accommodated to divine and spiritual things. The things of scripture are *the things of the Spirit of God*—all things revealed by the Holy Spirit, both small and great, both sublime and less sublime, especially the divine mysteries transcending the grasp of reason, insofar as they are proposed in spiritual words. Conf. Dr. SEB. SCHMID. in colleg. bibl. post. p. 167. (b) The *natural man* (or soulish man) is opposed by the apostle to the *spiritual man*. Dr. AEGIDIUS HUNNIUS defines both in this

place: "The natural man is he who is led only by and relies on the judgment of reason, which is the supreme faculty of the human soul; but the spiritual man is he who is governed by the Holy Spirit through the word." Dr. SEB. SCHMID. describes both in the same place: "The natural man is he who is left to himself and his own nature; but the spiritual man is he who is not left to his own nature, but has the help and grace of the Holy Spirit." Dr. SCHMID observed that the natural man may be considered either absolutely and in general, or in particular and subjectively. The natural man considered absolutely grasps none of the things that are of the Spirit of God; meanwhile, he can be subjectively a natural man who understands something of the things that are of the Spirit of God; not indeed as such, but as he is already imperfectly illuminated by the Holy Spirit. (c)

The apostle denies that the natural man *receives, knows, or judges* the divine mysteries. *To receive* is otherwise used of a guest who is not repelled, but admitted; for whom the door is opened, who is led into the house and treated well. Matth. X, 14, 40, 41. Thus, the reception of spiritual things is when the intellect apprehends and assents, the will chooses and approves, and the affections conceive them within themselves. The beginning of this reception, when legitimately done, is from the intellect; so that when the intellect does not grasp, the will and affections also cannot rightly admit. Whence the apostle excellently argues: The natural man does not accept or admit the things that are of the Spirit of God; because they are foolishness to him, and he cannot *understand* them. But if he cannot understand, much less will the will and affections admit them. (d) The apostle connects a twofold reason to his assertion. He takes the first from the natural disdain of blind reason repudiating the divine mysteries, saying: *for they are foolishness to him, and he cannot understand them*, as if to say: The natural man, relying only on the aid of reason, disdains, abhors, and laughs at the divine dogmas as false, absurd, and foolish; and therefore from his natural powers and the principles of reason, left to himself, he cannot know them. He takes the latter from the condition of the divine mysteries; which are so sublime that no one, unless illuminated, can judge them by the Holy Spirit. Therefore, the apostle says: *because they are spiritually discerned*, to indicate

that no one, destitute of the supernatural light of the Holy Spirit, can pass an uncorrupted judgment on matters of faith. With the Pauline statement brilliantly expounded, we argue:

I. Whatever words the Holy Spirit has taught, no one rightly understands who has never listened to the heavenly teacher, the Holy Spirit, speaking in the scriptures. But the words of Holy Scripture were taught by the Holy Spirit. Therefore. The major premise is illustrated from a comparison. Just as no one understands human words who has never heard men speak, so no one grasps the words of the Holy Spirit who has never entered his school. This is confirmed by experience: What unregenerate gentile, placed outside the first impulse of assisting grace, will be able to understand this saying by himself, John I: "In the beginning was the Word, and the Word was made flesh"? If I ask a gentile: what does the apostle understand by the Word? what does it mean: made flesh? He will stand there astonished, and finally profess his ignorance.

We argue II. Whoever relies only on the aid of reason, neither receives, nor understands, nor rightly judges the divine mysteries, but repudiates them as absurd. But the unregenerate man, destitute of all light of the Holy Spirit, etc. Therefore. The major premise is Paul's own, and is confirmed by examples of (1) the ancient Israelites, concerning whose blindness Moses complains in Deut. XXIX, 3, 4: "Your eyes have seen those great signs and wonders; yet the Lord has not given you a heart to understand." The divine word was revealed to the Israelites, supported by stupendous miracles; but they did not know it, because with the utmost malice and obstinacy they had impeded the supernatural illumination of the Lord. (2) the Jews surviving in the times of the N.T., about whom St. Paul says in 2 Cor. III, 15: "To this day, when Moses is read, a veil lies over their hearts." The Jews assiduously read the writings of Moses, but they do not understand them, a veil of malicious blindness having been placed upon their hearts, which no one but the Holy Spirit can remove; whose illuminating grace they place an obstacle to. (3) the Pharisees and scribes in the Jewish synagogue. It was their custom to constantly handle the codex of the heavenly oracles, Acts XV, and they were by profession teachers of the law and masters of the scriptures, Matth. XXIII, 2; Rom. II, 19, yet they are pronounced blind and leaders of

the blind by Christ, Matth. XV, 14. (4) the disciples of Christ, occupied by a preconceived opinion about the earthly kingdom of the Messiah; to whom Christ had preached in words certainly very clear about his passion and death, now imminent, Luke XVIII, 31. "But they understood none of these things, and this saying was hidden from them, so that they did not know what was said." The disciples perceived what the simple words, passion, death, denoted, but they did not comprehend the complete propositions, and how such predicates agreed with the subject, with a full conception of the mind and a solid assent.

Proof b. (1) To the docile unregenerate man, who admits and rightly uses the word of God, the Holy Spirit opens the eyes of the mind, and illuminates them with divine light. This we learn from the sincere prayer of St. Paul, Eph. 1, 17, in which he prays that "the God of our Lord Jesus Christ, the Father of glory, may give us the Spirit of wisdom and of revelation in the knowledge of him, having the eyes of our minds enlightened." The Holy Spirit is called by the apostle the Spirit of wisdom, because to all who read the scriptures attentively and meditate on them deeply, he gives and increases the knowledge of God and of divine things: he is also called the Spirit of revelation not only because he has revealed the divine will in the word of God, but also because he removes the veil congenital to our hearts, for attaining the sense of scripture; for which purpose the Holy Spirit also gives enlightened eyes of the mind. For just as to see the light of the sun, healthy, pure, and open eyes are required; so to understand the Holy Scripture, eyes illuminated by the Holy Spirit are necessary. (2) The prophet king worships God in supplication: "unveil my eyes, that I may see the wonderful things from your law," Ps. CXIX, 18. For a long time he had prepared for himself a literal knowledge of the divine word by reading the scriptures; but now with earnest vows he desires a more abundant light of the Holy Spirit and an increase of fuller knowledge, that with unveiled face he may behold the stupendous works of God and the most sublime mysteries, and may know them more deeply, and may apply this same knowledge more and more to salutary effects, to penitence, to faith, to the pursuit of good works. (3) The same is confirmed by the examples of (a) the disciples of Christ, to whom the Lord Jesus himself opened their minds, that they might understand the

scriptures, Luke XXIV, 45. The minds of the apostles were obstructed by the barriers of preconceived opinions about the earthly kingdom of the Messiah; therefore the Savior's words concerning his passion and death passed by the disciples, who were thinking all other things about Christ. But the Lord, externally proposing what was written about himself in the law of Moses, the prophets, and the psalms, by an internal supernatural operation removed the barriers of prejudice about a worldly kingdom, irradiated the minds of the disciples with spiritual light, and instructed them with the gift of *interpretation*. (β) Lydia, a seller of purple in the city of Thyatira, Acts XVI, 14, whose heart the Lord opened to pay attention to what was said by Paul. Lydia's heart was closed as if by the bolts of blindness and ignorance; which, as Paul preached the word of God, the concurrent Holy Spirit unfastened, by instilling a holy thought into Lydia's heart and exciting in her will a spiritual desire, by which she was stimulated to greater attention and to attaining from Paul's preaching a salutary knowledge of divine things. From which it becomes clear that a special light of the Holy Spirit and a divine power of persuasion are required for a solid knowledge of the sacred letters and for giving a firm assent to them.

The Antithesis is that of the Socinians and Arminians, who assert that Holy Scripture is so clear that there is no need of the special light of divine grace for its understanding; whose more important arguments are the following.

I. Whatever scripture is perspicuous can be easily understood without the supernatural light of divine grace. But Holy Scripture etc. Therefore. Resp. Holy Scripture in itself is lucid and clear, but this clarity is ordered to this grace, which moreover is not irresistible or irrefutable; since a malicious obstacle or veil can be placed before the eyes of the mind, so that they do not see the clarity of scripture. Wherefore, just as it would be wrongly concluded; The sun is most brilliant; therefore it illuminates a blind, closed eye, covered with a veil; so our adversaries wrongly conclude; Holy Scripture is most clear; therefore the unregenerate, indocile man, a hardened enemy of grace, a hater and contemner of heavenly truth, perceives its sense. Consider, says the apostle of the Gentiles, 2 Cor. IV, 3-4: "If our gospel is hidden, it is hidden to those who are perishing; in whom the god of this world has

blinded the minds of the unbelievers, so that the light of the gospel of the glory of Christ should not shine on them." The apostle teaches that the gospel, perspicuous in itself, is veiled or covered by accident, through the fault of men laboring under a blindness, not only congenital, which is common to all, but also acquired and voluntarily contracted, and permitted by the judgment of God, when obstinacy is added, strengthened by Satan. 2 Pet. 1, 9; [1 John] II, 9.

II. The words of the prophets and apostles are taken from the customary use of speaking, the signifying force of which a natural man can learn without supernatural grace. Resp. The words of the prophets and apostles are considered either outside the context, or in the context of a biblical proposition. In the first way, they have an analogy with human words, and can be understood by an unregenerate person without the supernatural grace of the Holy Spirit; but if they are viewed in context, insofar as they are accommodated to the mysteries of faith, and are, as it were, their receptacles, containers, or vehicles, and are truly divine words, without the prevenient and preparing grace of the Holy Spirit, a solid concept of them, conforming to the mind of the Holy Spirit, cannot be formed. This is illustrated by an example. Every unregenerate gentile, Turk, Tartar, Jew knows what it is to exalt, what it is to draw. But if I were to propose for his consideration the oracle of Christ, John XII, 32: "And I, if I be lifted up from the earth, will draw all men to myself," he will not understand the Savior's statement, unless his intellect is first cultivated and illuminated by the Holy Spirit.

III. Hypocrites, destitute of the light of the Holy Spirit, understand the sacred scripture. Resp. (1) The knowledge of hypocrites, which they have sought from the reading of the sacred letters, is external and literal, not internal and effectively salutary, and (to speak plainly) spiritual, i.e., conjoined with spiritual motions, contrition, faith, and the love of God. The reason is that hypocrites do not apply the literal sense of scripture to living practice and salutary use. (2) The literal knowledge of hypocrites is from the imperfect and pedagogical illumination of the Holy Spirit.

IV. Heretics, without the illumination of the Holy Spirit, attain the sense of scripture, and dispute from it against the orthodox, etc. Heretics, when considered reduplicatively, insofar as they are heretics, i.e., erring in the

foundation of faith, infer a sense into scripture, not draw it out of it; they do not grasp the sense which the words of scripture give of themselves, but they attach a foreign sense, not analogous to the text itself.

V. The devil, incapable of supernatural light, understands scripture, since he quoted its words in Matth. IV, 6. Resp. The devil is not the subject for whose benefit Holy Scripture was written; and therefore the prevenient grace of the Holy Spirit does not assist him, since it intends the salvation of man. Whatever the evil demon has snatched concerning divine things from the sacred letters, all of it he has stolen as if from another's coffers, not pertaining to him. Nor yet did he attain the genuine sense of scripture in the cited place, but he nefariously perverted its words and twisted them into a foreign sense.

VI. If an unregenerate man cannot understand sacred scripture without supernatural light, he is not to be punished for unbelief. But he is to be punished for unbelief. Therefore an unregenerate man can understand scripture without the supernatural light of the Holy Spirit. The consequence of the major premise is proven, because the Holy Spirit has denied to the unregenerate man the supernatural light, without which he cannot conceive faith. Resp. The Holy Spirit denies supernatural light to no one absolutely, but imparts it to every reader or hearer of the divine word, provided he does not morosely resist its operation, or impede the supernatural illumination by a voluntarily contracted veil of blindness placed before it. Therefore, the unregenerate is punished for the light of the Holy Spirit not admitted, but petulantly rejected.

VII. The illuminating grace of the Holy Spirit is either perpetually conjoined with the sacred scripture, or it is separated from it. If it is perpetually conjoined, all men who read scripture are equally illuminated, converted, and regenerated. If it is said to be separated, enthusiasm is brought into the church as if with full sails. Resp. 1) The illuminating grace of the Holy Spirit is indeed perpetually conjoined with the sacred scripture, but it does not illuminate the indocile and perseveringly resisting unregenerate. Nor does it illuminate in a moment, but by turns and degrees. He who repels the first degree of illumination does not receive the second and higher one. For a man to be converted and regenerated, a prior

illumination of the Holy Spirit, continued through many repeated acts, is required, which in the order of nature the converting divine grace, which operates contrition, and the regenerating grace, which confers the powers of believing, follows. Aptly says Dr. SCHERZER in his breviar. Hulfem, elucidated p. 57: "The supernatural grace of the Holy Spirit is conjoined with the divine word, the hearing of which kindles faith, Rom. X, 17, and is by no means to be separated from it; to which we do not deny that another gracious operation of the Holy Spirit, who has already entered the heart through the word, is added for that purpose." 2) We do not introduce enthusiasm into the church, because we assert that the Holy Spirit, for the state of the present time, illuminates the minds of men, not immediately, but mediately through the Holy Scripture itself.

#### Question XLVIII. Is scripture to be explained by scripture?

*On interpretation.* Sacred scripture is the fundamental principle (a), from which, illuminated by the Holy Spirit, the supreme and infallible interpreter of the sacred letters (b), the inferior interpreter, whether he be public (c) or private (d), can accurately investigate, certainly elicit, and clearly declare the genuine sense of the biblical sayings through legitimate means of interpretation (e).

Obs. I. *Primarily* and principally, the interpretation of scripture is called an analytical act, by which the genuine sense of some less clear and more difficult to understand biblical saying is accurately investigated, demonstratively elicited, and brought to clarity. *Secondly*, the interpretation of scripture is called the demonstration of the true sense, comprehended in a very clear and very easy to understand biblical saying, by which it is either vindicated from the distortions of the heterodox, or accommodated to salutary use.

Obs. II. When we assert that scripture is to be explained by scripture, then in the subject, by scripture is understood some prophetic or apostolic statement, less clear, or controversial, to be explained by interpretation; in the predicate, by scripture are understood the clearer utterances of the prophets and apostles; for these are wont to explain scripture on that part which at first sight seems more obscure.

Obs. III. When we teach that scripture is to be explained by scripture, we remove (a)

immediate divine revelation, on which we do not rely in expounding the sacred letters, since that is not given in the church after the establishment of the canon of scripture. (b) Human reason. For although this is the receiving subject and the cognizing organ of the sense of scripture, it is not, however, the fundamental principle from which, as from a fount, a solid exposition of scripture is to be drawn, nor the infallible rule to which the interpretation of the sacred letters is to be directed, examined, and by which *true interpretation* is to be discerned. They deceive and are deceived, who subject to reason those things which are above reason. For faith is not to be brought into subjection to reason, but reason is to be taken captive into subjection to faith. 2 Cor. X, 5. (c) All human writings, all commentaries of the doctors of the church, both the more ancient (who come under the venerable name of the Fathers) and the more recent; whose writings we use as external, probable, not to be despised aids of interpretation; but we do not rely on them as a fundamental principle, or as an infallible norm for expounding the scriptures.

Obs. IV. Scripture explains itself either in act or in potency. It explains itself in act when it immediately subjoins an explanation to the words, as when in John II, 21 it immediately adds of which temple Christ was speaking, namely of the temple of his body. It explains itself in potency when it supplies the means of interpreting the scriptures, the original text, the antecedents and consequents, the purpose of the speaker, parallel places, the analogy of faith.

Proof a. I. From the perspicuity of sacred scripture. Every perspicuous scripture pours forth its own sense from itself, and imparts and notifies the same to attentive readers. But sacred scripture is perspicuous. Therefore. The major premise is established. For just as a letter, not composed of obscure or ambiguous words, pours forth a certain sense from itself and instills it in an attentive reader; just as a decree of a prince intimates his will through perspicuous words; just as the testament of a father sets forth the sentiments of a paternal mind; so since scripture is nothing else than an epistle of the almighty to his creature, a promulgation of the legal and evangelical will, a certain

testament, 2 Cor. III, 6-14, it certainly conveys a clear sense to its readers, and openly intimates the will of the testator. The minor is clear from the previously demonstrated perspicuity of scripture.

II. From the purpose of the sacred letters, which is *to make men wise* for salvation through faith, which is in Christ Jesus. 2 Tim. III, 15. Whatever scripture is written for the purpose of making a man wise for salvation through faith, fixed in Christ Jesus, that scripture opens up the sense comprehended under the words, and promptly insinuates it into the minds of the readers. But sacred scripture, etc. The major premise is evident, because a scripture from which, when attentively considered, a certain sense cannot be elicited, renders the reader not so much wise as doubtful and erring.

III. From the property of the interpretation of scripture. Every interpretation analogous, or consonant, to faith must be sought from the sacred scripture itself. Every solid interpretation of the sacred letters, etc. Therefore. The major premise is clear, since, as defined by Dr. Johann Adam Osiander in his *Theolog. posit.* p. 334, the analogy of faith is the harmony of biblical sayings, or it is the type of doctrine, built upon the clear and perspicuous testimonies of scripture; which cannot dissent, because the prophets and divinely inspired men have one mouth without any dissonance, Luke I, 70. This in the Latin churches in the time of TERTULLIAN was called the rule of faith. According to the definition of Dr. CALOVIUS, the analogy of faith is the conformity of the doctrine of faith, lucidly exposed in the sacred scriptures; which was done primarily in those places where each doctrine has its proper seat, in *Bibl. illustr.* on Rom. XII, fol. 207. Therefore, if the doctrine of faith is collected and constructed from the perspicuous testimonies of scripture, certainly every interpretation consonant with faith must rest on the foundation of sacred scripture. The minor is Paul's in Rom. XII, 6: "Having prophecy, let them have it according to the analogy of faith." By prophets, interpreters of scripture, and by prophecy, the interpretation of scripture are understood. Conf. 1 Cor. XV, 1-3; 1 Thess. V, 20; 1 Tim. IV, 14. (\*) The sense of the apostle

(\*) Indeed, I align myself with those who hold a different opinion of this saying. To be sure, 1) as regards *prophecy*, these things are to be considered: First, it can hardly be

therefore is: "Let those who are interpreters of scripture take care that their interpretation is analogous to the faith, that is, that it agrees with the fundamental articles of faith, or with the principal heads of the Christian faith, collected from the most lucid testimonies of scripture."

IV. On the contrary. Whatever scripture is not of *private interpretation*, because it was not brought by the will of men, the interpretation of that scripture is not to be derived from the will of men from the principles of reason, but from the scripture itself, as from a divine principle. But the prophetic scripture etc. Therefore. The major

and minor are evident from the Petrine statement in 2 Epistle, chap. 1, 20, 21: "No prophecy of Scripture comes from someone's own interpretation; for no prophecy was ever produced by the will of man." By prophecy in this place some understand, by hypallage, prophetic scripture, others the interpretation of scripture; they differ only in their manner of speaking, because materially prophetic scripture and its sense and interpretation are the same. See Dr. CALOVIUS in bibl. illustr. fol. 1546. The apostle is about to argue: Whatever scripture does not depend on human will or the principle of reason, but on the impulse and illumination of the Holy

demonstrated by any clear example that the interpretation of the sacred letters is designated by that name. Then, with no compelling necessity, we are not permitted to deflect from the meaning of the word, if not perpetual, certainly most victorious. In most places, and I would dare to contend, in all, *prophet* denotes an extraordinary person, namely that of a Doctor who, by divine instinct and inspiration, reveals arcane things, and specifically foretells future events. Finally, it is established that *prophecy*, properly and usefully so-called, necessary at the beginning of the New Testament church, was not only divinely given to the Apostolic company, but also in other places, close to this one, 1 Corinthians XII, 28; XIV, 1 sqq., it is expressly numbered among the extraordinary and miraculous gifts. 2) As for *analogy*, the whole series of words teaches us that by that name PAUL means the same thing that he had said a little before, v. 3, the measure of faith. Besides, it is certain that 3) the complex, consent, and concert of the fundamental doctrines of faith can very rightly be called the *analogy of faith*. For *analogy* in general is proportion, which is specifically seen either in the measure of things compared and aptly joined, or in the coherence of truths, all interconnected and fitting among themselves. It is also clear 2) that the coherence of the principal dogmas of faith, *the pattern of sound words*, is the sole principle of the interpretation of divine scripture, and it is to be so assumed that nothing entirely foreign to it, or plainly contrary to it, should ever be thought of as a true interpretation. Right reason certainly demands this. Would not one interpret falsely if one were to explain the words of some philosopher much differently than is consistent with the principles which he himself has laid down? And the argument which proceeds from the lesser to the greater is of very great weight: if in human writings no prudent author is ever believed to have thought anything contrary to the principal parts of his doctrine, interconnected among themselves: much less does so unjust a suspicion fall upon the divine letters. It can happen, and often does in practice, that a man, although wise, yet mutable, or at some time forgetful of himself, contradicts himself. God, on the contrary, is always the same, never not constant to you, free from all change and error. Therefore, it can never happen that the true meaning of even a single divine word is that which does not agree very well with the principal parts of the divinely revealed doctrine. I add this one thing: The principal dogmas of faith exist in many other places, but especially in the classic ones, in which there is the greatest perspicuity of words. Therefore, to explain the sacred scripture congruently with the analogy of faith is to interpret the more difficult places consistently with the clearest places, and indeed the dogmatic and principal ones. But this too is most agreeable to reason. Therefore, it is clear how unjustly our adversaries deal with us, when they indeed demand this rule, scripture is to be explained by scripture, of the circle, than which there is no fouler vice in argumentation. For the rest, few are ignorant of the distinction, and also the conjunction, of both analogies, both of faith and of scripture. The former exists in certain places of scripture, namely the dogmatic and principal ones; the latter in all, of whatever argument they may be, and this is wont to be signified by the name both of context and of parallelism. The former constitutes the sole suitable principle of interpretation; the latter pertains to the rules and means.

Spirit, that is not to be explained according to human will but from the principle of supernatural revelation. (For what is above reason and the powers of free will cannot be judged or expounded from reason). But prophetic scripture does not depend on the will of human reason, but on the impulse and illumination of the Holy Spirit. Therefore.

You say: The passage from Peter fights for the Pontificians against the Protestants: For if sacred scripture is not of *private interpretation*, it follows that it is of public and ecclesiastical interpretation, and that it is to be explained by the spirit of the church, not by a private spirit. Resp. Private interpretation here is not opposed to the interpretation of public men, but to the divine interpretation, or to the dictate and mind of the Holy Spirit speaking in and through scripture. Therefore every interpretation of Holy Scripture not drawn from the fount of scripture, but taken from one's own bosom, proceeding from one's own brain, established according to human will, and inconsistent with the mind of the Holy Spirit, is *private interpretation*. Our Dr. WILHELM LYSERUS says aptly in his system, p. 95: "Be they fathers, be they councils, be they pontiffs; if they do not bring forth the interpretation from scripture, but infer it into it through preconceived opinions, it is a *private interpretation*." What is objected concerning a private spirit does not touch us in the least; because we, aided by divine grace, strive that our interpretation of scripture be conformed to the mind of the Holy Spirit, who is not a private spirit, but is common to all the regenerate. On the contrary, whatever is brought forth in the articles of faith outside of scripture, that proceeds from a private spirit.

V. From the inseparable union of the internal sense with the external letter of scripture. For there are two things in scripture, the written words, and the sense enclosed in them. The words are like a sheath, the sense is the very sword of the spirit, as BELLARMINE confesses in book IV, de verbo Dei, chap. IV, § 7, fol. 171. To whom Gordon Huntly agrees, as cited by Dr. GERHARD in his confess. cathol., book II, art. I, chap. 111, fol. 420: "The letter alone without the true sense cannot properly and truly be called the word of God, just as a body without a soul is not truly and properly called a man." Therefore, those who strip the letter of its true sense do the same as those who deprive a man of his soul and life.

Therefore, if the divinely inspired sense is in the letters and words of Holy Scripture, like a sword in its sheath, a soul in its body, nowhere but in the letters and words of scripture is its genuine sense to be sought and found.

VI. From the absurd. If the true sense of scripture cannot be elicited from the scripture itself, but must be inferred from elsewhere, scripture will be a) an inanimate skeleton, or a mute statue, to be animated by the voice of the church; when yet the word of God is living and effective. Heb. IV, 12. b) It will not be clear and lucid, but filled with darkness; when yet Holy Scripture is a light shining in a dark place, until the day dawns, and the morning star rises in our hearts. 2 Pet. 1, 19. c) It will be of an inferior condition than human writings; for all princes, lawyers, philosophers, orators, declare their mind in their writings; but from the opinion of the dissenters it follows that God has so involved his scripture, by which he wished men to be informed for salvation, that, with pious prayers poured out and all diligence brought forth, we are unable to attain its genuine sense by investigation. d) It will be useless. For what is written cannot be understood, and as fruitless is neglected. e) There will be nothing solid in theology; since its every deepest moment resides in the demonstration of the true sense of scripture.

Proof b. Whoever is the author of scripture, he is its best and authentic interpreter. But the Holy Spirit, etc. Therefore. The major premise is clear because everyone is the best interpreter of his own words. The minor is established by 2 Pet. 1, 21: "Holy men of God spoke as they were moved by the Holy Spirit." We argue further: If the Holy Spirit interprets scripture best, he expounds it either by immediate revelation or by mediate revelation. Not by immediate revelation; since that has no place in the church after the completion of the canon of scripture. Therefore, by mediate revelation comprehended in Holy Scripture.

Proof c. A public interpreter is one who, instructed with sufficient gifts and legitimately called, expounds the sense of scripture, elicited by accurate investigation, in a solemn assembly of the faithful either by living voice or by published writings, for their edification. This public interpretation of scripture is divinely committed to the ecclesiastical ministry. For a bishop ought to be *apt to teach*, 1 Tim. III, 2, and *to rebuke those who contradict*, Tit. I, 9. The public

office of teaching, however, embraces both the explanation of the scriptures and their application to salutary use. Both are sought from the scripture itself, as from a *storeroom*, or a most wealthy treasury. For all scripture inspired by God is useful for teaching, for reproof, for correction, for discipline, that the man of God may be complete, thoroughly equipped for every good work. 2 Tim. III, 16, 17.

Proof d. A private interpreter is every man imbued with a pre-cognition of the rudiments of heavenly doctrine, possessing a moderate judgment, and knowledgeable of the language in which he reads the scripture; who, for the confirmation of his own faith, or also for the edification of others, investigates the sense of the heavenly oracles, and declares it in private homes. That the interpretation of the sacred letters is divinely permitted to him is clear: 1) Because Christ commends *to search* the scriptures to all men on their journey towards eternal life. John V, 39. Private men would not be ordered to search the sacred scripture, as a rich gold mine, unless it were given to them by God to dig out gold, or as a deep sea, unless to extract a pearl, or as a vast forest, unless to track the morning doe, or to put it more clearly, unless to inquire into the sense of the Holy Spirit. 2) Because a discerning judgment concerning matters of faith is permitted to private men. "I speak as to sensible people; judge for yourselves what I say." 1 Cor. X, 15. Those who understand the words of the apostles so accurately that they can pass judgment on them, that they are truly divine, are not denied the faculty of attaining and enunciating the meaning of the divine word. 3) The Bereans would have searched the scriptures in vain every day to see if what Paul preached was so, unless God had granted them the gift of *discretion and testing*, to discern the genuine sense of scripture from a foreign one introduced from without.

Proof e. Sacred scripture interprets itself by supplying certain means of interpretation. Which hermeneutical means are, by some theologians for the sake of brevity, comprehended in two precepts. 1) The nature and construction of biblical words and phrases according to the custom of the holy language are to be diligently considered. 2) From the antecedents and consequents, from the occasion, scope, moving cause, and circumstances, the mind of the speaker is to be investigated. Dr. FRANZ in his treatise on

the interpretation of scripture, pp. 5, 6, 599, and Dr. GLASS in his philol. sacra, L. II, P. II, pp. 352 sqq., have explained and illustrated these laws of interpretation more fully. Conf. Dr. BAYER in comp. theol., p. 271. By other theologians, however, the means of interpreting the scriptures are taken in such breadth that they embrace in their scope also the requisite conditions in the interpreter of scripture and external aids, by which the discovered literal sense is secondarily confirmed and applied to salutary fruits. Wherefore, for the sake of easier teaching, we shall distinguish the hermeneutical means into antecedent, formal, and consequent.

The antecedent hermeneutical means are the requisite aids in the interpreter of the sacred letters, especially the more learned one, by which he is instructed and made suitable for inquiring, eliciting, and explaining the true sense of the sacred letters.

I. The primary hermeneutical aid is the illumination of the Holy Spirit, to be sought from God with pious prayers. For prophecy is given by the Holy Spirit, 1 Cor. XII, 10; by the same are given the enlightened eyes of the mind, Eph. 1, 18. But God gives the Holy Spirit to those who ask, Luke XI, 3, and confers wisdom through prayers to those who ask for it, James I, 5. Wherefore, ardent prayer should always and ever precede the interpretation of scripture, that the Holy Spirit himself may teach us; not by immediate illumination, which is no longer to be expected; but mediately through scripture, where the Holy Spirit has deposited his sense.

II. A prior knowledge of the fundamental articles of faith, since their uniform harmony is the analogy of faith commended by St. Paul, never to be unobserved by the sacred interpreter. Rom. XII, 6.

III. A solid knowledge of the Hebrew and Greek languages. For in these languages the Spirit spoke through the prophets and apostles; in these languages the canonical scripture was adorned and has come down to us, preserved by the provident care of God. An interpreter unskilled in these original languages is forced to see with another's eyes, to hear with another's ears, to consult and follow another's brain. Wherefore, for an interpreter who would understand the sacred letters solidly, usefully, and perfectly (for the state of this life), and expound them to others, a study of the Greek and Hebrew languages is most necessary for a full apprehension of the efficacy and *forcefulness*



latent in the shell of the words, and also for vindicating the true sense of scripture from the distortions of the heterodox.

IV. The ancillary apparatus of the liberal arts, both instrumental and principal. Hebrew and Greek grammar teach the idioms of the Hebrews and Greeks; rhetoric inculcates the method of explaining tropical and figurative locutions; logic demonstrates the method of eliciting a consequent from an antecedent. The philosophical disciplines are especially conducive to the distinct explanation of both the mixed articles of faith and the physical and moral matters mentioned in the sacred letters. Indeed, they also serve the sacred interpreter for a fuller illustration of matters of pure faith which scripture teaches (by analogy, contrast, etc.): they serve, I say, they do not direct him as a norm.

V. A burning love for truth, along with a desire, purpose, and genuine study to seek out and clearly narrate the sense of any biblical text. For to handle the words of scripture without a sincere study and desire for the truth, to be drawn from its source, is more than often to handle them without understanding, and without an effort to calm one's own and others' consciences. We learn by experience, meanwhile, that the study of truth, as if by injecting a blast, holds back preconceived erroneous opinions. For by indulging these, one inserts a foreign sense into scripture, not drawing the divine sense from it. HILARY says most beautifully in his book I on the Trinity: "The best reader is he who expects the understanding of the words from the words themselves rather than imposing it, and who brings it back rather than bringing it with him; nor does he compel that to seem to be contained in the words which he presumed was to be understood before reading."

VI. A diligent and often repeated reading of Holy Scripture, and its intimate meditation, joined at times with solidly learned interpreters. For the reader, turning over the codex of the sacred oracles again and again, in the course of time becomes accustomed to promptly understanding the phrases of scripture, and makes the style of the Holy Spirit familiar to himself. The exegesis of interpreters before the *exergasia*, or the act of interpretation, when conjoined with the reading of scripture and weighed with an equal balance of mind, is a *cheiragogia* or a leading by the hand, for

inquiring into the sense of scripture with sagacious investigation.

Formal hermeneutical means are the internal and proximate aids for skillfully accomplishing interpretation, supplied by Holy Scripture itself, by which the inmost viscera of the biblical text are searched, so that its internal sense, conformable to the mind of the Holy Spirit, may be investigated, elicited, and brought to clarity. Such internal and proximate means of interpretation are:

I. A careful scrutiny of the individual words and connected phrases found in the original text. For since words are symbols of things, and as it were the beds of the internal sense, the signifying force and emphasis of individual words must be weighed, and the native meaning distinguished from the tropical, or transferred, meaning. The sacred rhetoric of Dr. GLASSIUS elucidates the tropes occurring in the sacred writings. Lexicons and concordances teach the native meaning. If a word is of *many meanings*, or of diverse signification, both the connection of the text and parallel places will supply the determinate signification analogous to the text; to which lexicons, concordances, paraphrases, and versions will provide assistance. Connected phrases are to be explained according to the idioms of the Greeks and Hebrews, with the grammar of Dr. GLASSIUS providing the light.

II. Attentive consideration of the scope which the Holy Spirit intends in the biblical text. Paul speaks gravely of the seducers of the people in 1 Tim. 1, 6, 7: "From which some, *having missed the mark*, have turned aside to vain talk, desiring to be teachers of the law, when they understand neither what they say nor the things about which they make confident assertions." CHRYSOSTOM, OECUMENIUS, and others have noted that in the word *having missed the mark*, a metaphor is taken from unskilled archers who, by shooting their arrows, do not hit the fixed target. For those who shoot, a certain target is predetermined; if they deflect from it, they strike the air, and expose themselves to the ridicule of all; so those who wish to be teachers of the law, and turn their minds away from charity and its companion, or leader, unblemished faith, from the scope of the law, they err shamefully. Lest the same happen to an interpreter of sacred scripture, it is fitting that he, about to expound a biblical text, should gaze with un-averted eyes upon the scope intended by the Holy Spirit. The principal scope of sacred scripture

is the glory of God, Ps. CXIX, 18. The intermediate scope is the didactic, elenctic, epanorthotic, paedeutic, and paracletic instruction of man for salvation, 2 Tim. III, 16. Therefore, that is not a legitimate interpretation of scripture which derogates from the praise of God's holiness, goodness, justice, and power, and which undermines the pursuit of piety, and obstructs the fountains of solace.

III. A diligent and circumspect consideration of the entire context, of the antecedents and consequents. In the text of the discourse, both the order and the circumstances must be weighed. Sometimes the members of a prophetic and apostolic discourse cohere in a lucid order, as if in a concatenated series, so that one flows from another, or can be deduced. To the interpreter who carefully attends to this *synapheia* and connection of the biblical text, a direct path to elucidating its true sense is open. JEROME teaches this in Matthew, chap. XXV: "I always admonish the prudent reader not to acquiesce in superstitious interpretations, which are called 'comatic' according to the whim of their inventors, but to consider the preceding, the middle, and the following parts, and to connect for himself all that is written; for from the antecedents and consequents the true sense is gathered." To which AUGUSTINE gives his white stone of approval in tract. 20 on John: "The words of the gospel are rightly understood if they are found to be in concord with what precedes; for the preceding should agree with the consequent when truth speaks." CLEMENT OF ALEXANDRIA, Strom. 7, complains that heretics pluck certain things from the sacred letters, "not as the context (the web of the discourse) and the body of the prophecy require." IRENAEUS pours out the same complaints about the Valentinians who twist the scriptures, book I, chap. 2: "They leap over *and the connection of the scriptures*, and, as much as in them lies, they dissolve the members of the discourse. For they transfer and transform; and, while they make one thing out of another, they deceive many with a wisdom ill-compacted from the sayings of the Lord, which they accommodate to their own error." The circumstances inserted in the context concerning persons, occasion, and moving cause, time and place, shed no little light on the biblical sayings. LYRANUS in chap. XVIII of Deuteronomy alleges the saying of HILARY: "the understanding of

sayings is to be taken from the causes of the speaker." Concerning the circumstance of time, AUGUSTINE says in sermon XVI on the words of the Lord: "Distribute the times, and the scripture will agree."

IV. The perpetual observation of the analogy of faith. We have shown above that the analogy of faith is the conformity of the doctrine of faith, or the uniform harmony of the fundamental articles of faith handed down in the clear sayings of scripture. For the dogmas of faith and the precepts of morals have their proper seats in the sacred letters, in which they are treated not incidentally or in passing, but directly, accurately, and professionally, and are proposed in perspicuous words; which dogmas of faith the Christian church has comprehended summarily in its symbols.

Therefore, every interpretation of a biblical saying that is somewhat obscure must be weak if it is repugnant to a clear utterance of scripture, or to a fundamental article of faith contained in the symbolic books of the Christian church.

V. The assiduous collation of parallel passages of scripture. For the already mentioned analogy of faith requires that the more obscure and fewer be explained from the clearer and more numerous, from which they derive some light. AUGUSTINE commends the collation of parallel passages in book II, de doct. christ., chap. 9: "To illustrate the more obscure locutions, let examples be taken from the more manifest, and let certain testimonies of certain sentences remove doubt about the uncertain ones." Parallel sayings, which deal with the same matter, or the same dogma of faith, are some parallel in respect to the phrase, others in respect to the sentence, or the thing itself. The same phrase which the Holy Spirit uses in Is. VI, 10, "Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed," you will see repeated six times in the N.T., Matth. XIII, 14; Mark IV, 12; Luke VIII, 10; John XII, 40; Acts XXVIII, 26; Rom. XI, 8. Although in that repetition, for the sake of either exegesis or brevity, some variation occurs. As for the thing, or the sentence, the parallel sayings are Gen. III, 15: "The seed of the woman shall bruise the head of the serpent," and 1 John III, 8: "The reason the Son of God appeared was to destroy the works of the devil." Therefore, let the interpreter sedulously

consider; 1) whether the sayings are parallel in phrase or in sentence; 2) let him beware lest heterogeneous things be sold for parallel, or homogeneous, places; 3) let him provide that darkness is not cast upon the clearer sayings of scripture from the less clear. For it is the part of a good interpreter to bring the sense of a more obscure saying to clarity; on the contrary, to render a clear saying obscure by a contorted explanation is the part of a malicious slanderer.

VI. The proper and native signification of biblical words and phrases is to be constantly retained, unless the greatest necessity presses the interpreter to descend to a figurative sense of the words. This theological canon is to be observed here; we must persist in the proper and usual signification of words, as long as neither the analogy of faith, nor clearer parallel places of scripture, nor the antecedents and consequents in the context, nor the scope of the saying, nor other circumstances most openly oppose the proper signification of the words. This rule is founded on the natural reason of understanding, which commands us to attend to that sense which all conceive according to the common use and signification of words; for otherwise there will be no certainty for our understanding. The blessed LUTHER says most rightly in his book on the Babylonian captivity, p. 277: "No violence is to be done to the divine words, neither by man, nor by an angel; but as far as possible, they are to be kept in their simplest signification; and unless a manifest circumstance compels, they are not to be taken outside of grammar, lest an occasion be given to our adversaries to elude the whole scripture."

Consequent hermeneutical means are aids of interpretation which the sacred interpreter uses after the act of interpretation to secondarily confirm the literal sense of scripture, or to acquire a salutary knowledge of scripture. These are two:

I. The commentaries of the ancient and recent doctors of the church, whose exegetical labor we use as an external aid of interpretation, we do not rely on as a divine principle. Our blessed GERHARD says excellently in his exegesis L. de scriptura S. fol. m. 204: "God is not to be thought to have preserved for us the testimonies of the former antiquity in vain, but that they might be a certain aid for investigating the sense of scripture, and that, the true sense from the

sacred letters having been perceived, the minds of the pious might be more confirmed." Wherefore the interpreter of scripture uses the commentaries of the doctors of the church 1) before the act of interpretation, insofar as they lead him by the hand to elicit the true sense of a biblical saying. 2) After the *exergasia* of interpretation, to confirm the meaning of this or that prophetic or apostolic oracle, already drawn from the very fount of scripture.

II. The serious application of the literal sense to a salutary, and that a multiple, use. The public interpreter of scripture, under the guidance of Paul, 2 Tim. III, 16, transfers the literal sense of the divine utterances a) to *teaching*, to consolidate true doctrine, b) to *rebuke*, to confute the false dogmas of heretics, c) to *correction*, to correct the depravity of morals, d) to *training*, to promote the pursuit of piety, e) to *comfort*, to instill the most present solaces into anxious minds. The private interpreter of scripture applies the literal sense of the heavenly oracles, investigated and found by assiduous reading, to his own and his neighbor's edification, and thus to the exercises of penitence, faith, and piety, so that by reading the sacred letters he may learn and become accustomed to know his sins more deeply, to lament them more bitterly, to detest them more gravely, to preserve, increase, and stabilize the faith conceived in Christ more diligently, to love, fear, and venerate God more intensely, to deny himself, to keep a sober and chaste mind, and to love his neighbor more strongly. Which application produces a salutary knowledge of sacred scripture.

The Antithesis is 1) that of the Pontificians who maintain that the true understanding of scripture is to be sought from the consensus of the fathers, from councils, and especially from the Roman Pontiff, whose authority in explaining the scriptures is supreme and infallible. 2) That of the Socinians, who think that reason, or the innate and cultivated principles and axioms of philosophy, contribute most especially to the interpretation of scripture. 3) That of the Quakers and Enthusiasts, who for the *interpretation* of a more obscure biblical saying desire a new and immediate revelation of the Holy Spirit; whose arguments we shall weigh.

I. If scripture were explained by scripture, the same would be explained by the same,

which seems to be absurd. Resp. 1) To explain the same by the same, considered in a different way or respect, is not absurd. Indeed, a prince's diploma is expounded by the same diploma, a father's testament by the same testament; just as the light of the sun notifies itself and presents itself to be seen. 2) The different way of considering consists in this, that a biblical saying is explained according to the antecedents and consequents, which differ from it to some extent; or if it is proposed in the vernacular tongue, its sense is elicited from the original language. 3) When we assert that scripture is to be explained by scripture, then in the subject, by scripture is understood a less clear divine utterance; in the predicate, a clearer statement of the Holy Spirit. But the natural reason of understanding requires that the more obscure be explained by the clearer.

II. Whatever scripture interprets itself, that is not to be interpreted by the doctors of the church; But according to the mind of the Protestant doctors, sacred scripture interprets itself. Therefore. Resp. 1) Whatever scripture interprets itself, that does not necessarily need to be interpreted by the doctors of the church; I grant. For sacred scripture teaches the dogmas of faith and precepts of morals necessary for a man to know for salvation so clearly and perspicuously that the interpretations of the doctors of the church are not simply necessary. They are, however, useful for an easier and fuller understanding of scripture, and also for showing the application of the literal sense to practice and salutary use, and thus for the edification of the faithful. 2) Scripture interprets itself not always in act, but in potency, by supplying certain means of interpretation, which the doctors of the church employ, so that what seems more difficult to understand may receive some light from what is easier and plainer.

III. The hermeneutical means adduced above are human and probable. Therefore, through them the sense of scripture is not certainly and infallibly elicited. Resp. The formal hermeneutical means are not human, nor probable, but most certain. For the clearer sayings, from which the less clear are elucidated, are divine sayings; The antecedents and consequents are the pronouncements of the Holy Spirit; The Hebrew and Greek words are receptacles, containers, and as it were the beds of the divine sense; The analogy of faith has the Holy Spirit as its author; Therefore the

hermeneutical means are aids of interpretation not human, but divine, not extrinsic to scripture, but intrinsic, although their use comes extrinsically from men.

IV. Whatever scripture has proceeded from the Holy Spirit, that must be interpreted by the Holy Spirit, and not by the doctors of the church. But Holy Scripture, etc. Therefore. Resp. By distinguishing between the principal and the ministerial interpreter of Holy Scripture. The former is the Holy Spirit, the latter is the doctor of the church, following the guidance of the Holy Spirit speaking in and through the scripture. The ministry of the latter in declaring the scriptures is so far from excluding the Holy Spirit, that it rather requires from him *to search* the scriptures, John V, 39, *to attend* to the prophetic word, 2 Pet. 1, 19, and *to teach* the sacred letters, 1 Tim. III, 2.

V. Whatever means of interpretation are common to heretics who teach falsehood, the true sense of scripture cannot be elicited by them. But the means of interpretation adduced above are common to heretics. Therefore. Resp. 1) The Pontificians conclude against themselves. For the interpreters of scripture who are addicted to the Pontifical religion use the means mentioned above. Therefore, they too are unable to elicit the true sense of scripture. 2) We deny the major premise. For it is established that Holy Scripture itself is common to the orthodox and the heterodox, to true Christians and hypocrites; which nevertheless remains the true means of illuminating, converting, regenerating, and renewing men corrupted by sin. 3) It is no wonder that the hermeneutical means are common to heretics. For from them, as common and on both sides conceded means of interpretation, they can be convinced of their errors and finally, with the concurrence of the Holy Spirit, be converted. 4) A distinction is made between the *abuse* and the *legitimate use* of hermeneutical means. Heretics abuse hermeneutical means to palliate preconceived opinions which they infer into scripture.

VI. The hermeneutical means listed above cannot be applied everywhere. Therefore, by them the sense of scripture cannot always and everywhere be investigated and found. For the collation of antecedents and consequents does not find a place where there is a non-continuous discourse, as in the proverbs of Solomon, or where the order is inverted by *inversion*. The collation of

parallel places confers no utility for expounding unique words, which are read only once in scripture. Nor is the scrutiny of words, phrases, and style a universal means of interpreting the scriptures; since the biblical style is diverse. For those born in a court, like Isaiah, speak differently from those who came from a sheepfold, like Amos. Resp. 1) The hermeneutical means are not to be applied separately, but conjointly. If one cannot be applied, let us use another. 2) When the discourse is not continuous; let the sources be inspected, let every word be investigated and the whole phrase be considered, let parallel places be compared, let the analogy of faith be observed, nor should one recede from the literal and proper sense without the most urgent cause; and a way will be opened to find the sense of the non-continuous discourse. The signification of unique words is to be sought from the derivation of the word, from the paraphrase of others, and from lexicons. *Inversions* are put back in order, provided the circumstances are accurately weighed. Finally, the biblical style is uniform as to substance, diverse as to accidental conformation. See above, Question XVII, in the antithesis.

VII. The safest means of interpreting the scriptures is the consensus of the Fathers, who relied on the same means of interpretation. Resp. We venerate with a grateful mind the consensus of the Fathers interpreting the sacred codex, such as it exists today in the church, we receive it with a grateful hand, as an external means of interpreting the scriptures, a guide, a witness, a confirmation, but we do not receive it as a divine, fundamental, and infallible principle, from which as from a most limpid fount the true sense of the heavenly oracles is to be drawn. For we see that most of them dissent greatly in expounding the divine utterances, not rarely depart from themselves, infer a *dissonant* or incongruous sense into the scriptures, and use a style of speaking so obscure and perplexed that their writings need a new light, a new interpreter. What then? That very few of the most ancient knew Hebrew, of the Latins Greek, and thus they were destitute of a certain necessary hermeneutical means.

VIII. The protestant churches take ill counsel by permitting the interpretation of sacred scripture to common and unlearned men of both sexes, whose interpretation is a

*private interpretation*, disapproved by the apostle Peter in his 2nd Epistle, c. I, 20. Resp. By distinguishing between a private interpretation and the interpretation of a private man. When a private man piously meditates on the sacred scripture for his own and his neighbor's edification, and investigates and elucidates its internal sense by comparing the antecedents and consequents and observing the scope of the speaker, that interpretation is not private or one's own, since it is sought from a divine principle that is available and exposed to all. On the contrary, when a hundred bishops and a hundred councils, from principles of reason, human authority, and preconceived opinions, infer a sense into scripture that is inconsistent with the intention of the Holy Spirit, then it is a *private interpretation*, since it is fashioned according to human whim and ingenuity. Moreover, we do not permit common men to interpret the scriptures in a solemn assembly of the faithful. It is sufficient for common men, who attentively and devoutly turn over the sacred codex, that the scripture by itself reveals and exhibits the sense of the Holy Spirit, so that they are allowed to apprehend it and apply it to salvation.

Example: The interpretation of scripture is numbered among the singular gifts of the Holy Spirit, which are not granted to all common people, 1 Cor. XII, 10 & XIV, 26. Resp. In 1 Cor. XII, 10, the apostle commemorates the extraordinary gifts, conferred in a peculiar manner and measure upon the doctors of the primitive church at the beginning of the nascent Christian church, of which some were renowned for these gifts, others for others. For the apostle writes: "to another various kinds of tongues, to another the interpretation of tongues (are given)." On which words Dr. CALOVIUS in his bibl. illustrat. fol. 380 thus comments: "There were those who spoke in tongues, and yet could not conveniently interpret what they said. And conversely there were those who had the gift of interpreting what others uttered in a foreign tongue, and were not so much instructed to lead as to interpret what was taught by others." The office of those who are called professors of languages in later ages succeeded this gift of interpretation. In 1 Cor. XIV, 26, Paul deals with public interpretation, which takes place in the solemn assembly of the faithful. The apostle's words are, v. 27, 28: "Let one interpret; but if there is no one to interpret,

let each of them keep silent in the church and speak to himself and to God." We do not maintain that extraordinary gifts of interpreting the scriptures were given by the Holy Spirit to common people, nor do we permit public interpretation in the church to them, but we assert truly that to all men, even of the lowest condition, who read the sacred letters attentively, are knowledgeable of the language in which they read them, and sedulously consider the context, it is divinely given to attain the genuine sense of the proposed biblical saying and, when the occasion presents itself, to expound it to others in private homes for salutary edification.

### ON TRANSLATION.

**Question XLIX.** Is it permissible and expedient to translate the Hebrew language of the old, and the Greek of the new testament into vernacular languages?

To translate the most holy word of God from the Hebrew font of the old, and the Greek of the new testament, into vernacular and commonly known languages for the salutary knowledge of the laity, is not only permissible (a), but also greatly expedient (b).

Obs. 1. A vernacular language is said to be that which is familiar to any nation, maternal, and commonly known.

Obs. 2. It is not only asked about the right of translating the original languages of the old and new testament into vernaculars, but also about the utility and hypothetical necessity of the versions.

Proof a. 1. Whatever things are preached in languages familiar to all nations, there is nothing to prohibit them from being written in vernacular and commonly known languages. But the mighty works of God are preached in languages familiar to all nations. Therefore. The major premise is established because the preached word and the written word do not differ in reality. Therefore, if the preaching of the divine word in various commonly known languages did not detract from its majesty, what will a *multilingual* writing, or one adorned with various vernacular languages, detract? The minor is evident from Acts II, 11, where the evangelist Luke records that the apostles on the day of Pentecost spoke in various tongues the mighty works of God. In which most august feast of Pentecost, the Holy Spirit dedicated the languages of all nations and consecrated

them to propagating the glory of God and the salvation of men, that they might be, as it were, clear channels through which the streams of divine grace flowing from the sacred fountains might run down into the souls of men for obtaining eternal salvation. BELLARMINE attacks the major proposition in book II, de verbo Dei, chap. 16, fol. 123, thinking that it is wrongly concluded from the preaching of the divine word to its writing. The Cardinal's words are: "If the consequence from preaching to writing is good, why did the apostles only write in Greek, when they preached in so many languages? The word of God is rightly preached in the vulgar tongue because preaching contains an explanation which all easily grasp: But when it is written, it is written bare, and is not grasped by all." Resp. (1) BELLARMINE changes the state of the controversy. For we speak of versions, he of the original canon, which, since it was Greek, could be translated by the churches to which the apostolic discourse came into the vernacular languages of each church. But the reason why the apostles wrote everything in Greek is this, that at that time the Greek language was the most common of all, as M. TULLIUS testifies in his oration for Archias the Poet, saying: "Greek is read in all nations: Latin is contained within its own narrow borders, to be sure." (2) Holy Scripture explains itself either in act, or in potency, by supplying certain means of interpretation.

II. The perpetual practice of the church confirms the same. For (a) Moses and the prophets wrote their books in the vernacular language of the Israelites, Deut. XXXI, 11. (b) When after the return from the Babylonian captivity the pure Hebrew language was no longer vernacular to the Israelites, but was mixed with the Chaldean idiom, a Chaldean paraphrase provided help. Whence the threefold Targum came forth; the Babylonian, that of Onkelos, and the Jerusalem. (c) When under the rule of the Greeks the Greek language became known to almost all nations, under the auspices of Ptolemy, king of Egypt, the books of the Old Testament were translated into the Greek

language by 72 elders sent from Judea. (\*) (d) The evangelists and apostles wrote the books of the N.T. in the Greek language, which was at that time the language of almost all nations. (e) When on account of the vastness of the Roman empire the Latin language began to be familiar to many nations, various Latin versions followed. (f) When the gospel was propagated to all nations, and every tongue began to praise the Lord, vernacular translations, as many as possible, accompanied the evangelical light. THEODORETUS testifies to this in book V, de curand. graec. affect., tom. II: "The Hebrew books were converted not only into the Greek idiom, but also into the Roman language, the Egyptian, Persian, Indian, Armenian, Scythian, and indeed the Sauromatic, and once and for all, as I may say, into all the languages which the nations use to this day." AUGUSTINE agrees in book II, de doctrin. christ., chap. V: "The divine scripture, having proceeded from one language, being spread far and wide through the various languages of interpreters, became known to the nations for salvation."

Proof b. from 1 Cor. XIV, 6, 7, 8, 9, 14: "Now, brothers, if I come to you speaking in tongues, what good will I be to you, unless I speak to you either by revelation, or by prophecy, or by teaching? Even in the case of lifeless things that make a sound, such as the flute or the harp, how will anyone know what is being played unless there is a distinction in the notes? Again, if the trumpet does not sound a clear call, who will get ready for battle? So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. -- For if I pray in a tongue, my spirit prays, but my mind is unfruitful." The apostle shows, I. that all divine offices (to which belong the preaching, reading, and meditation of the divine word, pious prayers, spiritual songs, the dispensation of the sacraments) performed in a foreign language, which the assembly of faithful souls does not understand, lack salutary fruit. For just as musical instruments, whether they be harps or trumpets, which do not produce a distinct sound, are of no use; so all preaching and reading of the divine word, which is in an exotic language, all public prayers which are

recited in the church in a language unknown to the common people, are void of salutary fruit. Whence we argue: In whatever language the people are skilled, in that language it performs the divine offices with salutary fruit. But it is skilled not in the Hebrew, Greek, or Latin language, but in the vernacular. Therefore, not in the Hebrew, Greek, or Latin language, but in the vernacular language the people performs the divine offices (to which belongs the reading of the sacred scripture) with salutary fruit.

II. Whoever are commanded to search the scriptures, to them the scriptures should be proposed in the vernacular language. But all men journeying to eternal life are commanded by Christ to search the scriptures, John V, 39. Therefore. The major premise is established; because the scrutiny of an unknown scripture, whose sense cannot be investigated or grasped, is vain and void.

III. Most worthy of being impressed upon a mindful memory is the exhortation of Paul in Col. III, 16, saying: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." The apostle exhorts the laity to the reading and meditation of the divine word committed to letters, and admonishes them to grant it a fixed seat in the church and in the inmost recesses of the soul, so that, like a most desired guest kindly received into a home, it may become domestic, familiar, and very well known to them. Nor does the apostle add without emphasis: "let it dwell *richly* in all wisdom"; as if he were to say: "not only a particle of scripture, but the whole of it also is to be turned over in repeated turns, meditated upon, and impressed upon the mind"; for which purpose it should be treated prudently, piously, and rightly understood, and accommodated to living practice, that you may mutually admonish and edify one another through psalms; so familiar should the word of God be to you, that from it you may compose hymns and spiritual songs to be sung not only with the mouth or a sonorous voice, but also with the most joyous affection of the heart, praising immortal God for the benefits conferred upon you. But how will the word of Christ dwell in the souls of

(\*) What should be noted regarding numbers b. and c. will be taught to you by those who have worked excellently on the Criticism of the Holy Old Testament, of whom the prince is undoubtedly the Holy Venerable JOHANN GOTTLÖB CARPZOV.

the laity abundantly; how will it be treated by them prudently; or what material for mutual edification through psalms will it provide, unless it is read in the vernacular language most known to all?

The Antithesis is that of the Papists, some of whom disapprove of all translation into vulgar languages, others concede it, but sharply contend that it is not for the good of the church that the laity should read the scripture in the vernacular language and perform the sacred rites in it. Their main arguments are:

I. In the times of Ezra, the Holy Scripture was not read to the Israelites in the vernacular language. Therefore, it should not be read in the vernacular language today either. The antecedent is proven because the Israelites, after the lapse of 70 years during which they were in Babylon among the Chaldeans, had forgotten their own language, Hebrew, and had learned Chaldean, which was then familiar or vulgar to them, as is clear from Nehem. VIII, 8, when the book of the law of the Lord, written in Hebrew, was read to the people, Nehemiah, Ezra, and the Levites interpreted it, otherwise the people would not have understood it. Resp. (1) Our adversaries do not deny that before Ezra, for a long stretch of time, the Bible was read to the people in the commonly known language, namely Hebrew. Wherefore it is our part to follow the custom of the flourishing Israelite church, rather than the declining one. (2) We are not induced to believe that the Israelites, within the course of 70 years, had completely forgotten the Hebrew language, of which Chaldean is a dialect, since many fathers were still living. If they had forgotten it, with what fruit could Haggai, Zechariah, and Malachi, the last of the prophets, have preached or written in Hebrew? (3) It is a solemn practice for exegetes to interpret even the clearest biblical sayings by explaining them more fully and applying them to use, so that the minds of readers or hearers may be imbued with a saving knowledge of them.

II. To this day, in the synagogues, the Jews read the scriptures in Hebrew, although the Hebrew language is not vulgar to any nation at this time. Resp. The Jews from boyhood make the Hebrew language familiar to themselves, and so it is still in a way vernacular to them. Therefore, the Jews read in Hebrew because they understand Hebrew and honor the original language; they would not read it if they did not understand it.

III. The apostles wrote their epistles to peoples not in the language that was vernacular to them, but in the Greek language. Paul wrote to the Romans not in the Roman idiom, or Latin; Peter and James wrote to the Hebrews dispersed throughout the world not in Hebrew, but in the Greek language. Therefore, neither today should the bible be translated into the vernacular language. Resp. (1) The apostles wrote in Greek because at that time the Greek language was the most common. Therefore, because in Germany the German language is the most common of all, the scripture should be read in German. (2) Paul wrote to the Romans not only to those born in Rome, or endowed with Roman citizenship, but to all who dwelt in Rome, whether they were Greeks, or Italians, or Jews converted to Christ, who knew Greek.

IV. The unity of the church is to be preserved; Therefore, through one language which all understand. Resp. Therefore, the unity of the German church is to be preserved through the German language, which all Germans understand. Example I: The discussion is about the catholic church, whose unity is to be preserved through the Latin language, which all nations understand. Resp. Neither is the Roman church catholic, because it is not diffused throughout the whole world; Nor do all nations understand the Latin language; since it is unknown in Greece, is a stranger in Asia, is an exile from the great kingdoms of Africa; and what part of the west and the north is skilled in it? Example II: Yet all learned men understand the Latin language. Resp. It is the business not only of learned men, but also of any common people, to search the scriptures, John V, 39, which they would search in vain in an exotic language. Example III: But councils cannot be held except in a common language, because not all fathers have the gift of tongues. Resp. (1) Councils are extraordinary and rare assemblies, to which the ordinary, frequent, and almost daily assemblies of the faithful ought not to be accommodated. (2) Let fathers be called to councils who have the gift of tongues; or let a place be given to interpreters, whose use was made in the Council of Ephesus, in which the Latin letters of Celestine were translated into the Greek idiom. Conf. Dr. DANNHAVER. Hodomor. pap. part one, pag. 209.

V. Whatever language changes every century, scripture is not to be translated into



it. The vernacular language changes every century. Therefore. Resp. Neither does the whole language change every century, nor is the understanding of scripture disturbed by a slight change. But if it should happen that over the course of several centuries the vernacular language were to vary, the translation could also be varied without danger to the doctrine of faith: just as old monuments, written in monastic letters, have been interpolated with a recent and customary form of writing without any danger to the faith.

VI. Let us be content with the three most excellent languages, Hebrew, Greek, Latin, which the cross of Christ has honored. Resp. Pilate ordered the title of the cross of Christ to be expressed in three languages, so that the peoples who were present in Jerusalem, Jews, Greeks, and Latins, might read it; he would have written it, if Germans had been present, also in German. But the excellence of a language here is to be esteemed from no other source than its use, as far as we are concerned; for all languages have been sanctified by the divine spirit, Acts II, 11. A golden sword is more excellent than an iron one; yet a soldier prefers to use the latter in battle.

VII. There is no perfect version, free from all errors. Therefore we must not have recourse to versions. Resp. (1) Therefore let not even the Pontificians take refuge in the Latin Vulgate version, which teems with many errors, but let them inspect the sources themselves, namely the Hebrew and Greek text. (2) Divine providence has most wisely watched over the versions of the sacred scripture, lest they be so corrupted that one could not draw from them what is sufficient for saving information.

## ON THE FINAL PERFECTION OF HOLY SCRIPTURE.

Question L. Is sacred scripture so perfect that it contains fully and sufficiently all dogmas of faith and precepts of morals?

Sacred scripture is perfect with a final perfection, so that there are no dogmas of faith and precepts of morals, necessary for a man on his journey towards eternal salvation to believe and do, which are not contained in it either *explicitly*, as to the letter, or *implicitly*, as to the matter and sense.

Obs. I. Sacred scripture is perfect (a) in respect to its matter; because no *God-breathed* book, related to the perpetual canon of faith, has been lost. (b) In respect to its form, because no error has crept into the authentic text through the negligence or perfidy of amanuenses. (c) In respect to its end; because it sufficiently hands down all the dogmas of faith and precepts of morals for a man to attain eternal salvation. From which this final perfection is called by some theologians the sufficiency of sacred scripture. See Dr. CALOV. in system. theol. tom. 1, p. 609. AUGUSTINE speaks aptly of this sufficiency of scripture in tract. XLIX on John, c. 20: "Those things were chosen to be written which seemed sufficient for the salvation of believers." (\*)

Obs. II. When we assert that sacred scripture is sufficient for salvation, (1) we remove every co-principle required for obtaining eternal salvation, whether it be called tradition, or the consensus of ecclesiastical antiquity, or a decree of the Roman Pontiff; (2) we imply that sacred scripture is sufficient both for proving the dogmas of faith and for confuting the false dogmas of heretics.

(\*) The perfection of Holy Scripture is altogether fourfold. 1) With respect to the books, that none of them has ever been lost; 2) with respect to the words and individual parts of each book, that certainly in no place has the authentic text suffered even the slightest corruption in such a universal way that, among so many and such variant readings, the true and genuine one has not always been preserved in approved codices; wherefore these two, corruption of the text and corruption of a codex, are not to be confused with each other; 3) with respect to the truths, that nothing false or unworthy of God is contained in the sacred letters; 4) with respect to the end, that all the dogmas of faith and morals, which pertain to the universal order of salvation, have been committed to monuments without any defect, so that nothing more can be desired. The first, as well as the second, is specifically called the integrity of scripture. The third is usually, although less latently, called certainty, or even infallibility. The fourth is called, as is customary, sufficiency, or as others express it, plenitude.

Obs. III. Some fundamental articles of faith are contained in the sacred letters *explicitly, in the exact words*, as to the letter, in express words and terminating terms; but some articles of faith are held in sacred scripture *implicitly, according to the matter*, as to the thing and sense, so that they can be deduced from sacred scripture by a ready, proximate, manifest, and necessary consequence. Thus the whole Apostles' Creed, as to the matter, is contained in the scriptures, although not in the same words, or in the same series of articles. (\*\*)

That sacred scripture is perfect with final perfection, is *proven* I. from the classic passage Deut. IV, 2: "You shall not add to this word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you." God through Moses prohibits the addition of new dogmas, different from the Mosaic

pentateuch; he also prohibits the diminution of the Mosaic doctrine, whereby anyone would dare to take anything from it, as if it were not (a) from God through Moses, or (b) as if it were not canonical, pertaining to the norm of the church. We may compare with this Mosaic oracle the parallel statement of the apostle John in Apoc. XXII, 18, 19: "For I testify to everyone who hears the words of the prophecy of this book; If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book." We refer the words of John by right and merit to the entire Holy Scripture; because the apostle with this memorable saying has fortified the entire sacred codex as with a seal, most lucidly testifying that

(\*\*) For the constitution of the case, when we dispute concerning the perfection of sacred scripture, with respect to its end, these three things pertain, to be held tightly: 1) We dispute concerning sacred scripture, and indeed the whole of it, and not concerning individual books, viewed separately. We concede that in one or another book all things sufficient for our end are not contained. For what need would there have been for more? PAUL says expressly, 2 Tim. III, 16, *all*, he says, *scripture*, the whole of scripture, and its universal parts. For what he had said before in v. 15, in the plural number, *the holy writings*, he now expresses in the singular number and with a collective name, *all scripture*, to signify that all parts of scripture, considered not separately, but conjointly, make the minister of God most instructed for every good work of doctrine. 2) The things which are sufficient for the end of scripture are precisely those which pertain partly to the means by which alone we attain salvation, and partly to the order of salvation, namely both things to be believed and things to be done. To the former pertain *teaching and refutation*, to the latter training and correction. 3) As to perfection, two things are to be accurately weighed. (a) Distinguish the times. The Pentateuch, when there was no other inspired book, was altogether sufficient, and therefore perfect, for that condition of times and men. In it were described certain signs of the future Messiah, but only those whose knowledge men could be content with before those things existed which thereafter gave occasion for more signs, e.g., that the Messiah would be descended from the family of David, before the second temple was destroyed, after the completion of the 70 weeks, which were finally determined by Daniel. Who is ignorant of the difference between the O. and N. Covenants? But for us in the N.T. it is necessary to know that the Messiah has already come, and that he is none other than Jesus of Nazareth. The same is the reason for this truth; that in our age we are not obligated by the ritual laws. The sacred ceremonies were indeed to be sacredly observed by the Jews in the O.T., but for us in the N.T. they are not only not necessary, but even pernicious, since that whole cult was an image, signifying the future sponsor, which was to come; therefore, if anyone were still devoted to that cult, he would by that very fact deny the present sponsor, whom we ought to profess, Gal. III, 23, 25; V, 2, 4. (b) Nothing can be perfect and sufficient for its end, unless it is clear and certain. But this cannot but be signified either by the clearest words, or by the most certain principles, from which an open and necessary consequence is effected. These things having been so posited, this is what we affirm with all asseveration: Sacred scripture, and indeed the whole of it (prop. 1) in all things both to be believed and to be done (prop. 2) for the condition of our N.T. times (prop. 3(α)), is so perfect and sufficient, that it contains all things perspicuously and certainly exposed, whether *the explicit*, or *according to the implicit sense* (prop. 3(β)).

the entire sacred scripture is so consummated and perfect that nothing should be added to it or taken from it. We argue; Whatever scripture nothing is to be added to or taken away from, that is perfect. But to Holy Scripture etc. Therefore. The major premise is clear, because that is perfect to which nothing is lacking, and to which nothing ought to be added. The Pontificians object (1) that Moses speaks of the word of God handed down by living voice; (2) of the pentateuch of Moses, which admitted the addition of many books; (3) of the addition of contrary dogmas repugnant to the Mosaic doctrine; (4) that the Apostle John prohibits the corruption of the apocalyptic book, but does not prohibit other books from being written, or other dogmas from being taught.

Resp. to I: To every word that Moses commands, he wills nothing to be added, nothing to be taken away from it. But the written word of Moses is every word that he commanded. Therefore. To II: In the pentateuch of Moses the sum of the doctrine of faith and morals is contained; to which the prophets and apostles did not add new and different dogmas, but explained the same dogmas in more words, and showed their fulfillment. To III: Addition is not of contrary things, for by them the prior is abolished and destroyed, but of different things, by which a place is conceded to the prior, but to it as to something imperfect something is superadded. To IV: The words of John are to be taken as much of the entire canonical scripture as of the apocalypse; since all canonical books, dictated by the same spirit, possess the same authority, and all are directed to the same end, eternal salvation, which end can only be attained by divine manifestation; for obtaining this, the sacred scripture alone suffices, and therefore it needs no addition, and is not to be diminished by any detraction.

II. From the very clear statement of St. Paul in 2 Tim. III, 15, 16: "Because from childhood you have known the sacred letters, which are able to make you wise for salvation through faith, which is in Christ Jesus. (For) all scripture inspired by God is also useful for teaching, for reproof, for correction, for discipline, which is in righteousness; that the man of God may be complete, thoroughly equipped for every good work." From this apostolic saying a threefold argument arises; I. Whatever scripture can make a man wise for salvation through faith in Christ, that is finally perfect.

But the divinely inspired scripture etc. Therefore. II. Whatever scripture is useful for all ecclesiastical functions, that is perfect. But the divinely inspired scripture etc. Therefore. III. Whatever scripture renders the ministry of the church, upon which more things are incumbent *in knowledge and in the administration of office* than upon the faithful hearer, perfect, that abounds with final perfection. But the sacred scripture etc. Therefore.

The Pontificians object; (1) The expression *all scripture* is said not collectively, but distributively, because the individual parts of scripture are *God-breathed*, which however are not so perfect as to refuse addition. (2) The apostle speaks of the scripture of the Old Testament, which admitted the addition of the N.T. (3) This saying deals not with perfection, but with utility. Resp. to I: The apostle speaks of the whole scripture, which both with respect to the whole biblical canon, and with respect to its parts, is *God-breathed and useful*, contributing to the four uses mentioned by the apostle; nor is there any part of scripture which, though it does not contribute to all those uses, does not contribute to some use, and which rejects addition made by human authority. To II: If the scripture of the Old Testament contributes much momentum to producing those four uses; certainly the scripture of the N.T. will contribute more, which was added not by way of a partial norm, but by way of a clearer light. To III: This saying deals with that utility of sacred scripture which renders the man of God perfect.

The Antithesis is that of the Pontificians who maintain that the word of God is not perfect with a final perfection, but that unwritten traditions must be added to it.

They rely I. on the testimony of John, John XXI, 25: "There are also many other things that Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books." Resp. A distinction is made between the sayings and deeds of Christ, and between the necessary heads of Christian doctrine. Not all of the former, but the latter have been committed to the sacred letters.

II. They adduce the testimony of Christ, John XVI, 12: "I still have many things to say to you, but you cannot bear them now." Resp. The savior does not speak of new and different dogmas from those which he had delivered to them, but of a fuller explanation and a more complete knowledge of the

doctrine of Christ. For he adds in v. 13: "When the Spirit of truth comes, *he will guide you* into all the truth." The sense is; I have more things to say to you, but you do not grasp them at this time, both because of your preconceived opinions and because of your excessive sorrow of mind. Wherefore I will reserve them for the future miraculous outpouring of the Holy Spirit, who will more fully illustrate all the dogmas handed down by me, and will explain them to you more lucidly. (\*)

III. The Pontificians go on to demonstrate that Holy Scripture does not contain all things necessary to be believed, by adducing certain things to be believed that are not comprehended in the sacred letters. I. According to their mind, no remedy is indicated in the Old Testament for females, by which they might be freed from original sin. (\*\*) II. Nowhere in Holy Scripture is the biblical canon designated. III. Nothing is had in scripture about infant baptism. IV. The arduous article concerning the Holy Trinity is not perspicuously taught in Holy Scripture. (\*\*\*) V. The number of sacraments is not found in it. VI. Nothing is read in it about the sacrifices of the Old Testament expiating sins by the power of the passion and death of Christ. VII. Scripture nowhere defines that Mary the God-bearer always remained a virgin.

Resp. to I: A corporal and external remedy for females in the Old Testament was not necessary. It is sufficient that they were born from circumcised fathers. What they lacked in the sacrament of circumcision, faith embracing the divine promise compensated for; "I will be God to your offspring," Gen. XVII, 7. Which promise was applied to the

female sex through the prayers of the parents, through sacrifices and oblations. To II: the biblical canon either formally denotes the catalogue of biblical books, or materially designates the canonical books themselves. The catalogue of biblical books, since it is a historical enumeration, is not an article of faith necessary to be known for salvation. But the divinity of the canonical books is known from their efficacious and heart-bending power, communicated to them by the concurrent Holy Spirit. To III: although this proposition does not exist *explicitly* in scripture; infants are to be baptized, yet it is elicited by a valid consequence from this: "All nations are to be baptized," Matth. XXVIII, 29. To IV: the mystery of the Holy Trinity is perspicuously taught in the sacred scriptures, 1 John V, 7. To V: the septenary number of the sacraments has Peter Lombard as its author, not the Holy Spirit; and therefore it is sought in vain in the scriptures. The binary number of the sacraments will be lucidly proven by us below from the sacred letters. To VI: that the Jewish sacrifices signified the death of Christ, we read clearly in the scripture of the New Testament, Gal. III, 24; Heb. VIII, 5; c. IX, 9. To VII: the perpetual virginity of Mary, after she gave birth to Christ, is not an article of faith precisely necessary to be believed for salvation; it is, however, gathered probably from scripture, because her care was entrusted by Christ to John, John XIX, 26. If she had had other sons besides Jesus, they would have taken care of their mother. Epiphanius collected more arguments from the sacred codex, Heresies LXXVIII.

(\*) These words of Christ are to be understood not of things to be believed, nor of things to be done, but altogether of things to be endured, as has been demonstrated both from the word *bearing* and from the coherence of the words with the antecedents, v. 1, 3, 4, and from other arguments in my tenth sacred dissertation, num. VI. And so by *all truth* Christ signifies that which is called paracletic, which pertains to perturbed souls, pressed by so great a burden of calamities, to be refreshed and confirmed with divine solace, since indeed by that doctrine the Holy Spirit, as the *Paraclete* (v. 7), would perform this very office of his. In which manner, all the nerves of the argumentation which the Roman Catholics try to extort from this saying of Christ are cut.

(\*\*) But neither can our adversaries produce any tradition from which they themselves have known this, which they opine to be lacking in scripture.

(\*\*\*) To III & IV we also argue *according to the human manner*. If traditions were necessary, because of a defect in scripture; sacred scripture would offer us no sufficiently suitable proof. But our adversaries themselves have been accustomed to demonstrate both *infant baptism* and the Holy Trinity with arguments drawn from scripture. Therefore, either they should impudently dare to say that they use weak arguments, or they should not be ashamed to confess openly that there is no need of tradition.

**Question LI. Should unwritten traditions be added to the written word of God and be received with an equal affection of piety?**

Unwritten traditions are neither to be added to the divine word (a), nor to be received with an equal affection of piety as it (b).

Obs. I. The word tradition, derived from *tradere* (to hand down), in its broadest sense denotes any act by which something is transferred to another and is given as if from hand to hand. In the present case, however, in a stricter sense, it denotes the act of informing, by which a certain doctrine is handed down and inculcated to someone.

Obs. II. Just as elsewhere the names of actions are often transferred to their objects, so here the word tradition is taken either actively, or passively or objectively. Taken actively, it signifies a fixed and pedagogical instruction, by which some part of doctrine, pertaining to faith, morals, or external discipline, is instilled in someone. Conf. DANNHAY. *hodom. prior. Pap. phantasm.* 1, p. 224. Accepted passively, it designates the doctrine handed down.

Obs. III. Tradition, taken passively for the doctrine handed down, denotes either generally any doctrine handed down by Christ and the apostles, whether it was later comprehended in writing or not. In which sense the vulgate interpreter used the word tradition, Acts VI, 14, for the law of Moses, which was comprehended in writing, and 2 Thess. II, 15, Paul calls the doctrine handed down by him both by word and by writing a *tradition*; or specifically, as it is contrasted with the doctrine handed down through scripture, and is the same as doctrine handed down only by voice, not written. This latter signification is of this place.

Obs. IV. But since something is said to be contained in the scriptures either expressly and *explicitly*, or implicitly, *implicitly* and by consequence; tradition also, contrasted with scripture, can be taken either for doctrine which is not written expressly and in so many words by the prophets and apostles, but handed down by voice and propagated, although it is contained implicitly and as to the matter in the scriptures; or for doctrine which is contained in the scriptures neither in express words nor as to the matter, but handed down only by voice, and preserved in the church by a continuous succession. In the former sense, the Apostles' Creed is

sometimes called by the name of tradition by the fathers. Conf. Dr. CHEMNITZ in his examination of the Council of Trent, on traditions, fol. 63, where he alleges Irenaeus and Tertullian, who, reciting almost verbatim those articles of faith which the Apostles' Creed embraces, appeal to the apostolic tradition on account of certain heretics who either rejected, or depraved the scriptures, or complained that they were insufficient; although the entire Apostles' Creed, as to the matter, is contained in the scriptures, though not in the same words and in the same series of articles. For Irenaeus himself in books III, IV, and V, proluxly proves and confirms those articles of faith from scripture. Thus ORIGEN and AUGUSTINE called infant baptism an apostolic tradition. Conf. CHEMNITZ in the same place, fol. 69, which yet they prove and establish by manifest testimonies of scripture. In the present controversy, we are concerned with the Pontificians about traditions in the latter signification.

Obs. V. Orthodox theologians distinguish the traditions of the church into ritual, historical, exegetical, testimonial, and dogmatic. See Dr. KROMAYER in his theol. post.-polem. p. 52, and conf. Dr. CHEMNITZ, exam. conc. Trident. fol. 62 sq. Ritual traditions concern ceremonies and rites to be observed in the church, e.g., about feast days, about trine immersion or aspersion in the act of baptism, etc. By historical traditions are enumerated the canonical books of Holy Scripture, guarded by the church in an uninterrupted series of times and with a certain succession of connection, and faithfully transmitted to posterity; there are also commemorated the milder and harsher fates of the church, as well as the contests moved in the church concerning certain articles of faith. By exegetical traditions it is shown in what *sense* the doctors of the primitive church expounded this or that biblical saying. By testimonial traditions the consensus of ecclesiastical antiquity is exhibited, which bears a lucid testimony to the truth of the articles of faith. Dogmatic traditions are dogmas of faith and morals; which are contained neither in express words nor implicitly and as to the matter in the scriptures, but are said by our adversaries to have been handed down by living voice from Christ and the apostles, and preserved in the church by a continuous succession. Such dogmatic traditions are the dogmas concerning the invocation of saints, the cult of images, the celibacy of priests, the choice

of foods, the sacrifice of the mass, the sacraments of penance, confirmation, orders, matrimony, and extreme unction, communion under one species, purgatory, and indulgences. The controversy between us and the Pontificians is about dogmatic traditions. For we do not disapprove of all the ritual traditions of the church, provided the theological rule is observed, as observed by Dr. CHEMNITZ in his exam. conc. Trid. fol. 75: "Ceremonies in the church should be of an indifferent kind, few in number, be pious and useful for edification, order, and decorum; they should have free observance outside the case of scandal, so that according to the reason of edification, time, place, and persons, they can be instituted, changed, and abrogated." We admit the historical tradition concerning the canon of scripture as an argument, not infallible, but probable. We receive exegetical traditions with a grateful mind, if indeed the interpretation of the fathers does not disagree with the phraseology of scripture, the property of the words, the context, and the analogy of faith. We value testimonial tradition highly, and we confess with CHEMNITZ in the same place, fol. 71, that we dissent from those who invent opinions which have no testimony of any time in the church; as SERVETUS, CAMPANUS, the ANABAPTISTS, and others have done. We also feel that no new dogma, conflicting with all of antiquity, is to be received in the church. The question is debated about dogmatic traditions, concerning the very dogmas of faith and precepts of morals, which are neither proposed in express words in Holy Scripture, nor can be deduced and established from it by an invincible consequence.

Obs. VI. That we may more deeply inspect the mind of the Pontificians, it is to be well observed that they distinguish unwritten traditions 1) by reason of their authors, 2) by reason of their matter. By reason of their authors, the traditions of the old testament are divided into Mosaic and Pharisaic. The former are said to derive their origin from Moses and the prophets, the latter from the Pharisees. The traditions of the N.T. are divided by the Pontificians into divine, apostolic, and ecclesiastical. Divine are called by them those which were received from Christ himself, teaching the apostles, and are nowhere found in the divine letters. Such are those which pertain to the matter and form of the sacraments. For we have few things about these in the divine letters, and

yet it is certain that the essence of the sacraments could not have been instituted except by Christ. For this reason the apostle in 1 Cor. XI, 23, speaking of the sacrament of the eucharist, said: "For I received from the Lord what I also delivered to you." Apostolic traditions are said to be those which were instituted by the apostles, not however without the assistance of the Holy Spirit, and nevertheless they are not extant written in their epistles; such is the fast of Lent, and of the four seasons, and many others. Ecclesiastical traditions are called certain ancient customs, initiated either by prelates or by peoples, which gradually by the tacit consent of the peoples obtained the force of law. By reason of matter, traditions are divided by the Pontificians into traditions of faith and traditions of morals; which in turn are either perpetual or temporary, and either universal or particular, necessary or free. A tradition of faith is that the Blessed Mary was always a virgin, that there are only four gospels, etc. A tradition pertaining to morals is that the sign of the cross is to be painted on the forehead, that on certain days fasts or feasts are to be celebrated, etc. A perpetual tradition is that which is instituted to be always observed; as in the examples given: A temporary one is that which is instituted for a certain time, as the observance of certain legal ceremonies; which were to be observed until the full promulgation of the gospel, so that the church might more easily coalesce from the Jews and Gentiles. A universal tradition is that which is delivered to be observed by the whole church, such as the observance of Easter, Pentecost, and similar great feasts; a particular one is that which is delivered to only one or several churches, such as in the time of Augustine was the fast of Saturday, which Peter had delivered to the Roman church, and was observed by it alone, and by some others, as Augustine teaches in epistle 86 to Casulanus. A necessary tradition is that which is delivered in the form of a precept, as the celebration of Easter after the fourteenth moon of March; a free one is that which is delivered in the form of a counsel, as the sprinkling of holy water and similar things. Concerning these, see BELLARMINE, book on the word of God, chap. II, fol. 163.

Proof a. That unwritten dogmatic tradition is not to be added to Holy Scripture as a principle of faith, necessary to be believed for salvation, is evident;

I. from the perfection and sufficiency of scripture. For the word of God, committed to letters, is so perfect and sufficient for salvation that no new, heterogeneous dogma, or one different from those which are written, is to be added by human authority, as Moses testifies in Deut. IV, 2, c. XIII, 1, and John in Apoc. XXII, 18. Conf. the preceding question. The consequence is manifest; because that is perfect which needs no substantial supplement. (\*)

II. From the divine interdict most sacredly observed by St. Paul: "Learn not to go beyond what is written." 1 Cor. IV, 6. Whence it happened that Paul said nothing besides what Moses and the prophets said would come to pass. Acts 26:22. Just as Peter, according to CLEMENT OF ALEXANDRIA, Stromata, book VI, wished to say "nothing without the Scriptures."

III. From divine commendation. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. I, 8. Since the Holy Spirit threatens with the thunderbolt of anathema anyone preaching a gospel besides that which was preached by Paul and the other apostles, the utmost caution must be taken, lest any principle of faith be added to the gospel preached and written by the apostles, which

is not comprehended in the apostolic writings.

You say: I. The apostle speaks not of the written word alone, but of all the word, whether written or handed down. For he does not say: "If any man shall preach a gospel, besides that which we have written," but "besides that which we have preached." Resp. Paul speaks in general of the word preached by him. But he preached nothing beyond what was written by Moses and the prophets. Acts 26:22. Whatever he preached, he also wrote. 2 Cor. 1:13. c. XIII, 2. He wrote that gospel which he had preached to the Galatians.

You say: II. The Greek particle *παρά* (besides) signifies "against," Acts 18:13. Therefore, the apostle prohibits not new or different dogmas, but those contrary to the preached gospel. Resp. The particle *παρά* often signifies "besides." Compare the notable passage in 1 Cor. III, 11. In the Vulgate version, which is authentic for the Pontificists, the Latin "præter" (besides) is found here. Indeed, the apostle himself renders it by *ἕτερον* (another, different) in v. 6. Therefore, just as that minister not only sins who, in the name of the prince, issues a diploma that is repugnant to his statutes, but also he who promulgates something besides those statutes which is different from and foreign to the wisdom and counsel of the

(\*) In the principal place, from 2 Tim. III, 16, there are several nerves of proof. It is to be considered, 1) that the written word is commended, and indeed as a means for obtaining salvation, and that the only one, since Paul praises it alone, in which also he commands his Timothy to remain, v. 14. But that in which one must remain and persist, cannot but be so perfect and sufficient that we may acquiesce in it, that we may require nothing beyond. Therefore, a means, uniquely commended, must be sufficient; if sufficient, therefore perfect. 2) That scripture is said to make a man perfect, and especially a minister of the church. For that name, *man of God*, just as the Hebrew, *man of God*, denotes one who functions in the office of teaching divinely mandated to him, conf. 2 Pet. I, 21. From which a twofold argumentation is effected. One: An effect cannot be nobler than its cause, by the name given, and as great as is the end for which a thing is so, and not otherwise, so great also cannot but be the constitution of the thing itself. Therefore, Holy Scripture is perfect and altogether sufficient. The other: If Holy Scripture is so perfect and sufficient that it supplies a minister of the church with all things useful for the function of his office, why should it not much more suffice for the members of the church? 3) That those things, of which a perfect knowledge is to be drawn from the divine writings, are called doctrines, both concerning things to be believed, and concerning the refutation of opposite errors (*teaching and refutation*), and concerning things to be done (*training and correction*). But besides these there is nothing which pertains to the end of scripture; Therefore, scripture is altogether sufficient for the proposed end. 4) That not only are all the kinds of saving truths enumerated, for teaching, etc., v. 17, but also an asseveration is specifically added concerning every single good work, v. 17. Therefore, Holy Scripture is perfect and sufficient not only in general, but also in species, so that it teaches us every single truth to be referred to any genus, with none omitted.

prince; so also that minister of the church not only sins who proposes dogmas of faith repugnant to the gospel of Christ preached by the apostles, but also he who proposes dogmas that are different from and foreign to the gospel of Christ.

Prob. b. Whatever is to be received with that affection of piety with which the written word of God is received, it must be most certain and infallible, so that it can beget divine faith, and be believed with divine faith. Rom. 15:4. Luke wrote "accurately and for security." I, 3-4. Paul wrote "for greater certainty." Phil. III, 1. But from where can we be infallibly certain concerning unwritten traditions, that they are from God? From Scripture? But they are not written. From the testimony of the church? But this itself is not infallible, since its authority, being human, cannot beget divine faith. Indeed, our adversaries have never proven their traditions even from the testimony of the more ancient church. And if we examine the origin of unwritten traditions more deeply, they have flowed from Pharisaism. It is established concerning the Pharisees, partly from Scripture, partly from Josephus and others, that besides the written word they had many traditions foreign to the word of God, and rejected by Christ Himself. Math. 15:2-3. et seqq. JOSEPHUS in book XIII of the Antiquities of the Jews, c. 18. "Now," he says, "it must be indicated that the Pharisees have handed down to the people many constitutions received from their ancestors by hand, which are not written among the laws of Moses. And therefore the Sadducees derogated authority from these, saying that only those should be kept which are contained in writing; and from this a great controversy arose between them."

The Pontificists distinguish between Mosaic and Pharisaic traditions, opining that Christ rejected the Pharisaic but not the Mosaic traditions; but in vain. For they cannot prove that Moses handed down dogmas which were not consigned to letters, but preserved in the faithful memory of posterity. Christ never sends us to Mosaic traditions, but to the scriptures. John 5:39.

The antithesis is that of the Pontificists, who maintain that unwritten divine and apostolic traditions are to be received with an equal affection of piety as the written word of God. They rely on the following arguments:

I. Traditions are everywhere commended in the sacred letters, Exod. 13:8. Deuter. 32:7. Judg. 5:13. Resp. In the cited places, active tradition is understood, or the act of handing down, informing, catechizing; it is commonly called instruction, which is done by living voice, the foundation of which is the sacred scripture. There is no controversy about this; but the controversy is about tradition taken passively, or objectively, inasmuch as by it is understood a dogma handed down orally and not comprehended in the sacred letters, nor deducible from them by necessary consequence.

II. The doctors of the primitive church called the Apostles' Creed and infant baptism traditions, as CHEMNITZ confesses in his examination of the Council of Trent, fol. 63 & 69. But we retain the Apostles' Creed and infant baptism. Therefore, we retain unwritten traditions. Resp. The doctors of the primitive church used the name of tradition in a looser sense; because by it they understood all doctrine concerning God and divine things, which "according to the letter" and express words is not contained in the scriptures; today the controversy is ventilated concerning unwritten traditions so called in a stricter sense, which are contained in the divine letters neither in the words themselves, nor in the matter and meaning.

III. Paul sends us to traditions, 2 Thess. 2:15. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." Resp. The Apostle speaks of doctrine which is the same in substance, but handed down in different ways; as it was proposed to the members of the church then by living voice, then by writings. The disjunctive particle *ἢ* (whether/or) does not separate the dogmas handed down, but the different modes of handing them down. For before the canon of scripture was completed, God-inspired men handed down many things by voice, which they afterwards committed to writing. Today, with the biblical canon complete, it is not proper to have recourse to unwritten traditions.

IV. Paul commends traditions to Timothy, 1 Tim. 6:20. "O Timothy, keep that which is committed to thy trust" (doctrine handed down by living voice). By "that which is committed to thy trust" the Pontificists do not understand the written word, which does not seem to need anxious custody, since it is easily retained in its containers. Resp. By the



name of "that which is committed to thy trust" is understood not tradition, but the whole celestial doctrine, first handed down by the teacher Paul to his disciple Timothy by living voice from Moses and the prophets, Act. XXVI, 22, and afterwards related in letters. For the deposit of doctrine from Paul is not opposed to the Holy Scripture as traditions are opposed to it, but (as is clear from v. 21) to profane and vain babblings, and oppositions of science falsely so called. Wherefore the mind of the apostle is: O Timothy, guard the celestial doctrine, handed down to you both by living voice and by writings; on the other hand, with the greatest diligence, avoid sophistic disputes, by which the evangelical doctrine is rendered doubtful to the simpler.

V. Paul attributes much to unwritten traditions, 1 Cor. 11:23. "For I have received of the Lord that which also I delivered unto you." He concludes the same chapter with these words: "the rest will I set in order when I come." Resp. Paul in the cited chapter v. 23. understands written tradition, for he deals with the institution of the Lord's supper, which was not only written here by Paul, but also by three evangelists. The apostolic disposition, which is mentioned in v. 34, pertains to ceremonies and rites, useful for edification in the church. But our discussion here is not about ceremonies, which can be learned from ritual traditions, but about dogmas of faith and precepts of morals, necessary for a man to believe and to do for salvation, which are learned solely from the written word.

VI. That there are unwritten traditions in the church is indicated by John, chapter XXI, 25. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Resp. We concede that not everything that Christ said or did was written by the evangelists, but we deny that anything of those things which are necessary for faith and morals was omitted by them. CYRIL says excellently in book XII on John, chapter 68: "Not all things that the Lord did

were written, but what the writers thought to be sufficient, both for morals and for dogmas." And AUGUSTINE says no less cleverly in Tractate XLIX on John, c. 11. "Those things were chosen to be written, which seemed to suffice for the salvation of believers." (\*)

VII. John approves of unwritten traditions in his 2nd Epistle, 12-13, & 3rd Epistle, 13-14. "Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full." Resp. 1) John is not speaking of the entire scripture, but of this very epistle of his, in which he did not write everything to the chosen lady. 2) Of what sort were those things that John says he did not wish to write in a letter, no one will easily guess. 3) If our adversaries will clearly show that those things which John handed down orally to the chosen lady were dogmas of faith and precepts of morals, necessary for all to believe and to do for salvation, we will take it upon ourselves to demonstrate each one from the written word.

VIII. The tradition of the church seems necessary both to prove the divine origin of sacred scripture and to elicit its genuine sense. Resp. The divine origin of scripture is known from both external and internal criteria, and especially from the internal testimony of the Holy Spirit. We willingly accept the testimony of the church concerning the divinity of scripture, as a distinguished argument, but not as the only, principal, and absolutely necessary one. We seek and find the true sense of scripture in scripture itself, just as a sword is found in a scabbard, a pearl in a shell, a soul in a body. A consenting exposition of the fathers, interpreting some biblical saying, is received by us as an external hermeneutical aid, guiding and secondarily confirming, but not

(\*) Permit me to add these two things: 1) If we compare these words, John XXI, 25, with those whose meaning is the same, XX, 30 & 31, John openly and clearly professes that the things which are written are sufficient for faith and salvation; 2) Do the Roman Catholics have all the deeds of Christ, which his Legates did not commit to memory, received from their Ancestors? How great, I ask, and how full of miracles must such a tradition be, which in its scope embraces all those things, which, if they had been consigned to letters, not even the world itself could have contained!

as a fundamental principle, nor as an infallible norm of interpretation. (\*\*).

**Question LII. What is the efficacy of sacred scripture?**

*The efficacy of the Sacred Scripture.* The efficacy of sacred scripture is a supernatural power, communicated to it by God, by which it not only reveals and presents the will of God, and persuades the obedience to be rendered to it, but also by divine ordinance, as a most powerful means, with the concurrence of the Holy Spirit, it converts, regenerates, renews, and saves men corrupted by sin.

Obs. The difficult and salutary doctrine concerning the efficacy of sacred scripture is to be treated expressly in Part III of Theology, where the means of grace and salvation are to be discussed, among which is the word of God; here it suffices to have given a foretaste of it.

**Question LIII. Is sacred scripture necessary to be known by all who aspire to eternal salvation?**

Sacred scripture is a necessary principle of faith and morals, not by an absolute (a), but by a hypothetical (b) necessity. Sacred scripture is necessary not only by the necessity of command (c), but also of means (d), and so the scripture of both the old (e) and the new testament must be attentively read, or at least devoutly listened to when

proposed by the voice of a teacher, and most deeply pondered by all men who are to attain eternal life, to whom an invincible impediment is not opposed.

Prob. a. That Holy Scripture is not necessary with an absolute necessity is clear, because there was a time when the sacred letters did not exist, namely from Adam to Moses. It happens that there may not be an opportunity to read them, if, for instance, a Christian is carried away into the captivity of the Turks, Tartars, or other barbarians. It can happen that, with war raging, there are no schools, no opportunities for a boy or girl to be imbued with the knowledge of reading. Indeed, it not infrequently happens that a man is by nature impotent, as for instance blind, an infant, etc., for whom no law is laid down here, because the kingdom of grace presupposes the kingdom of power, cf. DANNHAVER. hodos. phænom. I. p. 87.

Prob. b. The hypothetical necessity of Holy Scripture is evident both from the divine ordinance and from the neediness of men. For by the benefit of scripture the church, spreading most widely, is to be preserved until the consummation of the age; the allurements of corruptions and errors are to be averted, the infirmity of human memory is to be relieved, and the certainty of faith is to be established. For the word of God was written "for the sake of greater certainty," Luke 1:3.

(\*\*) To settle this matter, an argument "according to man," and a twofold one at that, will contribute not a little. 1) The dissenters say, in the Council of Trent, session IV, decree 1, that they accept traditions preserved by continuous succession in the Catholic Church. But where on earth is that continuous succession in those matters in which the Roman church has manifestly departed from the ancient institution, and that by a perpetual, uninterrupted series? The examples are clearer than the sun, these two especially: the interdict on the reading of the Holy Scriptures and on the chalice in the most holy supper. Let them therefore produce a tradition, and one preserved by continuous succession, when they cannot produce even one reliable witness from all of antiquity, through the first XII centuries. Behold! their own confession, in the same place, session XXI, chap. 1 & 2. 2) The Greek and Eastern church likewise greatly accepts traditions, as a norm for things to be believed and done. Among them are some, very different from those which the Romans venerate, namely in those controversies in which the Greek church departs far from the Roman. Which therefore is the true tradition? Is it that which is preserved in the Greek church? or this, which the Roman Catholics think should be revered with the highest observance? What then is this continuous succession, about which the Romans boast so much? What finally? They are not ashamed to put this forward: that the Holy Scripture is very uncertain, ambiguous, and exceedingly doubtful. And why? Because, they say, heretics take refuge in scripture, and twist it to their own opinions. Is that therefore uncertain, to which the erring no less than the orthodox, appeal? If this consequence holds, it follows that traditions are likewise uncertain, since heretics, among whom they themselves number the Greeks, are accustomed to appeal to Apostolic traditions. What they will answer to us, they will have the same rendered to themselves.

Prob. c. That the sacred letters were consigned by an external and internal divine command, we have clearly shown above in question XII. p. 80. 81.

Prob. d. from John 20:31. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." St. John teaches that Holy Scripture is a means, divinely ordained, for kindling faith in Christ and obtaining eternal life.

Prob. e. From the command of Christ, John 5:39. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The Lord Jesus speaks of the scripture of the Old Testament (for at that time the writings of the apostles did not exist) and commands that men, tending toward eternal salvation, should diligently search the writings of Moses and the prophets. For which reason the scripture of the Old Testament is to be read 1) On account of the command of Christ; 2) On account of the foundation of the Christian faith, which is, that Jesus of Nazareth is the Messiah, and the meritorious cause of eternal salvation; (\*). 3) For a clearer understanding of the writings of the New Testament, in which the writings of the Old Testament are most frequently cited; 4) For the refutation of the Jews, Acts XVIII, 28; 5) For our solid hope and comfort, Rom. 15:4.

The antithesis is 1) of the Pontificists, who maintain that Holy Scripture is not so necessary that the church can be without it. 2) of the Schwenckfeldians and Weigelians, for whom Holy Scripture is a dead letter; hence they refer their disciples to the internal natural word and to immediate revelations. 3) of the Socinians, who deny the necessity of the Holy Scripture of the O.T.; their main arguments are:

I. The old church from Adam to Moses was preserved without the written word of God. Therefore the church today can be propagated without it. Resp. The condition of those times, in which the patriarchal church flourished, is different from that of

subsequent times. For the patriarchs were "long-lived," i.e. they lived for almost a thousand years. Also, men at that time were fewer, and immediate divine revelations were frequent. Therefore, at that time the celestial doctrine could be conveniently transmitted by living voice from the long-lived fathers, who were immediately illuminated, to the assembly of believers, which was not very large. But when the human race increased, and the span of human life was diminished, God himself made the august beginning of writing, and commanded his word to be recorded "for the sake of certainty," to establish the certainty of our faith, Phil. III. 1.

II. From Moses to Christ for two thousand years, there were indeed scriptures, but they belonged only to the Jews, while the other nations, among whom not a few had the true religion, used only unwritten tradition.

For that very many men, besides the Israelites, truly believed in God, is testified by Job and his friends. Resp. It is false that religious people outside the camp of Israel lacked the written word; the contrary is clear from the example of the Eunuch, Acts VIII. Add the Babylonian captivity, and the dispersion of the Israelites, who carried the scriptures with them. Also consider more deeply the Greek version of the Bible, which was most widely propagated among many nations.

III. In the very people of God, although the scriptures existed, the Jews nevertheless used tradition more than scripture, as is clear from Exod. XIII, 8. Resp. In the cited place, active tradition is understood, i.e. the act of handing down, preaching, and catechizing, with dependence on the written law as a norm.

IV. Until the time of Ezra the scriptures were not reduced to order, so that they could be conveniently read, but were kept in various scrolls, and sometimes were not found for a long time due to the negligence of the priests, 2 Kings XXII, 8. Resp. Ezra indeed reduced the books of Moses and the

(\*) For since 1) our Jesus is "the one who is to come," and the signs of Christ, most certain, from which it is shown that Jesus is the Christ, were all foretold by the Prophets of the O.T., Matth. XI, 3. et seqq. 2) The N.T. differs from the Old in this, that in the O. are prophecies, in the N. their fulfillments, which, if referred to one sum, all appear conjoined in Jesus of Nazareth, 2 Corinth. I. 20. so that not even the least thing is contained in the whole Christian religion that was not foretold in the O.T., Acts XXVI, 22. since finally it is certain, 3) that the fulfillment without the prophecy, to which it entirely corresponds, can neither be understood nor held as true; it is clear how necessary it is that the New Testament be perpetually compared with the Old.

prophets into one order and system; but the Israelites had the books themselves written successively. And although the public copy was kept rather negligently by the priests, the laity nevertheless read their own particular copies within their private walls. Besides, it is wrongly concluded: Before Ezra the order of the prophetic writings was not the same as it is today: Therefore scripture is not necessary. For the sacred letters were not so confused and disordered that they could not be read.

V. From Holy Scripture various heresies have arisen: Therefore it would have been better if it did not exist. Resp. Heresies arise not from scripture, but from the distortion of scripture. Rather, Holy Scripture is the means of repelling heresies. 2 Tim. III, 16. Tit. I, 9.

VI. The new testament is to be inscribed not so much on paper as on the heart, 2 Cor. III, 3. "Forasmuch as ye are manifestly declared to be the epistle of Christ written not with ink, but with the Spirit of the living God." Resp. These are not opposed, but congruous. For scripture is necessary for this reason, that when it is attentively read, well understood, and rightly applied, the new testament may be inscribed on our hearts, since that inscription is not made immediately, but mediately.

VII. The reading of the old testament today does not seem necessary, because in it there are no promises of eternal life. For that reason Christ is said to be the mediator of a better testament, which was established upon better promises. Hebr. VIII, 6. Resp. In the cited place, the old and new testament are not taken for the books of the O. and N.T., but for the legal covenant, which is called the old, and the evangelical, which is called the new testament. The promises of the latter are said to be better not by reason of the good promised, but by reason of the condition required. For the old testament, or legal covenant, does indeed promise eternal life, Lev. XVIII, 5. Gal. III, 12, but under the condition of perfect obedience, which after the fall is impossible for us, Rom. VIII, 3. But the new testament, or evangelical covenant, promises eternal life under the condition of faith, Gal. III, 11, which is conferred on all who accept the means of grace. Add, that the evangelical promises excel the legal ones in efficacy; because the law only promises life to the obedient, but does not confer the strength to obey. But the Gospel not only promises eternal life to believers, but also bestows the strength to believe.

**Question LIV.** To what practical uses should the meditation of scripture be applied?

*Practical uses and cases.* The practical uses to which the reading and meditation of scripture are to be transferred concern both faith and life, or the morals of men. Faith is considered in different ways, namely as it is to be generated, or preserved, or defended. Faith is to be generated in the minds of unbelievers; for whom, attentively reading the sacred scripture, this itself is the seed of regeneration for kindling faith, 1 Peter I, 23. Faith is to be preserved in believers in a state of tranquility by the written word of God, as by the purest milk it is nourished, as by solid food it is strengthened, Hebr. V, 12. In a turbulent state, or an afflicted one, faith is to be defended by the sacred scripture, as by the sword of the Holy Spirit, Eph. VI, 17, from the assault of the devil, the perfidy of heretics, the afflictions of the world, and the allurements of the flesh, by which, like Christ, we defeat the devil and his satellites. Matth. IV. What more? for afflicted Christians, sacred scripture is a storeroom of all life-giving consolation. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. XV, 4. A life worthy of Christians is to be directed and conformed to the rule of sacred scripture, that they may live "piously," toward God, "temperately," toward themselves, "justly," toward their neighbor. Tit. II, 12. Wherefore, he who is about to read the sacred letters with salutary fruit, should pay close attention to which sayings of the Holy Spirit support faith, and which lead to a life lived piously, soberly, and justly, and he should inscribe them most deeply on the tablets of his heart.

**Question LV.** How should sacred scripture be read, so that we may achieve the uses already mentioned?

The sacred letters are transferred to salutary uses, if we read them (1) piously and with the imploration of divine aid, that the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation in the knowledge of him and the eyes of our understanding being enlightened, Eph. I, 17. 18. (2) Attentively and with singular reverence, so that we not only know theoretically that sacred scripture is the word of God, but also practically, and

with a solid assent of faith, we receive this as the true word of God. For sacred scripture is a letter of the omnipotent God to his creature, in which the words of God sound, and the heart of God is learned, as Gregory the Great says, L. IV, ep. 84. (3) Accurately, so that with solicitous investigation we may search the scriptures, John V, 39, and investigate their genuine sense. (4) Assiduously, so that we may meditate on the law of God day and night, Ps. I, 2. (5) Obediently, so that we may be not only readers or hearers, but also doers of the word. James I, 22.

**Question LVI. How should the mind of a man be confirmed in the divinity of scripture?**

To a weak brother, doubting the divine origin of the scriptures, arguments should be proposed drawn from external criteria, or motives of credibility, so that he may be induced to read the sacred scripture piously, attentively, and accurately. If he does this, he will be moved by internal criteria, and especially by the internal testimony of the Holy Spirit, to believe the immediate dependence of the sacred letters on God.

**Question LVII. How are those to be uplifted who grieve and mourn because, having read the sacred scripture often, they have reaped little or no fruit?**

They are to be (1) excited to pious prayers, by which a more copious grace of the Holy Spirit is obtained. The psalmist shines before us with a most praiseworthy example, Ps. CXIX, 18-34, sighing: "Open thou mine eyes,

that I may behold wondrous things out of thy law." "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." (2) They are to be admonished to inquire into their life and morals, and if they indulge in any graver sins, to bid them farewell, and to extricate themselves from the cares of this world, by which they have been ensnared. These are the thorns by which the seed of the divine word is choked. Luke VIII, 14. (3) Intent on sacred meditations, they should await the hour of divine sweetness, until they taste this from the most free dispensation of God. "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise him," who is the health of my countenance, and my God, says the Prophet King, Ps. XLII, 12.

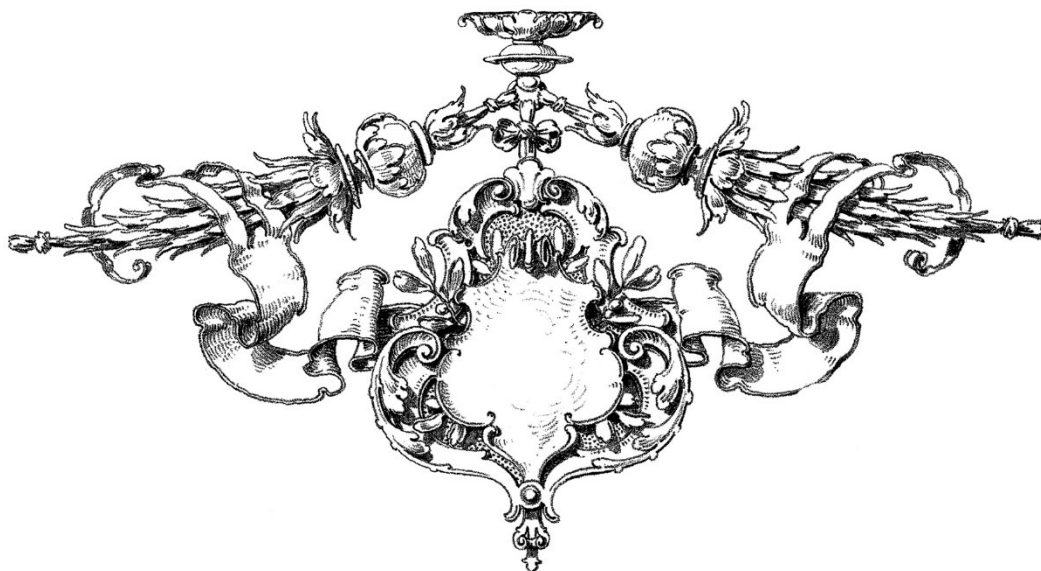
**Question LVIII. How are those to be aroused who read the sacred bible unwillingly?**

(1) The divine command should be impressed upon them, Deut. VI, 7. 8. John V, 39. (2) The example of Martha and Mary should be urged, Luke X, 40. et seqq. (3) It should be shown to them that the goodness and wisdom of God shine forth in the sacred scripture, as in a most clear mirror, Matth. XI, 25. 26. (4) The most abundant utility of scripture should be commended to them, 2 Tim. III, 16. What goods do they deprive themselves of, who fall asleep in such supine laziness, that they either never, or unwillingly, handle the sacred codex. On the contrary, the same are implicated in the foulest errors and many evils. Matth. XXII, 29. "Ye do err, not knowing the scriptures."

## SUSPIRIUM

*With the most fervent prayers I beseech You, O GOD, FATHER of our LORD JESUS CHRIST, FATHER of glory, that you grant us by grace, unprovoked by any merits of ours, the SPIRIT of wisdom and revelation in the knowledge of You, and enlightened eyes of the mind for the salutary understanding of Your word, comprehended in the prophetic and apostolic writings! We cherish the scripture, consigned by Your inspiration. It is our love, our delight, our spiritual treasury, our storehouse, full of all comfort.*

*Your scripture is a most brilliant letter, sent to us from heaven, in which your words sound, from which Your heart is learned. You have opened Your heart, burning with love, O supreme arbiter of things, in Your divine letters You have revealed your mind, You have revealed Your counsel concerning the fallen sinner to be raised up, and led into the celestial fatherland, if he does not unwillingly admit the aids of your grace. Provide, O most **M**ERCIFUL **G**OD, spiritual strength for us, that we may promptly follow Your counsel, be intent on the nod of Your will, impress Your word on the tablets of our hearts, and express it in good deeds, and thus at length be drawn by You to you!*



# PART I OF THEOLOGY

## CHAPTER I, ON GOD

Question I. In what manner of consideration is God treated here?



OD IS TREATED here as the objective end of theology. Prob. Since theology is a practical science, its end must be treated first of all. Methodical reason. And since the end of theology is twofold, one indeed objective, which is God, infinitely perfect and supremely good, the other formal, which is the beatific vision and fruition of God; therefore, the objective end of theology, namely God, who most fully satisfies the appetite of man, is to be considered first.

Question II. What is understood by the name of God?

*Nominal definition of God.* By the name of God is understood the first being, which is from itself and is the cause of other things; and which preserves and governs all things.

Prob. All men as pilgrims experience in themselves that they do not and cannot conceive of God otherwise than in relation to created things, as the first being, which is

from itself and is the cause of all other beings, and preserves and governs all things; or as the most excellent of all beings, than which nothing better, nothing more perfect can be or be thought. The gentiles, pressed by calamity, implored the help of God, and named him the best and greatest; conscious of their own evil, they feared him, as the most just and most powerful judge; thinking that nothing is prior to God, nothing more excellent.

Question III. Should a man strive with the utmost effort to know God?

It is fitting for a man to expend much effort in attaining the knowledge of God (1) on account of the dignity "of the knowledge of God" (a). On account of its greatest utility (b). Dignity of the knowledge of God.

Prob a. From the divine oracle Jer. IX, 22. 23. "Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth." By as much as eternal things excel temporal, and immortal

things mortal; by so much is the true knowledge of God to be preferred to all other sciences. JEROME says aptly in the epitaph of his nephew: "Without the knowledge of his creator, every man is a beast." And HILARY says excellently, in book VIII on the Trinity: "He who does not know God, does not know how to be wise."

Prob. b. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," says Truth itself, John XVII, 3. Since the true knowledge of the true God, with Christ as witness, is the cause of eternal life, and as it were the mother bearing everlasting salvation, it should be most commended to us all.

#### Question IV. From where is "the knowledge of God" (theoknōsia), or the knowledge of God, sought?

*Natural knowledge of God.* The knowledge of God is sought both from the light of nature, or of reason, and from the light of revelation. From which "the knowledge of God" is commonly distinguished into natural and revealed. The former is pedagogical, the latter is salutary.

#### Question V. What is the natural knowledge of God?

The natural knowledge of God is that by which man, from principles known by nature, knows to some extent the existence, essence, attributes, and actions of God; It is divided into innate and acquired. The innate natural knowledge of God is a perfection, connatural to man as a pilgrim and analogous to a habit, by which the human intellect, being aided, perceives the truth of self-evident propositions about God, upon apprehension of their terms, without discourse, and gives them indubitable assent (a). The acquired natural knowledge of God is that which is obtained both from the testimony of others and from the observation of creatures through discourse (b).

Obs. 1. By the light of nature here are understood the principles of nature and reason, on which the natural knowledge of God rests, as on a reason for knowing; which have obtained the name of light, because they are to the intellect a reason for knowing other things, and are related to it as light, which, joined with colors, is to the faculty of sight a reason for seeing and knowing colors, is related to the faculty of sight. PHILIP MELANCHTHON says aptly in erot. dial. p. m. 234. "as light is placed in the eyes for

discerning bodies; so in the mind there is an innate knowledge, by which we are advanced to some knowledge of God."

Obs. II. The principles of nature and reason, from which God is known to some extent, are otherwise called innate knowledge, also common notions about God, and are certain, as it were, ruins or remnants of the divine image, about which AUGUSTINE dissertates excellently in book I of the spirit and the letter, c. XXVIII. "The image of God in the human soul has not been so worn away by the stain of earthly affections that not even the faintest lineaments have remained in it; whence it can rightly be said that even the impious, in the very impiety of their lives, do some things of the law, or have some knowledge of it."

Obs. III. The principles of nature, from which God in a certain way becomes known, are either theoretical or practical. The theoretical are: God is, God is one, true, good, omnipotent, most just, etc. God is the preserver and governor of this universe. The practical principle is: God is to be worshiped.

Innate natural knowledge of God. Prob. a. (1) The innate knowledge of God is gathered from the apostolic saying, Rom. II, 14. "For when the Gentiles, which have not the law (the written law of Moses), do by nature the things contained in the law, these, having not the law (that one), are a law unto themselves; (For they) which shew the work of the law (not the letter) written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." We argue: Whoever by nature do the things that are of the law, and by this very fact show that the work of the law is inscribed on their hearts, their conscience convicting them, they by this very fact testify that the knowledge of God, as the rewarder of good and the avenger of evil, is naturally innate. But, the gentiles not having the external law etc. Therefore. The major premiss is established, because (a) for those who naturally do the things that are of the law, the law of nature is in them, which they observe as a norm in acting. (b) If that law is written in the hearts of men, since it was not inscribed through regeneration, it must have been inscribed through creation, and still be a remnant from creation and connatural. But the knowledge and worship of God pertains to the inscribed law, as the principal part of the natural law. For not only the precept concerning loving one's neighbor,



but also concerning worshiping God, pertains to the law of nature. (g) He who is convicted by his conscience of things done well or badly, necessarily supposes a first judge having dominion over consciences, and a supreme legislator forbidding and punishing evil, commanding and rewarding good.

(2) To this is added the consensus of all gentiles. For, in the judgment of M. TULLIUS, book I. Tusculan Questions, "there is no nation so savage, no one of all so fierce, whose mind has not been imbued with the opinion of the gods. Many think wrongly of the Gods; for that is usually brought about by vicious custom. Yet all believe that there is a divine force and nature. And indeed this is not brought about by the conversation of men, or by consensus: the opinion is not confirmed by institutions, not by laws. But in every matter the consensus of all nations is to be considered the law of nature." And in book II of the nature of the Gods, the orator says: "it is innate in all, and as it were engraved on the mind, that there are Gods." It is therefore established "that there is" or, the true existence of an innate knowledge of God; but "what it is" or its definitive reason, is not so clear. From which it happens that it is defined in different ways even by orthodox theologians. For some wish it to be defined by a proximate faculty, others by a disposition, others by a habit, others by a perfection, or a light connatural to the human intellect and analogous to a habit. Let us listen to D. MUSAEUS, accurately discoursing on the innate knowledge of God in his introduction to theology, p. 80. "Modern theologians do not assert that before the use of reason an actual cognition of God, or its impressed species, is in man. Indeed, some are found who expressly deny it. Nor are there wanting those who deny its impressed species. Whatever, therefore, it is that, according to their mind, can be said to be naturally in the intellect, or connatural to it, it is necessary that it be reduced to a certain innate perfection, or light of the intellect, by which, being aided, it immediately perceives the truth of common notions about God, upon apprehending their terms, without discourse. And in this they almost agree; although some call that innate perfection a habit, others something analogous to a habit, and some an imperfect habit and a disposition." He who adds to this the instinct, inculcated by the early Fathers, innate in man by nature, which adds weight to the intellect, and together with that

perfection of whatever kind innate in it, determines it to give assent, both to other common notions about God, and especially to that which is of his existence, immediately and without discourse, will, in our judgment, have strayed in no way from the truth.

We, with due respect to the judgments of others, think that the innate knowledge of God is not a habit in the strict sense; for that consists in impressed species well coordinated and disposed among themselves. But the species of neither creation nor of creatures are properly impressed on us by nature. Indeed, experience being the witness, we do not conceive of God otherwise than in order to created things, as the first being, which is from itself, and is the cause of other things, preserving and governing all creatures. We do not, however, deny that the innate knowledge of God is a certain perfection, connatural to man as a pilgrim and analogous to a habit. This analogy consists in the following. (1) Just as the image of God in the first-created humans was a habit; so the remnants of the same, to which pertains the law of nature, dictating that God is to be worshiped, in a certain way approach its nature; since homogeneous parts are of the same nature as the whole. (2) Just as a habit is a certain perfection superadded to nature, facilitating it for operation; so also the natural knowledge of God is superadded to the cognitive faculty, inclining it to apprehend God in whatever way. (3) Just as a habit is difficult to move; so this natural knowledge inheres deeply in the soul, and cannot be entirely eradicated. For which reason HENRICUS NICOLAI does not contradict us, in his tract on natural knowledge, chap. II. p. 26, when he says: "The word habit is taken either in philosophical rigor, for a firm and stable quality superimposed on a faculty, rendering the subject easy and prompt to operate, or the word habit is taken more generally for any disposition, from which, if it is perfected by elaboration, a habit can be made and arise; and so in general, by way of a habit, natural knowledge can be said to be inherent; because that luminous disposition remains in the intellect, by which one can see the truth by the guidance of nature, and if he investigates it skillfully, he can, in the course of time, raise it into a habit." Nor does LEICHNER plainly dissent, in his synopsis of true demonstration, page 398. "Natural knowledge is in the intellect, which is ignorant of the terms, not indeed in an

expressed act, much less habitually, but according to a natural disposition and proclivity."

*Acquired natural knowledge of God.* Prob. b. (1) That the natural knowledge of God is acquired from the testimony of others, experience itself speaks, as it were, all day long. For Christian parents, Turks, Tartars, Gentiles, from their children's tender nails instill the name and knowledge of God; God is invoked daily by both great and small; by God they swear; they appeal to God as a witness and judge, etc. By this more frequent mention of the divine name in daily life, the natural knowledge of God is acquired, and being acquired, is confirmed.

(2) To those who carefully observe creatures, a threefold way to acquire the knowledge of God is open; (a) The way of causality, by which from the effects we know the first efficient cause, from creatures the creator, from the most ornate and wisest governance of this universe the best, most powerful, and wisest preserver and governor. The argument here is taken from the most evident axiom: The effect testifies to the cause and its perfection. (b) The way of

eminence, by which, whatever we find most perfect in creatures, we attribute to God in a most eminent way by virtue of the principle most known by nature: Whatever is in the effect, pre-exists in the cause. From which we infer that all perfections which are in creatures are in the creator either formally or eminently. (\*)

Namely, certain perfections, absolutely and simply such, shine forth in creatures, which in their formal concept involve no imperfection, but are better than the creatures themselves. Thus we observe in men, the most excellent of visible creatures, the power of understanding and willing, wisdom, goodness, justice, &c. Which perfections are in God formally, and indeed in a most excellent manner. (c) The way of negation, by which we remove from God whatever in creatures implies imperfection, and attribute to it the opposite perfection, according to the principle of nature obvious to all: What is supremely perfect, in it there is no defect. Supported by this principle of nature, we call God independent, infinite, incorporeal, immense, immortal, incomprehensible. For to depend on another,

(\*) But this is not to be understood without caution and distinction, but is to be circumscribed by the limits of art in such a way that both the principle which is assumed, and its application to the proposition, may be rightly perceived. I. This principle, whatever is in the effect, that cannot not be in the cause beforehand, is indeed most true, but is to be taken only 1) of a sole cause, certainly the principal one, governing all associates absolutely, 2) of a univocal cause, as it is called, whose effect is a partaker of the same nature, but not of an equivocal one, which produces something far different from its own nature. And in the former indeed, it is necessary that the same nature, properties, and perfections which are in the effect should be eminently in it; but in the latter, not the nature, properties, and perfections of the effect itself are in it, but the reason for them is contained. But God is indeed the sole cause of all things, but not univocally so called, by generation, but equivocally, by creation. II. The perfection of a thing must agree entirely with its own nature and ends. For that is finally called perfect, in which all the parts and properties, suitable to its nature and ends, are, as is fitting, sufficiently aptly composed and connected. From which it follows that what is perfect in one thing, if it were in another, would either have to be considered imperfect, or plainly foreign: just as a good and firm constitution of the body, and the apt placement of all the members and parts, is certainly a perfection of corporeal things, insofar as they are corporeal, but it ought to be far from pure spirits. The very definition and determination necessarily pertains to the perfection of all finite and created things, insofar as they are finite and created; otherwise their nature would not be finite, but utterly infinite. The nature of all created things is either entirely different from the nature of the Creator, or it is made in some way similar to it. In those whose nature is entirely different, not a single one of those perfections can be present which are proper to the divine nature, although in all and each of them the supreme perfections of the Creator shine forth, such as infinite power, goodness, knowledge, wisdom. But in these, which it pleased God to create similar to himself, moral perfections, but finite nevertheless, as are necessarily required for the nature of spirits, intelligent but also created and finite, we rightly conclude to be in God, the one most perfect Spirit of all, the one Creator and infinite, as altogether supreme and infinite.

to be included within certain limits, to bear a corporeal mass, to be terminated by a commensurate space, to be subject to mortality, and to be adequately comprehended by the human intellect, are imperfections of creatures, repugnant to the infinite perfection of the creator, and therefore to be removed from him as far as possible.

To this threefold way of knowing God from the contemplation of creatures, the prophets and apostles in their God-breathed writings point, as it were, with a finger, in the places where they speak of the natural knowledge of God.

The way of causality is followed by the prophet king, Ps. XIX, 2, singing: "The heavens declare the glory of God; and the firmament sheweth his handywork." With these words the most pious king opens the school of nature, in which all men are instructed concerning the glory of the maker of nature. The heavens declare the glory of God, not by the proclamation of an articulate voice, but by the artifice of the work; just as every work praises the artisan, and every effect testifies of the cause, and its perfection. D. GEIER comments not badly on Ps. XIX, 2: "By prosopopoeia, speech is attributed to the heavens, inasmuch as they objectively perform the same thing that one who speaks articulate words otherwise performs; for they inform and convince the observer that their architect is the best, wisest, and most powerful."

The same way of causality St. Paul points out to us in Rom. 1:19-20. "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Concerning this apostolic utterance, you should observe: (1) that the apostle speaks generally of all men, subject to the divine wrath for impiety and injustice, as is clear from v.18. (2) that by "invisible things" he does not mean those hidden mysteries of which Christ speaks in Matth. XIII, 35, but, as the context teaches, the invisible power and divinity, which are known from the contemplation of creatures. (3) By "works" (poiēmata) Socinus wishes the miracles of Christ to be understood; but he deceives and is deceived. For "works" in the sacred letters never denote miraculous actions; nor were miracles performed by

Christ from the origin of the world; nor is a special means of knowing God expressed by the apostle, such as the miracles of Christ are, but a general means of knowing, which could lead even nations given to idolatry to the knowledge of God, such as are the works effected by the creator. (4) "From the creation of the world" (Apo ktiseōs tou kosmou), in the opinion of many, is the same as "from creation" (ek ktiseōs), and so does not denote the beginning of time, but the means of knowing: just as in Matth. VII, 16 the Savior says: "from their fruits" (apo tōn karpōn) "ye shall know them." But grant that the beginning of time is understood, then the sense will be: From the very beginning of creatures God could be known from his works. We learn from this classic saying that by the natural light of reason can be known (a) the existence of God, (b) the eternal power of God, (c) his invisibility and spirituality, (d) the creation of this universe, (e) the glory of God to be perpetually proclaimed.

The apostle insists on the same way in his sermon at Lystra, Acts XIV, 17: "God left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The apostle inculcates a) the catholic testimony of the divinity; because even to the gentiles, destitute of the testimony of the revealed word, God did not leave himself "without witness," declared by no testimony; b) The mode of testimony, that God made his goodness manifest by the benefits conferred on all nations, by sending rain from heaven, and giving fruitful seasons for the sustenance and recreation of man. For which reason, as fruits testify to the nobility of the tree; so the benefits of God are most brilliant testimonies, from the knowledge of which we rise to the knowledge of the most exuberant divine goodness.

The way of eminence is indicated by the psalmist, Ps. XCIV, 9. "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" The man of God concludes; God planted the ear in man to hear, and formed the eye in him to see. Therefore he himself also hears and sees. No other reason for the consequence can be given than that the perfections of the effects must pre-exist in the cause, if not formally, then eminently, and through something more perfect. In imitation of the author of the psalms, we conclude; God gave man intellect, bestowed wisdom, indulged freedom of will, conferred the power of acting. Therefore,

God understands, is wise, and acts most freely and powerfully in the most perfect way.

The way of negation with the way of causality and eminence is joined by St. Paul in his sermon on the Areopagus, Act. XVII, 22. 23. 24. 25. Then the apostle, standing in the midst of the Areopagus, said: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." The Apostle, intending to lead the Areopagites, who had erected an altar "to the unknown God," and worshiped him in a temple made with hands, to the knowledge of the true God, convinces them, by concluding from the effect to the cause, from the fabric of the world to its lord, and showing that the author of life lives most blessedly, and the giver of all good things suffers from the lack of no good thing, just as if he had said: You must worship, O overly superstitious Athenians, the true and living God. The true God is he who, by fabricating heaven and earth, has abundantly testified that he is the best, most powerful, and wisest lord of this universe. He is living, who, by granting to all living things life, breath, and all the supports of life, has shown not obscurely that he lives a life indeed most blessed and devoid of all defect. But the lord of this universe is circumscribed by no place, is bound to no temple necessarily, since he is immense, infinite, and incomprehensible. And the author of life and of all good things is in need of no ministry that is of use to him, since he, abounding in his own resources, is "most self-sufficient."

The antithesis is 1) of certain Scholastics, who deny that this proposition, "God exists," is known to us through itself. 2) of the Socinians, some of whom deny the natural knowledge of God, both acquired and innate, while some deny only the innate knowledge of God. 3) of the Cartesians, who maintain that the idea of God, representing his existence, is innate in us. They rely on the following arguments.

I. Nothing is in the intellect which was not first in the sense. Therefore, there is no

innate natural knowledge of God. The reason for the consequence is that God, who is a most pure spirit, does not fall under any sense. Resp. That "famous" maxim is not universal. For in the intellect of the intact Adam there was a habit of concreated wisdom, not drawn from sensual observation. After the fall, remnants of the divine image remained, which do not depend on the senses. Therefore, that axiom is to be understood of simple intelligible species, which after the fall are not naturally impressed on the intellect but are obtained by the benefit of abstraction, not, however, of concreated and connatural habits, which are in the intellect before abstraction. Therefore, before sensual perception there is nothing in the intellect, as to the ideal representation of things; there is, however, something in the intellect, as to habitual knowledge.

Instance I. This sentence seems to subvert itself. For no habit, no habitual knowledge is given, before the species of things are impressed, since, experience being the witness, the habit is constituted by the species of things firmly impressed on the intellect, and well coordinated and disposed. e.g. A physicist has transmitted the species of natural things through the intervention of the senses from objects to his intellect, and has firmly impressed them on it, and thus has acquired for himself a habitual knowledge of natural things. Resp. The word habit is taken either specially, and in philosophical rigor, for a quality of a natural faculty firmly added by impression, for promptness of action; we do not deny that for this strictly defined habit, impressed species are required; or it is taken analogically, for a certain perfection superadded to the cognitive faculty of man, in the manner of a habit deeply inherent in the intellect; and inclining it to recognize the truth. There is not indeed given after the fall in the human intellect a connatural species or idea representing the essence of God; there is however given in it a certain connatural light, by which the truth of common notions about God is perceived without discourse; there is given an innate proclivity to the human intellect, by which it is inclined to promptly give assent to self-evident propositions about God. D. CALOVIUS agrees with us, tom. II. syst. theol. p. 80. writing thus: "The natural knowledge of God is not properly called habitual, or a habit, but 'by analogy,' and so an imperfect habit, or a disposition is recognized, which is

the way to a habit. Although therefore the knowledge of God is not in man before the use and exercise of reason, as far as an expressed species and some idea conceived in the mind; we do not think it should be denied, however, that there is in man either some disposition or something analogous to a habit, some 'perfection,' namely, of the intellectual faculty in man, remaining after the fall, by the benefit of which man can know God to some extent without a master."

Instance II. Man does not by nature understand the truth of the most common propositions about God before their terms are explained to him. Therefore, the most common propositions about God are not known to man by nature. The reason for the consequence is that the knowledge of propositions depends on the knowledge of the terms. If these are unknown, the propositions themselves are unknown. The antecedent is clear, because the terms of these propositions: God is; God is the best, greatest, God is the creator of the world, are not known by nature. Resp. If the terms of the common notions about God were known to man by nature, without any discourse, or information from others, the innate knowledge of God would be actual, not habitual. For the latter implies nothing other than a certain perfection, light, and proclivity, innate in the human intellect, by which the intellect, being aided, perceives the truth of self-evident propositions about God, as soon as their terms are explained and apprehended, and approves them with a ready assent.

II. The opinion of divinity is from faith. Hebr. XI, 6. Therefore it is not natural. Resp. These are not opposed. God is known from nature; he is salutarily believed from sacred scripture; just as the difference between just and unjust is established both from nature and from scripture.

III. The world by wisdom knew not God. 1 Cor. 1:21. Resp. The world did not know God with a special and salutary knowledge, but it knew him with a general and pedagogical knowledge.

IV. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned, 1 Cor. II, 14. Resp. The apostle speaks of the mysteries of faith, which transcend the grasp of reason left to itself, and are manifested to us for our salvation by the supernatural revelation of God; which we ingenuously

confess can become known to us only from the light of scripture.

V. The Gentiles served them which by nature are no gods, Gal. IV, 8. Therefore they did not know the true God. Resp. A distinction is made between simple cognition, by which a gentile man knows God, and cognition applied to a certain object, or the true God. All gentiles formed for themselves this concept of God, that he is the first and most excellent being, by whom all created things are preserved and governed; but they did not rightly apply that concept. By the guidance of the light of nature they knew this major proposition: The true God is to be worshiped religiously. But they wrongly formed the minor proposition: the heaven, the sun, Jupiter, etc., is the true God. Therefore, the Heaven, the sun, Jupiter, etc., is to be worshiped religiously.

VI. Whosoever say in their heart; there is no God; in them there is no natural knowledge of God. But the wicked etc. Ps. XIV, 1. Therefore. Resp. 1) The psalmist speaks of a malicious affection of the heart. The wicked man wishes, wants, and desires that there be no God, who might see and vindicate his nefarious deeds. Therefore, a distinction must be made between simple ignorance of God and malicious denial of him. Although there may be those who, stirred by a malicious affection of the heart, deny that God exists, yet they are not entirely ignorant that God exists. Peter denied Christ, whom he did not ignore. 2) He speaks of those who deny the providence of God more than his existence. For so do wicked men conduct themselves in their life and morals, as if there were nowhere a God who inspects their morals. Tit. I, 16.

VII. If the natural knowledge of God were innate in man as a pilgrim, there would be no atheists. But there are atheists, as Paul testifies in Eph. II, 12. The consequence of the major premise is clear; because whatever is naturally innate, inheres necessarily and immutably. Resp. 1) Men are called atheists either absolutely and simply for lack of a general knowledge of God; or comparatively and "in a certain respect," for lack of a special and saving knowledge of God. The gentiles before the preaching of the gospel were atheists comparatively and "in a certain respect," because they did not know God salutarily in Christ. There was, however, in them a general knowledge of God, which by divine intention ought to have been for them a guidance to a further inquiry and

knowledge of God, which is had in the church. 2) Certain atheists are not speculatively, but practically such, who by their deeds deny God.

VIII. Experience testifies that there have not only been those who have denied the existence of God, but also those who have attacked it with arguments; whose troop is led by Julius Caesar Vaninus, the Caesar of atheists, with XII disciples, spreading atheism through Gaul, an Italian by nation, burned at Toulouse. Therefore, there are atheists not only practically, but also speculatively such. Resp. There can be speculative atheists not by nature, but by the just desertion of God and the blinding of the devil; not by a total eradication of the light of nature, as to its habit, but by its suffocation, as to its act and exercise; not for the entire space of life and permanently, but only for a certain passing "fit," for some time. For the law of nature does not permit a firm and settled opinion to inhere in anyone, that there is no God. For although the mind of the impious man is, as it were, lulled to sleep by lethargy, so that he does not think of God; yet there can be no one in whom conscience does not at last vindicate itself and accuse him of the neglected God, even at death itself. Cf. HÜLSEM. brev. enucl. q. 11. p. 87. (\*)

IX. If the knowledge of God were innate in men, it would certainly be found the same among all men. But many men are found who have absolutely no sense of divinity, as in the new world, Brazil etc. Resp. 1) CRELLIUS is not far from the truth in Book I. on God c. V. p. 47, saying: "Although peoples have been found, among some of whom there seems to have been almost no opinion of divinity; yet far more have been found in whom an

opinion of divinity existed, although they were otherwise barbarians, and alien to the cultivation of humanity. Then histories testify that those very nations, in which there seems to have been no opinion of divinity, nevertheless have some demon whom they fear, and, lest he harm them, they revere. This is more than enough for us here. For this is also a trace of divinity and religion, although twisted in the opposite direction." M. T. CICERO saw this long ago, in book I on the laws, writing excellently: "There is no nation either so untamed, or so savage, that does not, even if it is ignorant of what kind of God it ought to have, nevertheless think it ought to have one." 2) Among the Indians and Brazilians, clear traces of an acknowledged Deity are seen. For they admit the immortality of the soul, they turn pale at thunder, which they call a trumpet, they have priests, and they celebrate annual assemblies. Some sacrifice to a cacodemon, some to the sun and moon, as LERIUS teaches concerning the voyage to Brazil, c. XVI. But here a careful distinction must be made between the natural knowledge of God, and its application to the due object. The barbarians indeed err gravely, bestowing divine worship on the sun, moon, demons; but by this very fact they betray an innate instinct of nature and a propensity to worship God.

X. The Cartesians argue: If no idea or image representing the essence of God were innate in the human intellect, God could in no way be known by man from the light of nature. But God is known by man from the light of nature. Therefore, an idea or image representing the essence of God is innate in man. The consequence of the major premise is proved, because God is an infinite Spirit,

(\*) This word, "being understood" (nooumena), Rom. I, 20, is especially worthy of note. For it is possible for a man to be inexcusable, if he indeed looks at created things with his eyes, but does not apply his mind to the nature, connection, order, and course of things, so that by consideration and contemplation he may know the first cause of all from its effects. It should also be noted what the difference is between ignorance of God and denial. There are two kinds of Atheists, in one of which are those who are ignorant of God, in the other, those who deny him. Ignorance arises from a defect of contemplation, which should be instituted with an attentive mind. Denial proceeds from repugnance against the open truth, when the will is the more obstinate, the greater the viciousness of the mind, given to pleasures; according to this axiom of moral philosophy: What and of what sort one wishes a thing to be, that and of that sort he thinks it to be. The impious man vehemently wishes that there were no God, the investigator and avenger of vices; therefore he also most easily persuades himself that there is none. This is what it is to say in the heart, Ps. XIV, 1. For by the name of the heart scripture designates not only thoughts, but also and especially pleasures and desires, and that these are also signified in this very place is apparent from the entire series of the words.

devoid of all matter, who cannot be known from the sight and contemplation of creatures. For there is no proportion, no agreement, from the finite to the infinite, and from a spirit to a sensible body. But when one thing is to be known from another, it is necessary that some agreement should exist between them. Resp. 1) After the loss of the wisdom concreated in our first parents, there are no innate simple intelligible ideas, images, or species in the human intellect, representing the essence of things to be known, but impressed species of things are transmitted from objects through the senses and the phantasm to the intellect. To which that trite saying points: Nothing is in the intellect, which was not first in the sense. Wherefore, an idea representing the essence of God, connatural to the human intellect, is a sweet dream of the Cartesians. 2) Although God, considered in himself and in his essence, is an infinite spirit, devoid of all matter sensible to the senses, yet the effects of God are exposed to the senses. Wherefore our intellect, through the species of sensible effects produced by God, transmitted to itself through the intervention of the senses and phantasms, is determined to elicit acts of knowing, which represent God and his perfections to some extent, by means of discourse and by consequence, based on this principle, most known by nature: The effect testifies of the cause, and its perfection. 3) There is no proportion of the finite to the infinite by reason of mathematical commensuration; there is, however, some sort of agreement between the creator and the creature, such as is between a cause and its effect, between the thing signified and the sign. For the effects produced by God are signs and, as it were, vestiges, representing the goodness, power, and wisdom of God.

**Question VI. Is the natural knowledge of God true?**

*Truth of natural theology.* The natural knowledge of God, considered in itself, is true (a), both as to its principles (b), and as to the conclusions which are deduced from the principles by manifest consequence (c).

Prob. a. Paul expressly testifies in Rom. I, 18, that all men considered outside of Christ, among whom are also the gentiles, hold the truth in unrighteousness. The apostle gives the reason why the wrath of God is revealed upon all the impiety and unrighteousness of men, because the truth is known to all, if not from the book of scripture, certainly from

the book of nature, which truth they hold in unrighteousness. They hold, as if captive, the true knowledge of God, lest it exert its force. They hold the truth in unrighteousness; because the right of God requires that the innate knowledge of God be rightly used. For they were implanted by God for this reason, that we should not neglect to seek God, nor remain in impiety or unrighteousness. Acts XVII, 27.

Prob. b. The principles are most true and most certain: God is, God is one, true, good, most wise, most powerful. God is the creator, preserver, and governor of this universe.

Prob. c. Practical conclusions flow freely from the common notions about God through discourse. e.g. God is good, and the author of all good: Therefore God is to be loved most of all. God is most wise; Therefore he is to be venerated. He is most just; Therefore he is to be feared. He is the best and most powerful; Therefore trust is to be placed in him, and his help is to be implored in all harsh circumstances.

The antithesis was formerly that of Matthias Flacius, Daniel Hofmann, and others, according to whose opinion the natural knowledge of God is fallacious and full of many errors, whose main arguments are:

I. Whatever knowledge does not recognize the true God, that is false. But by natural knowledge the true God is not known. Therefore, the natural knowledge of God is false. The major premise is established; because it is fitting that true cognition be conformed to the object being known. The minor is clear, because the true God is one in essence, and three in persons, whom no one knows from the principles of nature. Resp. Whatever knowledge knows neither the true God, nor anything of the true God, that is false; I concede. But by the natural knowledge of God, although the true God, Father, Son, and Holy Spirit, is not distinctly known, yet something of the true God, namely his existence, goodness, wisdom, justice, etc., is apprehended, which cognition, although it is inadequate and confused, is not however false.

Instance: Jews and Mohammedans are said not to acknowledge and invoke the true God, because they do not acknowledge and invoke God the Father, Son, and Holy Spirit. Resp. Jews and Mohammedans not only are ignorant of, but also deny the Holy Trinity; nor do they only conceive of God under a confused being as omnipotent and wise, but

they also positively add a contrary concept, restricting the essence of God confusedly conceived to one person, and thus they adore an idol, or a figment of their own heart.

II. Because all men by nature are foolish, they deny God. Ps. XIV, 1. Rom. III, 10. Therefore, their natural knowledge of God is full of errors. Resp. The natural knowledge of God, considered in itself, is true, to which imperfection and a proclivity to errors adhere by accident, and does not take away its truth; for even the gentiles hold it in unrighteousness, Rom. 1:18.

### Question VII. Is the natural knowledge of God useful?

*Usefulness of natural theology.* The natural knowledge of God promises a threefold utility, namely pedagogical, insofar as it induces man to seek that assembly in which the true God of Israel has manifested himself (a); didactic, because it contributes not a little to illustrating the revealed knowledge of God, if it is soberly applied (b); and disciplinary, for directing morals and external discipline in the church and outside of it (c).

Prob. a. Paul in his sermon on the Areopagus, Acts XVII, 27, admonishes the gentiles to "seek the Lord, if haply they might feel after him, and find him." Just as groping is an obscure knowledge (the blind are accustomed to grope with their hands, cf. Is. LIX, 10); so finding is a full knowledge, and for the condition of pilgrims, perfect, which is had only from a supernatural light. Therefore let the gentiles seek God, so that they may not only grope, or know God confusedly from works that strike the senses, but may fully find him in a supernatural revelation, which divine grace denies to no one.

Prob. b. Whatever natural theology teaches about the divine attributes, infinity, independence, eternity, simplicity, etc., is not rejected in revealed theology, but is soberly applied, so that judgment is by no means deferred to reason.

Prob. c. Natural knowledge of God contributes to the celebration of God, as David testifies, Ps. XIX, 1, and Paul, Rom. I, 21. The law of nature prescribes certain things concerning the worship of God and the love of neighbor, Rom. II, 15.

### Question VIII. Is the natural knowledge of God so perfect that it

suffices for obtaining eternal salvation?

*Imperfection of natural theology.* The natural knowledge of God does not attain such a peak of perfection that it suffices for man as a pilgrim to obtain eternal salvation, but it is defective, mutilated, and for salvation, it is null.

Prob. I. By the natural knowledge of God, Christ is not apprehended, outside of whom there is no salvation. Acts IV, 12.

II. Not nature, but Holy Scripture is the principle of saving faith, Rom. X, 17. But, he who does not believe is damned. Mark XVI, 16.

III. Through the law of Moses eternal salvation is obtained by no one, Gal. III, 11. Therefore, much less through the law of nature, which is far inferior and weaker than the law of Moses.

IV. The gentiles, even supposing the natural knowledge of God, are said to be alienated from the life that is in God, Eph. IV, 18, not to know God (in a saving way), Gal. IV, 8, and indeed to be without God. Eph. II, 12.

The antithesis is of Puccius, Zwingli, Herbert, Curcellæus, Pelagius, and certain Scholastics, who opine that the natural knowledge of God is sufficient for salvation. Edward Herbert of Cherbury, an English Baron, thinks that those things which are necessary for men for salvation are contained in five articles drawn from the common providence of God. Namely, it must be believed I. That there is some Supreme Being: II. That this Supreme Being is to be worshiped. III. That virtue, conjoined with piety, is the chief part of divine worship. IV. That we must repent of our sins. V. That there is reward and punishment, both in this life and after this life. Resp. Although it can be known by the guidance of the light of nature that there is some Deity, who is most to be worshiped, yet the manner of worship is not known from the principles of nature in this state of sin, in which we often offend God. Unless, therefore, satisfaction has been rendered for sins, by which an angry God may be reconciled, we can neither place our trust in God, nor sincerely love him, nor perform works approved by him. Nor are sins expiated by penitence, because this indeed concerns the sinner, who detests and, as it were, retracts the sins committed; but it does not satisfy God, the supreme offended judge. Not even in a civil court does a defendant



satisfy the magistrate whose law he has violated by sorrow alone, by which he might wish the sins had never been perpetrated. Since, therefore, the natural "knowledge of God" does not teach the way in which satisfaction can be made to an angry God, its doctrine is insufficient, and for salvation, null. Add that, by the guidance of nature, man is not certain of a piety pure from pretense; for its author is the Holy Spirit inhabiting our hearts, it proceeds from faith in Christ the satisfier, and it must be directed to the glory of the true God.

You say: Such is the goodness of God, that he looks upon penitence, without the intervention of satisfaction, which goodness of God is known from the light of nature. Resp. Although God is most good, he is yet also supremely just, and a most severe avenger of sins that are contrary to his most holy law, and that by the force of his immutable justice. For which reason, unless satisfaction is made to the offended divine justice, the goodness of God, which does not abolish divine justice, cannot be so known from the light of nature, that the remission of sins and eternal salvation can be expected from it.

**Question IX. Is there in the human soul some internal, universal, substantial, salvific light, immediately and objectively revealing all things necessary for salvation, so that every man, by turning to it, can be illuminated and saved by it?**

With immediate revelations ceasing after the completion of the canon of holy scripture (a), there is not in the human soul a universal (b), substantial (c), and salvific (d) internal light, immediately and objectively revealing (e) all things necessary for salvation, so that every man can be illuminated and saved by it (f). In vain, therefore, is that fictitious light adorned with various honorary titles (g).

The antithesis is 1) of the Platonic philosophers, who maintain that some light was infused into the souls of men when they were first created, by which, being illustrated, they were able to know God and divine things. MARSILIO FICINO, a Platonist, clearly teaches this in his commentary on Plato's Symposium, oration 4, c. 2. "Men, i.e., the souls of men, once, i.e., when they are created by God, are whole, they are adorned with two lights, an innate and an infused one; so that by the innate they might perceive equal and inferior things, by the

infused, superior things. They wished to make themselves equal to God, they reflected upon the single innate light. Here they were divided. They lost the infused splendor when they turned to the innate alone, and immediately fell into bodies." But the Platonists add that that light has been lost to this extent, that it is indeed obscured, but not entirely extinguished; since a reminiscence of it is given, provided that the mind, being purified, or abstracted from the senses and affects, turns itself into its own inmost center, and with its forces collected in itself, is borne upward, seeks celestial and divine things, and strives to return to its own principle. Three things, therefore, are required for receiving the light, "purification" (katharsis), "turning into oneself" (epistrophē eis heauton), and "ascent" (anodos), about which see SCHEFF, in phil. Ital. §. IX. p. 75. et seqq. and cf. MARSILIO FICINO, Comm. in conviv. Platonis, who says: "But for those things which are above nature, thinking that a more sublime light is needed, by a certain most exalted purgation of the soul they so prepare themselves, that the divine light may shine forth upon them again."

2) of the Mystics, following in the footsteps of the Platonists. Let us listen to WEIGELIUS, part II of his postil, p. 61, discoursing thus: "This is certain, we must be taught by the Holy Spirit, by the anointing within us (so he calls the internal light), otherwise everything is in vain that is taught and written externally: we must all be taught by God; from within the knowledge must well up into the object, and not be carried in from a book; for that does not stand the test: we see well what those accomplish in theology who deny the inner testimonies of the Holy Spirit in every single person. We are all gifted with this Spirit, with this anointing, only that we turn inward, and learn from him; then we will, with David, become more learned than all our teachers; he who can listen to him much, can also experience much. In one hour this Spirit promotes a peasant to a Doctor." Upon this dictate of the Holy Spirit speaking immediately in the heart, which they also call the internal light, the Quakers have built their entire matzology. For they assert that God reveals himself and his will through some internal light, which is the vehicle of God, and his celestial and invisible organ. Of which BARCLAY writes in his apology, th. 6. p. 86. "That light is the vehicle of God, in which God and Christ always dwell, and from which

they cannot be separated, and as it obtains a place in the heart, and is co-joined with it, Christ is formed and arises."

### Exposition

Obs. I. A careful distinction must be made here between natural and supernatural light. We do not deny that there is in the soul of man a natural internal light, by which the essence, attributes, and actions of God are known to some extent, of which the apostle of the gentiles treats in Rom. II, 14. But that light of nature is defective, mutilated, and for salvation null, since by the natural knowledge of God Christ is not apprehended, outside of whom there is no salvation, Acts IV, 12. But the Quakers opine that besides the natural light there is also in every man some supernatural light, of which ROBERT BARCLAY discourses in his apology to thes. 5 & 6 & 16. p. 88. "As God created two great lights to govern the external world, the sun and the moon, the greater light to rule the day, the lesser to rule the night; so he has given to men the light of his son, a spiritual and divine light to govern in spiritual things; and the light of reason to govern him in natural things."

Obs. II. Our churches teach that there is in regenerate men a light of faith, kindled by means of the divine word reduced to writing, from Matth, V, 16. Acts XXVI, 18. But the Quakers think that not only in the regenerate, but also in the unregenerate, there exists a spiritual light, immediately infused by the Holy Spirit into all men, although it shines more clearly in one man, and less clearly in another. "God has given to each one some measure of a salutary, sufficient, and supernatural light," says BARCLAY, loc. cit. p. 97. The light of faith is an accident; but the Quakers believe that the internal light is a real and spiritual substance, which the soul of man can feel and apprehend, according to BARCLAY, loc. cit. p. 84.

Obs. III. The discussion here is not about general revelation, or the natural manifestation, by which God has revealed himself both through the innate light of nature and through the conspicuous effects in the kingdom of nature. See Rom. 1:19. c. II:14-15. But we speak of special and supernatural revelation, which is either mediate or immediate. The latter is that by which God has revealed himself without the external written or preached word; the former is that by which God declares himself

and his will through the external written or preached word. The internal light is said to reveal immediately, or to teach immediately.

Obs. IV. The internal light is said to reveal objectively, in opposition to subjective illumination. For thus BARCLAY writes in his apology, p. 22: "The Holy Spirit today not only inspires and leads on the part of the subject, by illuminating the intellect to believe the truth objectively declared in scripture, but also by presenting that truth objectively, or as an object." Where a careful distinction must be made between the material and the formal object of faith. The material object is the thing that is believed; The formal object is the cause, or formal reason for believing, or it is that to which one first believes, and on account of which one believes other things, e.g. A true Christian believes in the triune God, inasmuch as he has revealed himself by means of the external word. From which it is clear that for a true Christian the material object of faith is the triune God, the formal object is mediate revelation. A Quaker, however, believes in God, inasmuch as he has revealed himself through the internal light immediately, i.e. without the concurrence of Holy Scripture. For a Quaker, therefore, the material object of faith is God, the formal object is immediate revelation. For which reason, in the opinion of the Quakers, the internal light reveals God immediately and objectively, because without an external means, without Holy Scripture, it manifests, represents, and presents God, as the object of faith, to the minds of men.

Obs. V. The Quakers adorn the internal light with various honorary titles, or with equivalent words. For it is called by them Christ in us, the internal Christ, the Holy Spirit speaking immediately in the heart, or the dictate of the Spirit speaking in the heart, the seed of the kingdom, the seed of regeneration, the communion of the Spirit, the manifestation of the Spirit, the light that teaches immediately, the light that illuminates all men, the anointing that teaches all things, the light of conscience, the great mystery, the light of the gospel, the lamb of God, the divine aura, the divine tincture, &c. They maintain that these names signify the same thing, being distinguished only by their operations and manifestations.

### Confirmation

Prob. a. After immediate divine revelations ceased, there is not in all men an

internal light, immediately revealing God and divine things, which a man who is to be saved needs for salutary cognition, or for saving faith. But after the completion of the canon of scripture, they have ceased etc. Therefore. The major premise is clear; because when the end ceases (immediate revelation), the means by which it is to be obtained (the internal light immediately revealing) ceases. The minor is proved (1) from the apostolic oracle, Hebr. I, 1. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." From this apostolic utterance a twofold argument is born for us: The first is: Whosoever by his own revelation has closed and sealed all the modes of immediate revelations (made "in divers manners"), after his time immediate revelations have entirely ceased. But the Son of God in these last times has performed this, as the text has it. Therefore. The second is: Whosoever has added the final term of immediate revelation to all the times and intervals of revelations (made "at sundry times"), he has finished, closed, and sealed immediate revelations. But the Son of God, as the apostle teaches in the cited text, has to all etc. Therefore.

(2) From the divine command of Christ: for he, being about to be taken up into heaven, and instructing the apostles as the common doctors of the world, said, Matth. XXVIII, 20: "Teaching them to observe all things whatsoever I have commanded you." If there were immediate revelations after the completion of scripture, the Savior would certainly have commended these to the apostles before his ascension into heaven. But he did not commend these, but commanded them to so inform men who are to be saved, that they should observe all things which Christ commanded them; which commands of Christ are related in the sacred letters, John XX, 31. But if Christ had said: teach men to observe all things, whatsoever shall be revealed to you inwardly and immediately: the apostles would certainly have used this method of teaching: turn yourselves, O men, who are to attain eternal salvation, into your hearts, and apply them to the internal light that teaches immediately. But they never and nowhere used this method of teaching. For which reason in the present time there are no immediate revelations, and so the internal light, which reveals immediately, is indeed imagined, but is proved by no reason.

(3) From the prophetic oracle of Daniel, chap. IX, 24. "To seal up the vision and prophecy, and to anoint the most Holy." From which we gather: Whose office it was to seal up the vision and prophecy, by revealing all things necessary to be known for salvation, he has consummated and sealed the immediate revelations pertaining to our salvation. But it was the office of the Messiah speaking in the last times, etc. Therefore. The major is clear; because vision and prophecy is immediate revelation, which he who fulfills is said to seal. The minor is clear from the cited prophetic oracle, to which add the testimony of the Samaritan woman speaking from the common opinion of the Jews: "When Messias cometh, he will tell us all things." (John IV, 25). Which Christ in reality performed. "For all things," he says, "that I have heard of my Father I have made known unto you." John XV, 15.

(4) From the Pauline testimony, 1 Cor. IV, 6. "that ye might learn in us not to think of men above that which is written." They who ought not to think of divine things above that which is written, it is not for them to expect immediate revelations. But men who are to attain eternal salvation etc. Therefore.

You say: The words of Paul are to be understood of avoiding ambition, so that the sense is: learn that no one should think of himself more ambitiously than what is written. Resp. (a) The words of Paul are posited indeterminately and generally, by which false doctors are warned not to presume to be wise above those things which God has revealed in the scriptures. (b) The false doctors, who today boast of immediate revelations, are the most ambitious of all. (c) If there were an immediate revelation today, Christ and the apostles, and even the prophets, would have sent us away to observe, expect, and receive the internal light, which reveals immediately. But they never send us away to this, but frequently commend to us the reading and meditation of the sacred scripture. How gravely Christ exhorts us, John V, 39. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." But if there existed an internal light infused into our hearts, and teaching immediately, Christ would doubtless have said: Search the light existing in the inmost recesses of your hearts, for in it you think you have eternal life. And it is that which testifies of me. But the assertor of our salvation said this neither in the cited place, nor anywhere. Wherefore

the light infused into the minds of all men, and immediately teaching the mysteries of faith, is a chimera, a being of reason, and a figment of the brain.

The Quakers, for whom this oracle of Christ is a thorn in their eyes, make exceptions: (1) That Christ is not speaking in the imperative, as if he were commanding to search the scripture, but in the indicative, reprehending the Jews for searching. (2) That the opinion of the Pharisees, that they have eternal life in the scripture, was erroneous. Whence Christ said: "you think" (*hymeis dokeite*), not approving this opinion, but simply reporting it. (3) That the searching of the scripture hindered the Jews from coming to Christ. Resp. to (1): Both the nature of the Greek language and the context teach that the imperative is absolutely intended now; otherwise Christ would have said: "you search and you think" (*hymeis ereunate kai dokeite*). For the idiom of the Greek language does not permit that when two verbs of the indicative mood are joined, the pronoun "you" (*hymeis*) should be prefixed to the latter, but not to the former. The most learned interpreters have observed this, Chrysostom, Augustine, Theophylact, Euthymius, Lyranus, Carthusianus, Maldonatus, and others, with whom the Syriac version agrees, which rendered it, "search, inquire." Then, although the sense and use of the place is not completely perverted if it is read in the indicative; yet without doubt there is greater emphasis in the imperative. Furthermore, it is not credible that the common people of the Jews, with whom Christ here deals, applied such diligence in reading the scripture that it could be said of them universally, "you thoroughly search" (*ereunate*) "the scriptures." The Pharisees themselves and the scribes, as can be seen from many places of scripture, were men of supine negligence in investigating, and not just casually reading the scriptures, let alone the common people. The Jews therefore deserved to be rebuked rather for not reading the scripture, than for reading it too much. And how could readers of the scripture be reprehended, who are commended for this study elsewhere? 2 Peter 1, 19. To (2): the verb "you think" (*dokeite*) does not denote an uncertain and ill-founded opinion, but a certain and well-founded dogma: "you think" (*dokeite*), that is, you hold as a dogma, you have as a divine dogma, you believe with a certain faith. Thus Paul, when he says: "I think also" (*dokō de kagō*), "that I

have the Spirit of God," certainly does not state an uncertain opinion, but a certainty of mind, or that which he knew and held with a certain faith. To (3): Not the scrutiny of the scriptures, but either the omission, or the neglect of the due scrutiny, i.e., a more diligent, more accurate, and more perspicacious one, by which the scope of the scriptures was to be perceived, hindered the Jews from coming to Christ, or believing in him.

The apostles direct us to the external light of Holy Scripture, Peter in his 2nd Epistle, c. I, 19. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Peter speaks of the prophetic word, which the holy men of God spoke by the inspiration of the Holy Spirit, v. 21, and which is preserved in scripture for perpetual use, 2 Tim. III, 16. and he says it is more sure than immediate revelation, not absolutely, but respectively, with respect to the apostolic testimony of the voice of the Father delivered from heaven, and with respect to the readers, or hearers. Now the apostle exhorts us to an attentive meditation of the prophetic word. For "to pay attention to" signifies to read the scripture, and to meditate attentively. Paul also urges this meditation of the divine word, reduced to letters, in 1 Thess. V, 27. "I charge you by the Lord that this epistle be read unto all the holy brethren." Compare 2 Tim. III, 14. 15.

Indeed, even the prophets directed the Israelites to the assiduous meditation of Holy Scripture. Thus God through Moses commands the Israelite king to write for himself a copy of the law, that it may be with him, and that he may read in it all the days of his life, Deut. XVII, 18. The same is commanded to the Israelite leader Joshua, Josh. 1, 8. Thus also God ordered the written law to be read before the whole people, Deut. XXXI, 11. "When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing." Joshua addresses the Israelites in c. XXIII, 6. "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses." Isaiah seriously exhorts in c. XXXIV, 16. "Seek ye out of the book of the LORD, and read." Abraham sends the brothers of the rich man to Moses and the prophets. "They have Moses and the Prophets; let them hear them." Luke XVI, 29. He does not say: they

have an internal light, which teaches immediately; by applying themselves to it.

(b) Man as a pilgrim, tending toward eternal salvation, has no need of an internal light that reveals immediately; because Holy Scripture manifests God and divine things sufficiently fully and perspicuously, and thus is a sufficient principle of saving faith. This is clearly demonstrated:

(a). From the words of St. John c. XX, 31. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Whatever scripture is divinely destined for this end, that all through it may believe in Jesus, to obtain eternal life, that scripture reveals the way of salvation so fully and plainly, that man as a pilgrim has no need of immediate revelation. But Holy Scripture etc. Therefore.

(b) From the saying of Paul in Rom. XV, 4. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." That divine word which was given for our learning, and such learning from which we may have hope of salvation, was given for this purpose, that from it we might draw as much salutary knowledge as is sufficient for obtaining salvation. But Holy Scripture etc. Therefore.

(c) From the testimony of the same apostle in 2 Tim. III, 14. 15. 16. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. For all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." From this classic saying we gather two things: (1) Holy Scripture generally can make every man wise unto salvation through faith which is in Christ Jesus, so that one must persist in its salutary doctrine; (2) The same scripture specifically instructs the theologian perfectly for all parts of teaching. Therefore, Holy Scripture reveals the things necessary to be known for salvation sufficiently fully and perspicuously, so that man as a pilgrim has no need at all of an internal light that reveals immediately.

Prob. b. That there is no universal internal light is manifest, because the gentiles, to whom the external word of God was not known, are described by Paul as being

darkness, Eph. V, 8. i.e. most dark, or immersed in the densest darkness of ignorance and vices; whom the apostle in chap. IV, 18. graphically depicts as being darkened in their understanding, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; and also dead in sins, Eph. II, 1. without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Eph. II, 12. We argue:

(1) Whatever men are immersed in the densest darkness of ignorance, darkened in mind, alienated from the life of God because of the ignorance that is in them, without Christ, having no hope of the promise, atheists, and dead in sins, in them there is not a supernatural light, which reveals God and divine things to them immediately and objectively. The major premise is clearer than the sun. For darkness is opposed to light by the apostle in the same place; those darkened in mind are destitute of light; those alienated from the life of God do not have the Holy Spirit speaking in their heart; those who are without Christ, in them there is no internal light, which is called the vehicle of Christ; atheists lack the anointing that teaches all things; in the dead there is not even a spark of light. Therefore, I cherish the words of the FORMULA OF CONCORD, p. 662. "Before man is illuminated, converted, regenerated, and drawn by the Holy Spirit, he can, of himself and his own natural powers, in spiritual matters and for his conversion or regeneration, begin, work, or cooperate in nothing; no more than a stone, a block, or mud." And p. 670. "It seemed good to God by this means, and in no other way, namely by his holy word, when it is either heard preached or is read, and by the legitimate use of the sacraments, to call men to eternal salvation, to draw them to himself, to convert, regenerate, and sanctify them."

The Quakers object; Paul testifies in Rom. II, 14-15 that the gentiles have the law of nature inscribed; because "they shew the work of the law written in their hearts." But the inscribed law of nature is the internal light that reveals immediately. Resp. The law inscribed on the heart by nature is, by reason of its proximate origin, natural, which does not reveal the mysteries of faith; otherwise they would not be mysteries. Now it becomes clear to us that the internal light of the Quakers is not spiritual or supernatural, but

natural. Wherefore D. BAIERUS does not think in vain in his dissertation V. on the norm of doctrine §.19 that Naturalism lies hidden in Quakerism. We therefore continue by arguing:

(2) Whatever light is in all men from birth, that is natural. But the internal light of the Mystics and Quakers is in all men from birth. Therefore. The major premise is so firm that it can be broken by no instance, and is confirmed by this, that the work of generation is most natural, by which no supernatural gift is propagated, or diffused to posterity. For, properly speaking, a gift is called supernatural which is not in nature from its first origin, but is superadded by God from a special grace to supply its imperfection.

(3) In the hearts of those men who are without Christ, no light shines, except the natural one. But the gentiles, to whom the external word of God was not known, are without Christ. Eph. II, 12. Therefore.

(4) Whatever light, after the completion of the canon of Holy Scripture, is not kindled in the hearts of men by the external word of God, that is either the natural light, or the foolish fire of the devil. But the light of the Quakers etc. Therefore.

Prob. c. (1) The internal light, immediately revealing, cannot be a substance. For it would be either a complete or an incomplete substance. But it is not a complete substance, because it is not the whole man, nor is it a part of man, because it is neither the body nor the soul of man. (2) Whatever is in another, as in a subject, that is not a substance. But the internal light etc. Therefore. The minor is proved, because the internal light is in man not as a part of him, nor can it exist without him. The Quakers object; this light can also subsist outside of man. Resp. Let them show, therefore, where it subsists outside of man, in heaven, under heaven, or above heaven. (3) The internal light admits of more and less, as Barclay does not deny in his apology, p. 35. Therefore, it is not a substance.

Prob. d. That the internal light which immediately reveals is not salvific, we shall demonstrate with a single, but invincible argument. Whatever light does not manifest to us Jesus Christ, the author, assertor, or vindicator of salvation, that is not salvific. But the immediate internal light of the Mystics and Quakers does not manifest to us Jesus Christ, the author, assertor, and vindicator of our salvation. Therefore, it is

not salvific. The major premise possesses invincible strength, because outside of Christ there is no salvation. Acts IV, 12. "This is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John XVII, 3. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John III, 36. The minor is clear; because the gentiles to whom the external word of God has not been made known are without Christ, Eph. II, 12. i.e. they do not acknowledge Christ.

To this argument, by which the Quakers are struck as by lightning, they respond in various ways. Some contend that an explicit knowledge of Jesus Christ, who suffered and died for us, is not necessary for salvation; Others assert that many men have known Christ, to whom the external word of God never became known, among whom they count not only the patriarchs, Enoch, Noah, Abraham etc., but also the Sibyls and Hermes Trismegistus, to whom Christ was revealed without scripture. Resp. (1) That an explicit knowledge of Christ who suffered and died for us is most necessary for obtaining eternal salvation, the cited biblical sayings abundantly show. We therefore detest the dogma of the Quakers, to which they would never have fallen, if they believed Christ is revealed by their light, without scripture, as judged by D. SCHELWIG in his "Quakerism Confuted," Artic. I. §. 26. p.167. (2) A distinction must be made between the times before the completion of the scripture canon, and those following it. Before the scripture canon was completed, God sometimes revealed himself immediately to a few holy men, namely the patriarchs and prophets, but he manifested himself to a great multitude of men through the intervention of the ministry of God-inspired men. Whence Noah is called a preacher of righteousness, 2 Peter II, 5. Abraham commanded his children to keep the way of the Lord, and to do justice and judgment. Gen. XVIII, 19. Jacob taught his family. Gen. XXXV, 2. And yet the patriarchs did not attain to the saving knowledge of God by internal revelation alone, without external means. For the word of the gospel concerning the seed of the woman, who would crush the serpent's head, was for that reason revealed not only to the minds of the first parents, but also to their ears, so that they might propagate it to posterity by teaching. Conf. Gen. III, 15. & IV, 26. Abraham also was informed by God by the

external word concerning the seed, in whom not only he, but the rest of the gentiles were to be blessed, Gen. XII, 3, which word he transmitted to his sons. Gen. XVIII. (3) That the writings of the Sibyls and Hermes Trismegistus are suppositions, and were compiled by heretics, is demonstrated by M. COLBERG in his "Platonic-Hermetic Christianity," Part. I. c. I. p. 100. & c. V. p. 208.

Prob. e. That the internal light, which immediately reveals, does not manifest all things necessary to be known for salvation, is proved (1) because it does not reveal Christ the author of salvation, which we have already shown. (2) It does not make known the mysteries of faith; for they are hidden dogmas; and so sublime that they far transcend the sphere of natural light, and become known only from a special divine revelation, which, with the completion of the scripture canon, is ordinarily mediate. But that the internal light, in those things which it truly manifests, is the natural light, and in those things which it falsely seems to reveal, is the foolish fire of the devil, we have given proof above. (3) But if from the internal light, which immediately teaches all things necessary to be known for salvation, the whole economy of salvation could be learned, we earnestly ask the dissenters to render clear reasons why God commanded the patriarchs the external preaching of the word? why God sent prophets to teach the Israelite people? why he raised up a great prophet, and put his word in his mouth? why Christ brought forth the gospel from the bosom of the Father, and preached it himself with his own honey-sweet mouth? why the apostles went into the whole world to propagate the gospel of Christ, far and wide, by voice and by writings? why even today pastors and doctors are divinely given for the edification of the body of Christ? why they themselves teach in their assemblies? why they have published catechetical books, and other writings, if the internal light immediately teaches all things necessary for salvation? The adversaries object that the external preaching of the word testifies of the internal light, and declares and manifests it. Resp. If the internal light is the true light, it will declare and manifest itself; but if it cannot do this, it is indeed a miserable light, having more of darkness than of splendor. For the rest, the Quakers will one day have to render an account before the divine tribunal, for having thought so abjectly and

contemptuously of the divine scripture; which we know to be "God-breathed," 2 Tim. III, 16, spirit and life, John VI, 63, the power of God unto salvation to every one that believeth, Rom. I, 16.

Prob. f. (1) Not the internal light, but the external word of God is the efficacious medium by which we are called to the church, 2 Thess. II, 14, illuminated, 2 Peter 1, 19, converted, Jer. XXIII, 29, regenerated, 1 Peter I, 23, justified, 2 Cor. III, 9, renewed, John XVII, 17, preserved, Ps. CXIX, 11, saved, James 1, 21. (2) The internal light is not the true medium of salvation, but the foolish fire of the devil; by which the Quakers, being enormously deceived, spread so many false dogmas. For it is false that there is a supernatural light in the gentiles; it is false that a sinner can be saved without an explicit knowledge of Christ; it is false that in the one essence of God there are not three persons; it is false that Christ did not assume his flesh from Mary, and from her blood, but brought it from heaven; it is false that a converted sinner is justified without the imputed righteousness of Christ, etc. Wherefore we must constantly persevere in this, that God does not wish to deal with us otherwise than through the vocal word and the sacraments, and that whatever is boasted of as spirit without the word and sacraments, is the devil himself, as the blessed LUTHER rightly says in Artic. VIII. Smalcald. pag. 333.

Prob. g. In vain is the internal light adorned with great titles by the Quakers; because we have most clearly demonstrated that it is a non-entity. But to adorn a non-entity with honorary titles is utterly inept. In vain (1) is it called Christ in us, from Col. 1:27. For in that place Paul deals with Christ who suffered and was crucified for us, in whose blood we have the remission of sins, v. 14. Whether these things can be said of the internal light, let the Quakers judge, if there is any grain of salt in them. (2) The Holy Spirit who teaches all things. John XIV, 26. For he is the third person of the divinity, who is certainly not the internal light. For the former is eternal, the latter begins with man. (3) The seed of the kingdom, from Matth. XIII, 19. By which is understood the external word of God, which is heard, and therefore, that it may be heard, is preached. (4) The seed of regeneration, from 1 Peter 1:23. For that seed is the external word, which was evangelized among us, v. 25. (5) The communion of the spirit, from Phil. II, 1. For in that place Paul teaches that Christians

have received one and the same spirit of Christ, which communion of the spirit ought to incite them to cherish concord. They received the Spirit, however, from the communion in the gospel, which the apostle had mentioned above in c. 1, 5. (6) The manifestation of the spirit, which is given to every man to profit withal, 1 Cor. XII, 7. For the manifestation of the spirit, which pertains to the profit of the church, is made through the "God-breathed scripture," which is profitable for doctrine etc. 2 Tim. III; 16. (7) The anointing which teaches all things, 1 John II, 20. For by this is understood the Holy Spirit, who is true God. But the internal light is not God, and therefore cannot be understood in that place.

### Refutation

The dissenters try to prove the internal light that teaches immediately I. from John I, 9. "That was the true Light, which lighteth every man that cometh into the world." They think that Christ for us is not understood in that place, but Christ in us. For the former did not illuminate all, but the latter is found in all, and therefore illuminates all who turn inward into themselves, expect, observe, and receive the immediate illumination with silence. Resp. 1) There is only one Christ, one mediator between God and men. 1 Tim. II, 5. 2) The cited words are understood of the person of Christ, who calls himself the light of the world, John VIII, 12, by reason of the prophetic office, which he performed by preaching the divine word, and performs even today by sending pastors and doctors into the church. 3) We distinguish with our D. HÜLSEMANN between intentional and actual illumination. CHRYSOSTOM explains the words of the Evangelist of intentional illumination. Christ by the preaching of the word illuminates every man, as far as is in him. But if some have not wished to direct the eyes of their mind to the rays of this light, they have persisted in darkness not from the nature of the light, but from their own malice. CYRIL, however, and AUGUSTINE wish actual illumination to be understood in a reduplicative sense; Christ by the preaching of the word illuminates every man who is illuminated. But no interpreter has expounded the saying of John of a supernatural internal light. Conf. D. HÜLSEMANN. *de auxiliis gratiae* p. 89. & 118.

II. The adversaries adduce the saying of Christ in John XII, 35. "Yet a little while is the light with you. Walk while ye have the

light, lest darkness come upon you." The Quakers deny that the person of Christ is noted here, relying on the following argument. That which being removed, the Jews lost the time of believing, that is not the person of Christ. But the light, of which John makes mention, being removed, the Jews etc. Therefore. The major is clear, because they could have believed in Christ, and many did believe in him unto salvation, just as today all true Christians believe in him, although his person is removed. Resp. 1) The person of Christ is entirely understood, and it is indicated that the Jews, with Christ visibly present, teaching, and confirming his doctrine with miracles, had a most convenient opportunity for believing; which being taken up on the cross, and carried into heaven, no one would teach them with such a distinguished degree of love and candor. 2) We note the gross error of the Quakers, who maintain that, with the visible presence removed, the person of Christ is removed. Which infirm opinion is repugnant both to the celestial truth, Matth. XXVIII, 20, and to the Quakers' own hypothesis, asserting that the internal light is never separated from God and Christ, but where it is, there also are God and Christ involved and veiled in it.

III. The "implanted word" can save a man, James 1, 21. The internal light which teaches immediately is the "implanted word," i.e. the ingrafted word. Therefore. Resp. The "implanted word" is the external word, preached or read, which is called the "implanted word" because by external preaching it is inserted into the hearts of men, just as natural external seed is cast into the furrows of the earth.

IV. That word which is in man himself, that is internal. But the illuminating and regenerating word is in man himself. Therefore. The major is clear; because just as the external word is that which is outside of man; so the internal word is that which is in man. The minor is proved from Rom. X, 8. "The word is nigh thee, even in thy mouth, and in thy heart"; also Col. III, 16. "Let the word of Christ dwell in you richly." Resp. 1) The external word becomes internal when it is received by the heart of the hearer or reader. For the divine word is external, by reason of its writing and preaching; yet the same is also internal, by reason of its subjective inherence, inasmuch as it is received by the heart, and inheres in it. Just as philosophical doctrine is external, inasmuch as it is proposed by a teacher to a



disciple; yet the same is internal, inasmuch as it is received by the disciple. 2) Paul in Rom. X, 8 expressly adds: "This is the word of faith, which we preach," to indicate that he is speaking of the external word.

V. In whom Christ is, in them is the internal light that teaches immediately. But in men etc. Therefore. The major is clear in itself, because Christ is the true light, John VIII, 12. The minor is clear from Col. 1, 27. "Christ in you." Conf. 2 Cor. XIII, 5. Gal. IV, 19. Resp. 1) Christ, as to his gracious presence, is not in all men; but the internal light that reveals immediately is said by the adversaries to be in all. 2) Christ is in those who keep his word, John XIV, 23, and therefore he teaches man not immediately, but mediately.

VI. In whom the kingdom of Christ is, in them is the supernatural light. But in men etc.. Therefore. The major is established; because to know the kingdom of Christ a supernatural light is required. The minor is clear from Luke XVII, 21. "The kingdom of God is within you." From which WEIGELIUS in his book "Know Thyself" p. 52, concludes that the kingdom of grace is in all men by nature, and does not first come into them through the preaching of the word; since it was already long since in the Pharisees, although they were unbelievers. Resp. The Savior teaches that the kingdom of God is not to be expected from elsewhere outside of Judea, Is. II, 3, but is already in the bosom of the Jewish nation. For Christ and his disciples preached the kingdom of God, Matth. IV, 17, although it was not in individual Jews; because the Pharisees here are considered not in themselves, and by themselves alone, but as if collected into one body with the rest. 2) Grant that the kingdom of God was within the hearts of the Pharisees, by reason of cognition, yet they had obtained that knowledge of the kingdom of grace not from an internal natural or supernatural light, but from the external word preached within Judea.

VII. In whose hearts God is manifested, in them is the internal Light. But in the hearts of the gentiles etc. Therefore. The major is established, because light is said to be that which manifests something. The minor is proved from Rom. I, 19. "that which may be known of God is manifest in them; for God hath shewed it unto them." Resp. In whose hearts God is manifested, in them is a supernatural internal light; I deny. For there is also a natural light, by which God and

divine things are known to some extent. The context teaches that Paul in that place is speaking of the natural knowledge of God. But that is not sufficient for salvation.

VIII. There are immediate revelations. Therefore, today there is an internal light that reveals immediately. The antecedent is proved by this argument; Those who still receive the Spirit of God, that they may know the things of God, they still receive immediate revelations. But all faithful Christians etc. Therefore. The major is established, because the Holy Spirit is the spirit of wisdom and revelation. Eph. I, 17. The minor is clear from 1 Cor. II, 12. Resp. I deny the major. For where there is the spirit of wisdom and revelation, there is divine revelation, either mediate or immediate. The immediate formerly happened to the prophets and apostles, the mediate is enjoyed today by all true Christians, who ordinarily receive the Spirit of God through baptism, John III, 5, and through the written or preached word, John VI, 63, Acts X, 44. For the rest, a response has been given above to the remaining arguments by which "the opponents" try to establish immediate revelations, proleg. III. qu. 3.

#### Question X. What is the revealed knowledge of God?

*Revealed knowledge of God.* Revealed knowledge of God is that which is drawn from the supernatural divine revelation, comprehended in the written word, concerning the triune God in the church, and suffices for eternal salvation.

Obs. Revealed knowledge of God differs from natural knowledge 1) by reason of the principle, which here is not nature, or creature, but holy scripture. 2) By reason of the object; because although some things are also known by the light of nature, which the revealed "knowledge of God" embraces; this nevertheless contains many things unknown to nature, such as concerning the divine persons, concerning the evangelical will. 3) By reason of the knowing subject. The revealed knowledge of God is proper to the church, the natural is common to all men. 4) By reason of the end. The revealed knowledge of God is salvific, John XVII, 3. But the natural knowledge of God is not sufficient for salvation, but only pedagogical; because its end intended per se by the creator is "a leading by the hand" (cheiragōgia), inducing man to think and inquire about the assembly in which the true

God of Israel dwells. Acts XVII, 27. But its accidental end, or event, resulting from the abuse of innate knowledge, is "inexcusability" (anapologēsis), Rom. I, 20.

**Question XI. Is the contemplation of God, and of divine things, which is said to happen either without species and discourse, or through new species, divinely infused, to be preferred to the meditation of the divine word?**

The contemplation of God, and of divine things, for the state of this life, neither happens without a species (a), nor without discourse (b), nor through new species divinely infused (c), nor is it to be preferred to the meditation of the divine word (d).

The antithesis is of the Mystics, insisting on the footsteps of PLATO, who placed the highest good in the contemplation of God and divine things. See Theol. Myst. BALTHAS. KOEPKENII Part. I. c. I. p. 46. But the Mystics distinguish between meditation and contemplation, which distinction D. MICHAEL DE MOLINOS explains and inculcates in the preface of his spiritual guide, admonition 1 & 11. p. 19. et seqq. "Meditation is properly so called, when the intellect considers the mysteries of our holy faith with attention, to know their truth, discoursing on their particular heads, and pondering the circumstances, to arouse affections in the will. Contemplation, however, as defined by THOMAS, is the sincere, sweet, and quiet intuition of eternal truth, without discourse, or reflection." It is otherwise called the prayer of faith, the prayer of quiet, interior recollection. They distinguish contemplation into acquired and infused. Acquired contemplation is otherwise called active and imperfect, and is that which can be obtained by our diligence, with divine grace assisting us, however, when we recollect our powers, or faculties, and senses, and prepare ourselves for everything that God may wish. Infused contemplation is passive and perfect, in which (as St. Theresa says) God speaks to man, suspending his intellect, interrupting his thought, and (as it is said) taking the word from his mouth, so that if he should wish to the utmost, he can yet scarcely, and not even scarcely, speak. He understands without the noise of words, the divine master instructs him, suspending his powers, which would then harm rather than help, if they were to operate. They themselves rejoice, but how they rejoice,

they do not understand. The soul burns with love, but how it burns, it does not perceive. It knows that it enjoys him whom it loves, but how it enjoys him, it does not know; it perceives well enough that that fruition is not that to which the intellect aspires. The will embraces him, nor does it understand how. p. 33. The same adduces the testimony of Bonaventure in these words: "St. Bonaventure teaches that no thing is to be thought of, not even of God himself, since it is an imperfection to hold forms, images, and species, however subtle they may be, of the will as well as of the goodness, of the trinity and unity, even of the divine essence itself; since all those species and images, although they may seem Godlike, are yet not God himself, who does not admit any image or form. There, says the Saint, one ought not to think of things concerning creatures, nor of angels, nor of the trinity, because this wisdom has to arise through the affects of desires, not through previous meditation. Here it is plainly of no account to think of creatures, nor of angels, nor of God himself, because that wisdom and perfection is not generated by subtle meditation, but by the desire and affect of the will." p.56. MOLINOS requires the knowledge of God and of divine things in the mystic contemplator to be not distinct, but confused: "Interior recollection is faith and silence in the presence of God. From thence you ought to acquire the habit of recollecting yourself in his presence, with a most loving attention, as one who gives himself to God, and unites himself with him with reverence, humility, and submission, beholding him within you, in the inmost part of your soul, without form, species, mode, or figure, with an intuition and a general knowledge full of faith and love, and obscure, without any distinction of perfection or attribute." p. 93. & p. 95. "Faith ought to be pure, without images and species, simple without discourses, and universal, without reflection on distinct things." For which reason he thinks that contemplation is not done through the second operation of the mind, which is judgment; nor through the third, which is discourse; but through the first and principal operation of the intellect, namely through simple apprehension, illuminated by holy faith, and aided by the gifts of the Holy Spirit.

To this Molinos we shall add the opinions of other Mystics concerning contemplation. BARTHOLOMEW OF THE MARTYRS in his compendium of spiritual doctrine writes: "If

you ask what that darkness is, which contemplatives assert to be the supreme and ultimate goal, to which our intellect can arrive on the way in contemplation of the Lord (understand, however, without a special infused light), know that there are three grades of divine cognition. The first is called discourse or meditation, when anyone contemplates the divine perfections, or the attributes of the Lord, such as power, wisdom, and goodness, and progresses from one to the others. The second grade is called simple intelligence, when our intellect is so simply fixed on God, and the divine essence, that it considers nothing else besides God; but since this intellection, although simple, brings with it a positive concept of God, although it does not respect any special attribute of his, and it is held for certain by all that all positive concepts which the fragility of our intellect can form of God are imperfect, and cannot fully suffice for the true knowledge of God, but are certain media between God and our intellect; therefore a third, still more sublime grade of divine cognition is found, to which we then arrive, when our intellect entirely suspends both the acts and the concepts which it formed of God in meditation; or which it receives in the simple intellection of the divine essence, and then it is submerged in a certain ignorance, in which it confesses that it cannot sufficiently understand what the Lord is; and it is said to remain in darkness, which is the highest goal of all to which our intellect, while we live, can ascend." Whence Dionysius writes, the best knowledge of God is this ignorance. Wherefore the calamity of this life is deservedly to be deplored, whose highest felicity consists in ignorance itself and the darkness of God, when yet the clear knowledge of the Lord alone is the highest beatitude. What is denoted by that darkness, the author himself explains in the same place: "The intellect, existing in that darkness, does not remain entirely idle, but when it expels all positive concepts, it remains in a certain negative concept far more perfect than they, namely, incomprehensible, inconceivable, intelligible." He therefore deems him happy who with Moses enters the darkness.

Among the chief cultivators of mystic theology is counted Cardinal RICHELIEU, who in his treatise on the perfection of the Christian discourses in the following manner: "That those (species of mental prayer) may be better understood, four different means by

which men can attain the knowledge of God seem to me to be proposed.

I. The first is common to philosophers and Christians, and depends on the senses and the vision of creatures, from whose existence the first cause, which is God, is necessarily inferred. By this means it is perceived that there is truly one first principle of all things; but what it is like is unknown, and in that way, being certain of its existence, we remain ignorant of the essence.

II. The other is particular to Christians, who by faith attain many things, and believe things that do not fall under the senses, and which even at first sight are repugnant to reason, and which also seem entirely impossible to their judgment, whence faith is called by the apostle the "argument of things that do not appear." By this second means, not only is it known that God exists, but also what He is like, although we are by no means able to conceive His essence and perfections as they are, with clarity.

III. The third is special to certain souls, which God desires to raise to a particular degree of sublimity, granting them to foretaste to some extent the celestial happiness of the blessed, although not by the same reason and way that they enjoy it. This happens in two ways: First, through the infusion of intelligible species, which are not derived from the senses, but are expressly formed by God in the mind of man, so that this agent, acting independently of the sensible species which it borrows from the eyes, ears, and other senses, may know its creator more perfectly than it is accustomed to do through ideas produced by revelation from created things, which must necessarily be imperfect, on account of the distance between the created and the uncreated, the defect and limits of the one, and the perfection and infinity of the other. Such species infused by God are called by contemplative people "Deiform" and "Deific," because they are more in agreement with the knowledge of the saints, who are united to God through God Himself in the heavens, than with the cognition of men, who on earth are not commonly brought to God, except through species drawn from sensible things. The other way in which this effect is produced consists not in the creation of a new form, species, or image, but only in the infusion of an extraordinary light bestowed by God upon the soul, that it may know Him better than usual, so efficacious that His same essence, previously imperfectly

conceived for lack of clarity, is then better perceived, although through the same species by which the human mind was previously occupied in knowing Him. The truth of this can be apprehended by the example of one who, not having enough light from a single torch to perceive an image hidden in the dark, sees it much more perfectly when it is illuminated by three or four torches.

IV. The fourth means of knowing God is the rarer and more singular in that it grants not only a foretaste of the happiness of the blessed even here, but also to enjoy it in the same way that they enjoy it in heaven, that is, to behold God through the light of glory, with this distinction only, that in heaven the happiness and the manner of enjoying it are perpetual, but in these lower regions both are transient and momentary. Such were the visions of Moses and of the divine Paul; the former being the first doctor of the Jews, the other of the Christians.

Maximilianus Sandaeus, by no means the least of the mystics, in his *Theologia Mystica*, book I, commentary XIV, exercise 1, dissertation 1, § 3, calls infused and passive contemplation "supereminent," which the mystic enjoys when God communicates a fuller influx of intellectual light, either through the emission or infusion of certain new species, suitable for the most excellent knowledge of God, so as to represent God most clearly and accurately, or through a particular and most suitable disposition, connection, complication, or ordering of pre-existing species. For they are sometimes snatched away in a certain admirable manner to the inner recesses, as it were, of darkness, and there, as if in the sight of God, who is essentially light, they receive new and unusual illuminations; the will also so burns and seethes that by a certain impulse it seems to leap forth and be transformed and deified. Sandaeus delineates the manner in which such supereminent contemplation occurs in the following way: "The mystics express it quite obscurely, but I shall say it as clearly as I can in my own words, according to their sense. The contemplative soul having been admitted to the divine darkness, since the intellective and affective parts are in it; the former, which is also the intelligence, beholds in a certain way the beloved, but the beholding is so obscure that in beholding it does not behold. And so it is considered to lie before the door or the inner sanctum of the dark dwelling, and there with clamor, groaning, and sighs, with vows and

repeated supplication, to demand that the face so often desired be manifested to it. While it pants to see this face, the affective part, which is also the will, is snatched away to the indwelling darkness, to a most familiar meeting, while the intelligence remains outside. Wherefore it is elevated by the loving assistance of God above the intelligence. There, the will, being established, begins in a new way to be carried toward God by a most excited affection, to be loved by Him as a bride, to love Him as the beloved, to be held by Him in a living embrace, to be deemed worthy of a kiss, to be joined to God in an ineffable manner, to be transfused into Him, to dissolve, to be transformed, in a single word, to be deified, not by a change of substance, but by the conversion of affection and most intense love; thus the will, united to God, conceives its beloved, tastes, and enjoys Him. Then indeed the intelligence itself is also called to the highest inner sanctums, and as it were enters the holy of holies of the dark temple, struggles through the densest cloud of incomprehensibility, is led to the very throne of majesty, is illustrated with new splendors; although every veil is drawn from the face of the divinity, yet it is borne with its gaze so fixed upon God, surrounded by inaccessible light, that only the thinnest curtain of translucent gauze or lantern paper seems to fall between it and the face of the beloved. This is that contemplation of the highest degree, sought by the vows of so many mystics, celebrated with so many encomiums, enveloped in the coverings of so many unknown names, designated by the symbols of so many various things, expressed or adumbrated by so many images, so often described, so often invoked with affection, voice, and tears." It is of no use to adduce more mystical authors, since from the four cited, we may clearly perceive the opinion of the mystics concerning contemplation.

#### Exposition

Obs. I. By contemplation (in German *die Beschauung oder Beschaulichkeit*), the mystics do not understand speculation, which consists and rests in the mere cognition of the object. For there are two ways, according to Molinos in book III of his *Spiritual Guide*, chap. XVIII, p. 373, which lead to the knowledge of God; one is remote, the other proximate. The first is called speculation; the second, contemplation. The learned, who follow scientific speculation

and the sweetness of sensible discourses, ascend in this way, as far as they can, to God, so that by this aid they may be able to love Him; but none of those who follow this way, which is called scholastic, arrives by it alone to the mystical way, nor to the excellence of union, transformation, simplicity, light, peace, tranquility, and love, as he who is led by divine grace through the mystical way to contemplation arrives at the experience thereof.

Obs. II. The evangelical doctors do not wish all contemplation of God and spiritual things to be rejected. For reborn men, who have learned the true opinion about God and divine things from the words of scripture, and have given their assent to it, with this knowledge and assent standing, and thus retaining in their minds intelligible species, then look upon the things themselves, which, these things being supposed, they behold as they are presented to the intellect through intelligible species, and abstaining from carnal desires they lower themselves into a profound contemplation and admiration of spiritual things, and what is contained generally in the scriptures, descending under these things to themselves, they perceive some spiritual sense of the divine goodness, by which the soul is sweetly affected and finds rest. Cf. D. Baierus in his dissertation *de praegustu vitae aeternae* §. 58. p. 52.

Obs. III. The question is now asked: whether the contemplation of God occurs 1) without any species, whether derived from created things or impressed on the mind from the reading and hearing of the external divine word, 2) without discourse, 3) through new species divinely infused, or through an extraordinary light? 4) whether contemplation is to be preferred to divine meditation?

### Confirmation

Prob. a. We demonstrate clearly that the contemplation of God and divine things in this mortal life does not occur without an impressed species:

(1) From the Pauline assertion in 1 Corinthians XIII, 12: "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." The apostle opposes τὸ βλέπειν δι' ἐσόπτρου (seeing through a glass) to τὸ βλέπειν πρόσωπον πρὸς πρόσωπον (seeing face to face); of which the former, taken from a mirror, which presents not the thing itself but its image to those

who look, when transferred to designate the knowledge of God and divine things, is the same as to know God, and the things that are of God, not in themselves, but as in an image, by means of signs and impressed species; which indeed are either derived from created things, or come about through internal inspiration, or through the external word, whether of the living voice or of writing, by which God and divine things are represented to the intellect of man, and inhere in the intellect; but the latter, or τὸ (seeing) face to face, just as in proper speech it is the same as to see the thing itself, without the intercession of any image of it which, taking the place of the thing itself, is presented to our eye; so when transferred to the knowledge of God, it is the same as to know God through Himself immediately, and without an impressed species. Therefore, by force of the opposition between that which is now, and will at some time be done away; and that which is not now, but will only be then, after this life, when the imperfection of this life is abolished, it is necessarily gathered that the immediate and intuitive contemplation of God, by which God is seen without an image of Himself, is so reserved for the future life, that it has no place at all in this life. And since the apostle includes himself also in the number of those who know not face to face, but through a glass, darkly; with what audacity is a more sublime knowledge of God in this life attributed to any of the faithful? Is there any mortal who can be raised to such a sublimity as to reach the measure of Paul? says Gregory Nazianzen, Oration 29. From these established points, we form an argument: Whatever contemplation is so reserved for the future life that not even the apostles were capable of it in this life, no mortal attributes that to himself without a mark of signal rashness and impiety. But the immediate and intuitive contemplation of God, which occurs without any impressed species, is so reserved for the future life, etc. Therefore.

You say: Supereminent contemplation is intermediate between the abstractive and the intuitive knowledge of God; because it occurs through a supernatural light, equally infused, and new species divinely imparted. Resp. Paul denies that there is a middle knowledge of God between the abstractive, which occurs through an impressed species, and the intuitive, which occurs without a species. St. John agrees with him, in his

Epistle, chap. III, 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." To see God as He is denotes the intuitive knowledge of God, which occurs without an intervening image or species. But when the apostle says that this has not yet appeared now, he at the same time says that contemplation which occurs without a species has not yet happened to anyone in this life.

(2) Whatever knowledge of God is confused and obscure, true Christians rightly and deservedly despise it. But the contemplation of the mystics, which occurs without an impressed species, is confused and obscure. Therefore, true Christians rightly and deservedly despise it. The major premise is established; because the *θεογνωσία* (knowledge of God) of true Christians is clear and distinct, it is *ἐπίγνωσις* (solid knowledge), Col. 1, 9; it is *πληροφορία τῆς συνέσεως* (full assurance of understanding), Col. II, 2. It is for true Christians "to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Peter III, 18. The minor premise is clear; because Molinos confesses that, "even if the intellect of the contemplator does not know distinctly through discourse, images, and considerations, it nevertheless understands and knows through an obscure, general, and confused faith," in the preface to his *Spiritual Guide*, p. 17. The contemplation of the mystics is so dark that Dionysius writes that "the best knowledge about God is this ignorance," as attested by Peter of Martos, in his compendium of spiritual doctrine, P. II, C. 11. But in the sacred letters, *ἄγνοια* (ignorance) is opposed to true faith, Acts XVII, 30; Eph. IV, 18. Indeed, I would dare to say that the contemplation of the pseudo-mystics is of the highest harm to the entire Christian religion. For not only heretics, but also Turks, Tartars, and gentiles know God obscurely, confusedly, and indistinctly. For which reason that confused *θεογνωσία* (knowledge of God) removes the distinction between the true and the false religion, and opens the way to skepticism, and to a universal syncretism with heretics, Jews, Turks, and gentiles. Cf. D. Andreas Kühnius, *de mysticorum Quietismo contemplativo*, c. II. p. 89.

(3) All true contemplation of the human intellect, as long as the soul dwells in this mortal body, occurs through the conversion

of the intellect to phantasms, that is, to sensible species, from which the human intellect abstracts, elicits, and purifies intelligible species. From which Franciscus Suarez concludes, Tom. II. de Relig. l. 2. c. 14, that it cannot happen naturally for a man in this life to be rapt into a true contemplation of God through the intellect, with no cooperation at all from the senses, neither external nor internal. Therefore, the human intellect does not contemplate God without sensible or intelligible species, unless it is either separated from the body by death, or abstracted from the use of the external senses by ecstasy. The most skilled of the mystics seem to me to have acknowledged this. Bartholomew de Martyribus in his compendium of spiritual doctrine says: "Mystical theology is nothing other than ecstatic love, having attained a pure intelligence of the spirit, purified from the clouds of phantasms." Michael de Molinos numbers ecstasy, rapture, liquefaction, fainting, etc. among the degrees of contemplation, p. 358. Cardinal Richelieu, *de perfect christ* c. XXXII, says: "The first and most notable effect of this exalted contemplation is ecstasy." Indeed, this Cardinal calls supereminent contemplation "rapture," chap. XXXIV. "Rapture is the translation of any thing to a state either contrary to its nature, or at least superior to it. Thus a stone is lifted upwards, etc. Whence, when God, leading the soul out of its usual manner of operating through the imagination, raises it to behold His majesty without reflection, and without discourse, whether in intelligible species, which it fixes by effort, or in the proper divine essence, it ought to be considered rapt, inasmuch as it acts above itself, and in a manner not proper to its nature." From these things it is concluded that the contemplation of the pseudo-mystics, which they say happens to them without any phantasm, is to be esteemed as nothing more than ecstasy, through which the human soul is transferred from a natural state into a preternatural one. For ecstasy, as defined by Richelieu, is "a state of the soul operating in a manner exceeding the ordinary sensible and intellectual functions."

(4) The human intellect cannot know God better than through the images representing God to us in Holy Scripture, as a most powerful lord and king, a most just judge, a most kind father, a most merciful redeemer of the human race, a most efficacious

sanctifier and paraclete, etc. Through these images or species God is known more rightly, clearly, and perfectly than without them.

You say: "We know God more perfectly (according to Dionysius) through negations than through affirmations. We think more highly of God by knowing that He is incomprehensible and superior to all our capacity, than by conceiving Him under some image according to our crude intellect. Therefore, greater esteem and love will be engendered from that confused, obscure, and negative mode, than from any other sensible and distinct one; because the former is proper to God, the latter common to creatures, and therefore imperfect." Resp. (I) We acknowledge, admire, and esteem God as incomprehensible. But the love of God is not founded on His incomprehensibility, as a negative term, but on His goodness, as a positive term; because nothing is appetible and lovable, unless it is good. (II) God is lord, king, Father, redeemer, sanctifier; He is likewise just, good, wise, merciful, properly, and these predicates are said of God more properly than of men, since they belong to God πρῶτως (primarily), but to creatures only δευτέρως (secondarily).

(5) The contemplation of the mystics entails no small absurdities. For since it is said to occur without any impressed species, Bonaventure states that "no thing should be thought of, not even of God Himself, since it is an imperfection to hold to forms, images, and species, however subtle they may be, of will, of goodness, of trinity and unity, even of the divine essence itself; since all those species and images, although they may seem deiform, are nevertheless not God Himself, who admits of no image or form at all." From this absurd assertion it follows that God is not to be invoked in the Lord's Prayer as a heavenly father, not to be feared as a lord and judge, not to be loved as the highest good. Which images or positive concepts, although they do not represent God adequately and fully, nevertheless represent Him inadequately and truly; since they represent not the whole of God, yet something of God. But Dionysius, in chap. V of his *Mystical Theology*, uses insolent and plainly monstrous ways of speaking, saying: "God is not one, nor wise, nor wisdom, nor virtue, nor omnipotent, etc." Who would not detest those ineptitudes, shall I say, or blasphemies?

(6) Paul seriously exhorts Timothy: ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων (hold fast

the form of sound words), "which thou hast heard of me, in faith and love which is in Christ Jesus," 2 Tim. 1, 13. ὑποτύπωσιν (form) the Vulgate rendered as *formam*, Hugo Grotius as "an exemplar fixed in the mind," others as "an image and delineation." Those whose duty it is to always have the form of sound words in faith and love, it is their duty not to contemplate God without any species or image. But it is the duty of the faithful doctors of the church to always have the form of sound words in faith and charity. Therefore.

Prob. b. (1) True and salutary contemplation of God and of divine things is directed to the praxis of the will, and therefore occurs through discourse and a practical syllogism, if not formal and fully expressed, certainly virtual and implicit, if not verbal, certainly mental. For the true contemplator gazes upon and weighs with fixed eyes of the mind the independent, infinite, and immense essence of God, and concludes with himself: "Therefore, the majesty of God is to be admired"; he contemplates the most exuberant goodness of God, and concludes: "Therefore, God is to be loved"; and he even adds a more specific practical conclusion: "Therefore, God is to be loved by me also"; he contemplates the wisdom and power of God, and reasons: "Therefore, God is also to be venerated." A true contemplator, if anyone else, was the apostle John, who, when he had turned the eyes of his mind to the love of God, with which He embraces us mortals, concludes: "We love him, because he first loved us," 1 John IV, 19. You may find very many such virtual discourses in the monuments of the prophets and apostles. To what good would the contemplations of the thrice-best, thrice-greatest God be, if they did not elicit spiritual and pious motions in our souls through discourse?

(2) Contemplative mystics, thinking that contemplation occurs through the first operation of the mind, or simple apprehension, do not consider with themselves how great a sickness our intellect labors under, if you look at simple apprehension, necessary for intuiting the essences of things, about which let us hear the philosopher of most refined judgment, D. Leichner, accurately discussing in book I of *de vera philosophiae bono*, chap. XIV. p. 150: "Which original defect, if considered philosophically, consists in this, that the intellect of man is now by its nature entirely

NAKED (according to Aristotle, with respect to all actual knowledge), or (according to Plato, with respect to the knowledges which they call innate) a BLANK SLATE, on which nothing of science is actually inscribed, but neither can anything be inscribed, except through sensual perception, and thence further by means of ratiocination. By which two ways, indeed, the first operation of the mind (simple apprehension of essences) in itself, or intrinsically, can by no means be perfected, nor can it ever be imbued with any intellectual species, which represent the very essences of things, whatever vicarious sensible species and borrowed complex concepts (predicatively and argumentatively) may in the meantime offer assistance; otherwise, indeed, the matter stood with the still innocent first man, whose mind was by no means so naked or a blank slate that it held nothing inscribed, except what it first received by prior sense or by the discourse of reason, but from a concreated light it shone with impressed ideas and images of essences (like a living mirror), so that from this he also by a simple intuition (without affirmation and negation, and without discourse) truly knew them, or contemplated them; for otherwise he would have been just as blind and miserable as we are today. Therefore, the entire virtue of our genius, and the faculty of knowing, and all its vigor resides in composition and division (affirmation and negation), and likewise in argumentation, partly resting on the first and self-evidently known principles of any science, partly on the induction and experience of particulars, and as far as both that light extends, penetrating the complex truth of things as the case may be scientifically (*ἐπιστημονικῶς*). With these things established, I deny that the contemplation of God and divine things occurs solely through the first operation of the mind; I deny that it is a simple intuition of God without judgment and discourse.

Prob. c. But we utterly disapprove of and turn away from the passive, infused, and supereminent contemplation of the mystics, which occurs through the impartation of new species (which are not revealed), or the infusion of extraordinary light. For (1) Paul exhorts us in 1 Cor. IV, 6, *μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται, φρονεῖν* (learn not to think above that which is written). But the mystics presume to be wise above that which is written. They are not content with the species revealed in the word of God, but

expect new ones. The light of Holy Scripture seems to them impure and too meager, and therefore they burn with desire for an extraordinary light; but by that very fact they fall into enthusiasm. For thus the enthusiasts in article VIII of the Smalcaldic articles, p. 351, are delineated: "In those things which concern the vocal and external word, it is to be constantly held that God bestows His spirit or grace on no one, except through the word and with the external and preceding word, so that we may thus fortify ourselves against the enthusiasts, that is, spirits who boast that they have the spirit before the word, and without the word."

(2) For doctors of truth, who are diligent for sincere piety, the sufficient light of the prophetic and apostolic word shines forth, which the apostle Peter commends in his 2nd Epistle, 1, 19. Indeed, the author of salvation Himself gravely warns, John VIII, 31: *Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε* (If ye continue in my word, then are ye my disciples indeed). On the contrary, "if any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing," 1 Tim. VI, 3, 4.

(3) Mystics, by the supereminent contemplation which they boast, pervert the order of the soul's faculties, namely of the intellect and the will, thinking that the will of the contemplator is rapt to the darkness where God dwells, to a familiar meeting, while the intelligence remains outside, and thus is elevated by the loving assistance of God above the intelligence. But that well-worn axiom is known to everyone: "Nothing is willed, unless it is first known." And that pronouncement of Augustine: "As much as you know, so much you love," is most conformable to the truth.

(4) We by no means give our white stone of approval to the assertion of Cardinal Richelieu, who says that some of the reborn, exceptionally dear to God, are raised by a singular divine grace to a particular degree of sublimity, so that they behold God through the light of glory on earth, just as the blessed do in heaven, with this sole distinction, that in heaven the happiness and the way of enjoying it are perpetual, but in these lower regions both are transient and momentary. For by this assertion the state of travelers and of the blessed is confused. For the former now see God through a glass, darkly; but the latter face to face; the former know in part,



the latter perfectly, 1 Cor. XIII, 12. For the former it has not yet been manifested what they shall be; but the latter are like God, and see him as he is, 1 John III, 2. The former, while they are at home in the body, are absent from the Lord; for they walk by faith, not by sight. The latter, while they are absent from the body, are present with the Lord, 2 Cor. V, 6, 7, 8. In this kingdom of grace, blessed are they who have not seen, and yet have believed. John XX, 29.

Prob. d. (1) Meditation on the divine word begets a knowledge of God and divine things that is salvific and beatific. Therefore, contemplation cannot beget a more perfect *θεογνωσίαν* (knowledge of God) than meditation. The consequence is solid; because in this life no greater and more perfect knowledge of God and divine things can be given than that which leads us to eternal beatitude. The antecedent is evident from many biblical sayings. King David proclaims him blessed who meditates on the law of the Lord day and night, Ps. 1, 2. Christ pronounces them blessed who hear the word of God and keep it, Luke XI, 28. James exhorts in chap. I, 21: "Receive with meekness the engrafted word, which is able to save your souls."

(2) From assiduous and attentive meditation on the divine word is born a distinct knowledge of God, of the divine persons, of the attributes and actions of God, of the principles and means of salvation. But from contemplation proceeds a confused, obscure, and general knowledge, according to Molinos, admon. I. n. 7. p. 17. But the more distinct knowledge is, the more perfect it is. For confusion in any matter is a mark of imperfection, distinction a mark of perfection, especially in knowledge. For this reason, the Protestant doctors, moved by grave causes, consider meditation on the divine word to be more important than the contemplation of the mystics, although they do not reject all contemplation.

### Analysis

I. The mystics opine that experimental knowledge, which Paul calls *αἴσθησιν* (sensation or experience), and distinguishes from *ἐπιγνώσει* (knowledge), Phil. 1, 9, flows and is drawn from contemplation. Resp. (1) That *αἴσθησις* denotes an internal sense or experience of divine grace, love, and goodness is plain to everyone. This sense of divine grace is also called a taste of goodness. In Ps. XXXIV, 9, the Psalmist says:

"O taste and see that the Lord is good." Where both "to taste" and "to see" note an experimental and sensible cognition of the divine goodness. We subscribe to D. Geier, who neatly interprets the words of David: "*טעמן* (taste), that is, consider and experience with singular delight. The metaphor is drawn from the external animal sense to the internal intellect of man, and thus 'to taste' is the same as to understand, to experience, to enjoy, as in Proverbs. *וראו* (and see), that is, know abundantly and in many ways. Again, the metaphor is transferred from sensual cognition to intellectual cognition, in such a way that vision designates a more accurate cognition of something; for vision is also more accurate than the other senses. Indeed, to see is sometimes the same as to enjoy the thing known at the same time. Compare Eccl. 1, 16; Ps. IV, 7; XXVII, 13. Wherefore, both 'to taste' and 'to see' denote experimental knowledge, because in civil life we get experience of something no more through the taste of the tongue than the sight of the eyes." We note at the same time the error of the mystics who state that "to taste" designates practice, and "to see" designates theory, and from this they conclude that in mystical theology practice precedes theory. But the practice of the will is certainly blind if it is not preceded by a distinct cognition in the intellect. (2) Not only literal knowledge about God and divine things, but also experimental knowledge, is drawn from the word of God reduced to letters. This we learn (a) from the saying of Peter, 1 Ep. c. II, 2, 3: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby; If so be ye have tasted that the Lord is gracious." Peter implies that we taste and feel the goodness of God in the sweetest milk of the gospel; for it presents to us the sweetness of the Lord to be tasted. (b) From the utterance of Paul; for the apostle Paul joins most closely the taste of the divine word and the taste of the powers of the world to come, Hebr. VI, 5, saying: "And have tasted the good word of God, and the powers of the world to come;" because the word of the gospel not only reveals heavenly joys to us objectively, but also effectively works in us righteousness, peace, and joy in the Holy Spirit, Rom. XIV, 17. (3) We do not deny that genuine contemplation, by which reborn men gaze with fixed eyes of the mind upon the grace of God according to intelligible species, and embrace it with singular trust, contributes something of importance to the

experimental knowledge of God. Yet it is certain that τὴν αἴσθησιν (the sensation) does not occur without intelligible species, impressed on the intellect by means of the external word.

II. Whoever tastes God dwelling in their hearts, knows Him immediately (without the concurrent external word of God). But true contemplators, etc. Therefore. The major premise is evident; because a man can perceive everything that is in his heart, if he descends into himself, without an external medium, and therefore immediately. For "the things of a man, knoweth the spirit of man which is in him," 1 Cor. II, 11. The minor is proven, because God (1) dwells in the reborn, 1 Cor. III, 16.; (2) the same ones taste the goodness of God, Ps. XXXIV, 9. Resp. Whoever tastes God dwelling in their hearts, and is illuminated by the light of glory, knows God immediately; I concede. But in this life the illuminating grace of the Holy Spirit informs and illuminates us through the prophetic and apostolic word, 2 Pet. I, 19; 2 Cor. IV, 6, and therefore we taste God not immediately, but in the milk of the gospel.

III. Whoever tastes the powers of the world to come, must be illuminated by the light of glory, so that they can behold God immediately. But pious contemplators, etc. Therefore. The major is clear; because the powers of the world to come are joys, which on this earth "eye hath not seen, nor ear heard, neither have entered into the heart of man," 1 Cor. II, 9. Wherefore, for their perception, the light of glory is required. The minor is clear from Hebr. VI, 5. Resp. By the powers of the world to come, following D. Sebastian Schmidt, comm. in h. l. p. 605, we understand justice, peace, and joy in the Holy Spirit, in which the kingdom of God consists, Rom. XIV, 17. They are called δυνάμεις (powers), because God also in these things singularly exercises his power within us; which δυνάμεις (powers) are common to the kingdom of grace and glory, although the

degree of perception in the other life will be far more excellent. Indeed, peace and joy, and even inchoate justice, are most true goods, and are not different in substance in this life than in the future life. But why, you ask, did the apostle not rather say the powers of this age, than of the age to come? Resp. The chief reason is that the apostle was about to teach that certain charismata, or goods of eternal life, are conferred even in this life in a certain degree to those who have been illuminated, and have tasted the gospel of Christ with true faith; they would have been able to attain the most perfect degree of the same, if they had persevered in the faith. For this taste of faith, the light of glory is not required, but the light of grace suffices. (\*)

Instance I. By that opinion, the beatitude of grace and of glory differ only in degree; which is known to be false, because the γνῶσις (knowledge) of this life will be abolished in heaven, 1 Cor. XIII, 8. Now, perfect cognition, differing only in degrees from imperfection, does not abolish it, but perfects it; just as a greater light does not remove a lesser one, but increases it. Resp. The beatitude of grace and of glory differs in degree with respect to certain charismata, or gifts common to this life and the future; but the beatitude of glory also differs from the beatitude of grace in kind, especially with respect to the beatific vision, which is the basis and most excellent good of eternal life. For "now we see through a glass, darkly; but then face to face," 1 Cor. XIII. But specular, abstractive, and mediate cognition differs from facial, intuitive, and immediate cognition not in degree, but in kind.

Instance II. Besides the common foretaste of eternal life, which belongs to faith tasting the goodness of God in the gospel, there is also a proper and rarer foretaste of future beatitude, which the ancients called a "rare gem" and a "brief delay"; and which is like a divine kiss, imparted in a moment, or a most sweet odor quickly affecting, quickly

(\*) From the scope of this epistle, and its entire sense, it can be understood without difficulty that by the name μέλλοντος αἰῶνος (the age to come) is indicated the age of the new covenant, which the divine man in c. IX, 26 calls συντέλειαν τῶν αἰώνων (the consummation of the ages), the consummation of the various periods of the Old Testament, just as the masters of the Jews of old were accustomed to make this opposition of ages, one indeed present, before the advent of Christ, the other future, after the expected one should have come, עולם הזה and עולם הבא (this age and the age to come). Therefore, καλὸν Θεοῦ ῥῆμα (the good word of God) is the Gospel, more strictly so called, by which we receive the most desired news that Christ has now come. Δυνάμεις (powers), therefore, are the miracles by which the divine truth and authority of the Gospel were declared and confirmed, as interpreted by Paul himself, in these very letters, c. II, 1, 4, & 5. Add Mark XVI, 20.

departing, and consists in a certain more sublime joy, about which B. Israel Murschellius treats in his *aurora sue praegustu vitae aeternae*, p. 72. Cf. the Tripolitan Ministry's apologetic writing, part I. p. 333, & D. Baier's Dissertation *de praegustu vitae aeternae* §. 60. Which rarer foretaste seems to imply an immediate and intuitive cognition of God. Resp. The foretaste of eternal life has certain degrees, according to which it can be distinguished into greater and lesser. And although some men, especially the dying, may have a more abundant sense or taste of certain gifts of eternal life; yet it must not be denied that this occurs through faith, which owes its origin to the gospel, Rom. X, 17. But the taste of faith does not imply an immediate cognition of God.

IV. God operates and concurs immediately with secondary causes in the kingdom of nature; why should He not also operate immediately in pious contemplators, who are in the kingdom of grace? Resp. One immediacy is of the operating subject, another is of the excluded operative medium. Just as God in the kingdom of nature concurs immediately, or proximately, with generating parents, but not with the exclusion of the parents' influx and their fertile seed; so God in the kingdom of grace operates immediately and proximately in pious contemplators, not with the exclusion of the external word, as the ordinary means of grace and salvation.

V. King David, contemplating the divine goodness, says in Psalm LXXXV, 9: "I will hear what God will speak in me." Therefore, a pious man in contemplation hears God speaking immediately in him. Resp. The words of the original text are badly rendered in the Vulgate version, for they should have been translated thus: "I will hear what Jehovah will speak; for he will speak peace to his people, and to his saints." Where it is not a matter of an internal and immediate address of God, but of the external word of promise, by which God through the sermons of the prophets promises peace, that is, all prosperous things, to his people.

VI. Whoever as a bridegroom speaks alone with the bride alone, speaks with her immediately. But God, as a bridegroom, speaks alone with the reborn soul, the spiritual bride, alone. Therefore. The minor is proved from Hosea II, 14: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her

(lit. upon her heart)." By which words God indicates that He will lead the pious soul into solitude, so that He may speak alone with her alone, and reveal Himself to her immediately. Resp. The passage deals with the gathering of the church in the New Testament, which, when it errs, God wishes to persuade to return to the way; He wishes to lead it into solitude, i.e., to separate it from the impious lovers of the world; He wishes to speak upon its heart (others render; to its heart), i.e., He wishes to address it kindly and console it through the gospel, which is full of consolation. For to speak to the heart, or upon the heart, signifies to console someone with gentle words, see Gen. XXXIV, 2. Wherefore, neither the major nor the minor premise of the argument stands on a firm footing. For (a) a bridegroom speaking alone with the bride alone does not always speak with her immediately (with the exclusion of an external medium), but sometimes through a letter. Thus God today speaks with the soul through scripture. Paul in Hebr. I, 1 says: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son." From which we argue: What speaking with the soul the Son of God has finished, consummated, and sealed in the last times, that is no longer to be expected. But the immediate speaking, etc. Therefore. (b) God, leading the church into the wilderness, speaks upon her heart, or to her heart, not always alone, but also through His ministers.

VII. Christ spoke immediately with the contemplative Mary of Bethany, Luke X, 39. Therefore, even today Christ speaks immediately with pious contemplators. R. Mary of Bethany was not so much a contemplator as a meditator; for she heard the word of Christ, who, visibly present on this earth, spoke with men personally (αὐτοπροσώπως); but having been raised into heaven until the last day, He speaks with the reborn through the mouth of the prophets and apostles, Luke I, 70; c. X, 16.

VIII. Paul seems to treat of the intuitive knowledge of God in 2 Cor. III, 18, saying: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." From which words the Mystics and Quakers conclude: Those who with unveiled face behold the glory of the Lord, know God immediately and intuitively. But the reborn, etc. Therefore.

The major is clear; because to behold the glory of God with unveiled face is the same as to behold the essence of God. Resp. 1) I deny the major. For in the source there is the Greek verb κατοπτρίζεσθαι, which properly signifies to see something in a mirror, and therefore denotes specular, or abstractive knowledge, not facial, or intuitive. 2) The apostle does not say that we behold the unveiled face of God, but that with unveiled face we behold the glory of God as in a mirror. To be sure, he opposes the faithful Christians to the blinded Jews, upon whom a veil of ignorance is placed, so that they do not understand that the end of the law and the fulfillment of the types and prophecies is Christ; but of himself and the faithful men of the New Testament he asserts that with unveiled face they behold the glory of Christ shining in the mirror of the gospel; which knowledge is certainly mediate.

IX. In the sacred writings there are examples of those who saw God immediately. For Paul, rapt into the third heaven, saw the Lord, Acts XXII, 18; 1 Cor. XV, 8. Which vision cannot be mediate; because Paul was rapt into the third heaven, where the angels behold God immediately. So also Stephen, looking up into heaven, saw the glory of God, and Jesus standing at the right hand of God, Acts VII, 55. Resp. 1) In general. It has happened to no man in this life to behold God immediately, except to Christ the God-man (θεανθρώπου). "No man hath seen the Father, save he which is of God, he hath seen the Father," John VI, 46. Cf. John I, 18; 1 Tim. VI, 16. 2) Specifically. Paul did not see the essence of God in his ecstatic rapture; otherwise he would not have said: "whom no man hath seen, nor can see," 1 Tim. VI, 16 (and the epistle to Timothy was written after the epistle to the Corinthians), but he saw Christ in His glorious body, who revealed Himself to him in an extraordinary way. The same must be said of Stephen, who saw the glory of God, i.e., a certain splendor by which the majesty of God was represented; just as the glory of God is taken in Exod. XXIV, 17; Luke II, 9. He saw Jesus appearing in an immortal body and an august form.

X. The mystics, to prove their dark contemplation, assert that they enter into the darkness with Moses, Exod. XX, 21, when, having expelled positive concepts, they remain in a negative concept, namely, the incomprehensible, inconceivable, and unintelligible. Resp. The mystics are not lightly mistaken. For Mount Sinai was

surrounded and covered with smoke, which was the cause of a thick darkness, Exod. XIX, 18. But the mystics, interpreting that darkness allegorically, understand by it the incomprehensibility of God. But it is agreed among all that allegory is not argumentative, nor is a negative concept in itself quieting, since it satisfies neither the aspiration of the intellect nor the desire of the will. For a pure negation is a non-being, but a mixed negation is founded upon an affirmation, and presupposes it, as Victor Gelenius says, P. I. dec. 8. art. 6. p. 8. The intellect therefore rests not in negation, but in affirmation. The will, however, is carried toward the good, which is positive. So let the mystics fare well with their dark contemplation! The true disciples of Christ, by meditating on the revealed word of God, seek and find the knowledge of salvation.

#### Question XII. What does the revealed knowledge of God comprise?

*Existence of God.* The revealed knowledge of God comprises, 1. the existence of God, 2. the essence and attributes of God, 3. the divine persons, 4. the divine actions and works.

#### Question XIII. Is the existence of God to be supposed here, as known from the light of nature?

Since the knowledge of God drawn from the fount of reason is confused, weak, and languid; for the generation of indubitable faith (a), and the solid confutation of atheists (b), the existence of God must be more fully and clearly demonstrated here from supernatural revelation, contained in the sacred writings (c).

Prob. a. The chief article of faith is that God exists; inasmuch as all others rest upon it, as upon a foundation. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," as the apostle teaches, Hebr. XI, 6. But indubitable faith is generated from the seed of the divine word, John XVII, 20.

Prob. b. Although atheists can be confuted from the principles of nature and reason; yet, that they may believe by faith that God exists, the word of God reduced to letters fully deserves to be called in for support. For faith is not kindled, except from the light of the divinely revealed word, Rom. X, 14.

Prob. c. From the fount of Holy Scripture, through which a solid demonstration is drawn, by which the existence of God is

evinced. For 1) in general, all and every letter of the written divine word speaks of God's existence; since the whole scripture is θεόπνευστος (God-breathed), consigned by the inspiration of God, 2 Tim. III, 16. But what scripture is divinely inspired, argues God as its author. 2) In particular, the existence of God is gathered a) from the names which are attributed to God in the authentic writings of the prophets and apostles; b) from the divine attributes, which, since they belong to God alone in Himself, cannot exist, unless God Himself exists; c) from the works of God, which are creation, the preservation of the whole world, especially the governance of the church described in the sacred writings, stupendous miracles, benefits conferred upon the pious, punishments inflicted upon the impious, prophecies proven by events. All of which, since they testify quite clearly of the existence of God, are to be most deeply fixed in our minds, and are to be opposed to our doubts about God no less than to the impiety of atheists who deny God; since it happens that even to the pious, tossed by the heat of temptations, a doubt arises whether God exists.

#### Question XIV. By what names is God designated by the prophets in the Old Testament?

*Divine Hebrew Names.* The names by which God is designated by the prophets in the Old Testament, some express the very essence of God, like יה (Yah), יהוה (Yahweh), אהיה (Ehyeh); some denominate God from power, אל (El), שדי (Shaddai); some from dominion, אדון (Adon) and אדני (Adonai); some from religious worship, אלוה (Eloah) and אלהים (Elohim).

Prob. a. The sacrosanct name יהוה descends immediately from היה (he was/existed). It is expressed in Greek by St. John as ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος (who is, and who was, and who is to come), Apoc. I, 8. It is rendered by Junius as *autoon* (self-being), by Scaliger as *autautos* (self-same), by the blessed Walthero as *antautotatos* (most-self-same), in Latin as *essentiator* (essentiator), or as D. Varenius renders it, *essentians* (the essencing one). Vid. Decad. V. in Exod. p. 99. By this name is noted 1) the independence of the divine essence, because God is from Himself and not from another; 2) the immutability and eternity of the divine essence: What is mutable does not necessarily exist; but God is an eternal and necessary being, who cannot not be; 3) the

eminence of the divine essence. Creatures, in the judgment of Plato, have more of non-being than of being. For example, a man has one being, namely human; he lacks infinite other beings, like the being of an angel, a stone, a star, etc. But God, just as He is the fount and origin of all essence, so He contains all beings in Himself either eminently, or virtually and effectively. Whence by Damascene, book I of *orthodox faith*, ch. 11, he is called πέλαιος τῆς οὐσίας ἀπειρον καὶ ὁρίστον (an infinite and indeterminate sea of essence). 4) The constancy of the divine promises. To this can be referred the passage in Exod. VI, 3, where God says: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (באל שדי), but by my name JEHOVAH was I not known to them." These words cannot be understood absolutely; for Abraham invoked the name of Jehovah; Gen. XIII, 4. But they are to be understood respectively, namely, with respect to the fulfillment, by which the promise receives its existence. To Abraham, Isaac, and Jacob, God declared His power, that He could stand by His promises (for He had promised them the hereditary possession of the land of Canaan and full dominion); but they had not yet experienced the fulfillment of the promise, by which God gives being to His words. To indicate this, God says that He had not yet been known to them by the name Jehovah.

This name, the tetragrammaton, consisting of four letters, is the proper name of God grammatically and logically. Grammatically, because all the requisites of a proper name suit it exactly. For a) from the beginning it has an initial yod, the preformative letter of a proper name. b) It lacks a plural number. c) It never takes an emphatic article at the beginning. d) It receives no suffix. e) It is never placed in the construct state. An obstacle to this last criterion of a proper name seems to be Ps. XXIV, 10, יהוה צבאות (Jehovah of hosts), where the name יהוה governs the name after it, and thus is placed in the construct state. Resp. Before this name Zebaoth, אלהי (God) is to be supplied from other places; thus this complete expression is found in Ps. LXXXIX, 9; Jer. XV, 16; Hos. XII, 6; Amos III, 13. Wherefore, in this elliptical formula of speech, it is not the name יהוה that is placed in the construct state, but that word which is understood between the name Jehovah and

Zebaoth. (\*) Logically, the name יהוה is proper, because when placed in the nominative case alone, outside of composition and without a restricting addition, it belongs to no one except the one eternal God, and is therefore incommunicable to creatures. This is evident a) from its etymology. For it descends from היה (to be) to represent the independent, immutable, and eternal essence of God. b) Because from the participation of this name all creatures, all idols are excluded. Is. XLII, 8: "I am Jehovah; that is my name; and my glory will I not give to another." Ps. LXXXIII, 19: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."

The antithesis is that of the Socinians, who contend that the name יהוה is also attributed to creatures in the sacred writings. To strengthen their opinion, they argue:

1. Whatever name is attributed to idols, that is not the proper name of God. But the name יהוה etc. Therefore. The minor is proved from Exod. XXXII, 5: "To morrow is a feast to Jehovah," i.e., of the golden calf. Resp. I distinguish between the general concept of God, who is called Jehovah, and the special application of that concept. Aaron had a true concept of Jehovah, but he applied it badly. Aaron's sense was that through that idol, divine worship could ultimately be referred to the supreme deity.

2. The name יהוה is attributed to angels, Gen. XVI, 8, 9; Exod. III, 2; Mal. III, 1. Resp. The cited passages, and other similar ones, are to be understood not of created angels, but of the uncreated angel, the Son of God. This is evident from the predicates that are affirmed of that angel in the text. By the angel who appeared to Hagar in Gen. XVI, a created angel cannot be understood, because in v. 10 he addresses Hagar thus: "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Surely this multiplication of seed and posterity presupposes omnipotence, and can in no way be attributed to a created angel. Nor was the angel who appeared to Moses in the burning bush a created angel, because he expressly calls himself the God of Abraham, Isaac, and Jacob, v. 6. Which denomination belongs to God alone. Moreover, by the angel of the covenant in Mal. III, 1, no one can be

understood but Christ; for He was to confirm the new covenant with his blood.

You say: "The name Jehovah can be attributed to a created angel, insofar as he performs the office of a legate. For it is permissible for a legate to assume the name of the one who sent him." Resp. John the Baptist was a legate of Christ, and yet he denied that he was the Christ. The legate of Caesar does not dare to say: "I, Leopold, emperor of the Romans."

3. The name is attributed to men, Deuter. XIX, 17: "They shall stand before Jehovah, before the priests and the judges." Resp. By Jehovah, the priests and judges are not understood, but these are subordinated as instrumental causes to God, as the principal cause. Cf. 2 Chron. XIX, 6.

4. Certain inanimate creatures are honored with the name Jehovah: 1) The altar erected by Moses, Exod. XVII, 15. 2) The ark of the covenant, Num. X, 35. 3) Mount Moriah, Gen. XXII, 14. 4) Jerusalem, Ezech. XLVIII, 35. Resp. a) In general. The consequence from compound to simple things is not valid. For a word that has entered into a composition signifies one thing, and another when placed outside of composition. Thus Constantine is one thing, Constantinople another; God is one thing, Theophilus another. The name יהוה, placed alone, without an addition, or outside of composition, always denotes the divine essence. In the cited places, the tetragrammaton is placed with an added noun, verb, or adverb. Resp. b) In particular, regarding 1) The name יהוה joined with the name נָסִי (Nissi) in Ex. XVII, 15 denotes the protection of God, of which the erected altar was a perpetual memorial. To 2) There is no force in the consequence: "When the ark set forward, Moses said: Rise up, Jehovah: Therefore, he called the ark Jehovah." When an army sets forward, the emperor can say: "Rise up, Jehovah, and scatter our enemies." Who, unless insane, would conclude? "The emperor called the army Jehovah." To 3) Mount Moriah is not absolutely called Jehovah, but "The Lord will provide." Mount Moriah was to be a memorial sign of divine providence, not Jehovah himself. To 4) There is no sequence. "The Lord is there. Therefore, the city of Jerusalem is called the Lord or Jehovah." Just as if you were to conclude:

(\*) That this is so is also demonstrated grammatically by the fact that the construct state requires the change of the letter ה to ת, and therefore it would have been necessary to write יהות, not יהוה, if it were indeed to be considered placed in that state.

"Lycurgus is in Sparta. Therefore, Sparta is Lycurgus."

Instance. Jerusalem is called: יהוה צדקנו (the Lord our righteousness), Jerem. XXXIII, 16. Resp. The words of the text are: "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The LORD our righteousness." It is clear from the text that they will call not that Jerusalem, but him, namely, for Jerusalem. The sense is: This is the name of the branch of David, which Jerusalem will call, i.e., name, announce, preach: "Jehovah our righteousness." This is a title of the Messiah, not of Jerusalem. Cf. Jer. XXIII, 6. 5. If the name Jehovah is incommunicable, it cannot be communicated to the Son of God and the Holy Spirit. But it is communicated, etc. Therefore. Resp. The name Jehovah is said to be incommunicable to creatures existing outside of God, not to the divine persons.

Instance. Therefore, the name Jehovah cannot be attributed to the human nature of Christ. Resp. The human nature of Christ does not exist outside of God, but has been exalted to the throne of the deity.

Prob. b. The divine name יה (Yah) agrees with the name יהוה and is significant of the independent and immutable divine essence. It is rendered by the LXX as κύριος (Lord), by Theodotion as τὸ ὄν (the being), or "ens." It occurs chiefly in hymns, and is used as a proper name of God, Ps. LXVIII, 5: "Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name JAH." To some, this name seems to be a contraction of the name Jehovah, by the syncope of the two middle letters; to others, it is held to be shortened by retaining the two anterior letters, since the first He in the tetragrammaton is mappiqated or mobile, not the latter. But the opinion of those who consider it to be primitive is to be preferred here, because it is joined with the name Jehovah in Is. XII, 2; c. XXVI, 4.

Prob. c. The name אהיה (Ehyeh) is a peculiar divine name, not so much different from Jehovah in sense as in form and mode of signifying. God Himself designated Himself by this name in Exod. III, 14, when He wanted to send Moses into Egypt, He commanded that he should say to the Israelites: "Eieh (I AM) hath sent me unto you." This word is otherwise the first person future of היה (he was). But that future has migrated into a noun; for it is constructed as a noun in the nominative case, preceding the

verb and constituting the subject of the sentence. It is rendered in Greek by the LXX interpreters as ὁ ὢν (the being), by Jerome in Latin as *Eriturus* (He who will be). It can be conceived as the most essential and most proper name of God, not only of Him who is denominated by others (which יהוה seems particularly to import), but also of Him who denominates Himself, under the radical notion of the highest and, in the completion of a most special act, operating being, according to the opinion of D. Varenius, Decad. Exod. V, p. 98, and D. Pfeiffer in *dub. vexat* p. 245. It designates the independent immutability of the divine essence, its indivisible eternity, the firmness of the covenant and grace, and the most certain truth of the divine promises.

Prob. d. The name אל (El) denotes the divine essence with the connotation of infinite power. For אל is from איל, which signifies strength or fortitude. It is used of the true and living God, when it occurs in the singular, and is taken absolutely without a diminishing or alienating condition, and indeed substantively and concretely. "Who is God (El) save Jehovah?" 2 Sam. XXII, 32. The Socinians think it is a common name, and they object: 1) Daniel, XI, 36: God is אלילים (God of gods). Resp. אלילים is plural, which is used of strong men and the gods of the gentiles; but אל placed in the singular denotes the supreme Deity. 2) אל placed in the singular in Ezekiel. XXXI, 11 does not denote the supreme Deity. Resp. In the cited place it is placed with an addition and is taken adjectivally for "the mightiest among the heathen."

Prob. e. The name שדי (Shaddai) likewise denotes the divine essence with the connotation of infinite power. For, in the opinion of the most learned philologists, it is derived from the root שדד, "he laid waste," and "he permeated or penetrated in the manner of a thunderbolt." It is attributed to God in Jerem. XXV, 38; c. XLVII, 4, so that by this name is expressed the divine omnipotence, by which He permeates all things, and alone at His pleasure can destroy and reduce to nothing all that He has made. In which sense it is rendered by the LXX interpreters in Job V, 17 as παντοκράτωρ (almighty), in c. VIII, 3 as ὁ ποιήσας τὰ πάντα (he who made all things); by Aquila as ἄλκιμος (mighty), by Aben Ezra as שדד (destroyer), by Schmidt as "fulminator" (he who strikes with lightning); by the blessed Luther and the Jews in the German

translation it is rendered *allmächtig* (almighty). Nor is this origin destitute of reasons. For α) The Dagesh in the middle letter not obscurely indicates that this word derives its origin from a geminate Ayin verb. β) In the cognate Arabic language, شَدِيد (shadid) is "strong." γ) To express the power of God, לֵא is added exegetically. δ) The prophets seem to refer to this origin of the word in Is. XIII, 6, 7; Joel I, 15. There are, however, those who derive this divine name from דָּשׁ, "breast," adding a pious reason for the etymology, that just as a mother her infant, God graciously nourishes and sustains us. There are others who wish this divine name to be derived from the relative pronoun וְ and דִּי, which word denotes sufficiency, because God is self-sufficient, and in need of nothing. Hence in Greek he is called αὐταρκής (self-sufficient), or in the Platonic phrase ἀνευδής (without need). We acquiesce in the first derivation given. Cf. D. Pfeiffer, *diff. Philolog.* VIII, "de nominibus diuinis."

Prob. f. אָדוֹן (Adon) denotes the divine essence with the connotation of sustenance and divine dominion. For it is derived from אָדָן, a foundation, and therefore by the force of the word it denotes a sustainer, preserver, and lord of all things. It is used of the independent and eternal God, when 1) it is placed absolutely, and is not limited by any restriction. 2) When it is uttered with a demonstrative. 3) When it is placed with an addition that dilates, amplifies, and extends it to a universal subject. 4) When it occurs doubled, as *Adon Adonim* (Lord of lords) in Deuter. X, 17. 5) When it is found in the same case joined with Jehovah, Elohim, or another divine name. 6) When such attributes are connected to it that can belong to no one but Jehovah. Cf. D. Dorsche, *pentadec. differt. theolog.* disp. XII. §. 34.

Prob. g. The name אֲדֹנָי (Adonai), since it is of the same origin, retains the signification, and denotes the sustainer and ruler of this universe. This name with a Qametz at the end, and that native, not arising from a pause, is proper to God. For it is never placed in the construct state, nowhere has a prefixed emphatic article, admits no suffixes, and is always uttered in the same way with a singular verb or adjective; which are the criteria of a proper name. There are those who wish its form to be plural with a first-person suffix; others prefer it to be simply plural in the form of גִּבּוֹרִי (locust), שָׂרִי (princes), חַלּוּנִי (window), Jer. XXII, 14.

Wherefore, since this divine name is of the plural number, an argument for the plurality of divine persons can be derived from it. Cf. D. Calov. in *system. theol.* tom II. p. 125.

Prob. h. The divine name אֱלֹהִים (Eloah) some derive from the Hebrew root אָלַה, "he swore," "he cursed"; either because one must swear by the name of God alone, or because God alone can effectively bless and curse. But the mappiqated He seems to stand against this origin; for the same reason we do not accept the derivation from אָלַה; since an unmappiqated He can never be servile or Heemantic. The princes of philology, Erpenius, Amama, Ludovicus de Dieu, Glassius, Pfeifferus, establish its root today as unused among the Hebrews, but most used among the Arabs, for whom اَلٰه (alaha) is "to serve," "to worship," and, according to the object, "to adore." Therefore, this most august name designates God who is to be religiously worshiped and adored, or as D. Varenius explains more fully, it denotes the supreme God of infinite majesty, to be feared and venerated by angels, men, and all creatures whatsoever. See Dec. I. in Gen. p. 10. When placed absolutely, it is vindicated for the true God alone, never for creatures or for idols, unless an express limitation is made, as in Dan. XI, 39, where mention is made of אֱלֹהֵי נֹכַר, "a strange God." Otherwise, it remains a name proper to the independent and eternal God. "Who is God (Eloah) besides Jehovah?" Ps. XVIII, 32, where the affirmative question implies a negative categorical statement.

Prob. i. The personal name אֱלֹהִים (Elohim), plural of the singular אֱלֹהִים (Eloah), is likewise significant of the divine majesty to be religiously venerated, implying a plurality of persons. This is the first name of God in the sacred writings, and is read in the very beginning of scripture, Gen. I, 1, to which finally in c. II, 4, the name Jehovah is joined. Indeed, the Jewish authors are commonly of the opinion that the word Elohim denotes "judge," and many of the Christians, ancient and more recent, follow them; with no foundation at all, to be sure; except that the Jews seek a refuge, lest they be forced to concede the mystery of several persons in God. For they can validly prove, neither from the origin of the word, nor from the usage of the language, that the word Elohim in its proper sense designates "judge." For no place in scripture can ever be shown in which it treats of a created judge or judges by design, and the name Eloah or Elohim is attributed



to them simply. The consequence is inept: "Elohim is transferred to judges by a trope. Therefore, it properly signifies judge." For the name of Achilles is also tropically attributed to a brave man, and yet it does not follow: "Therefore, by itself it denotes a brave man." Cf. D. Schmid, *colleg. bibl.* prior, p. 115. We, relying on the origin of the word, which we gave above, and on the usage of the language, state that אֱלֹהִים, when placed properly, perpetually, without an alienating or diminishing condition, designates God to be religiously worshiped and adored, under a notion of a plurality of persons. This Moses implies, Deut. IV, 35: "That thou mightest know that Jehovah he is Elohim; there is none else beside him." As if to say, Jehovah alone is the God to be religiously venerated. Metaphorically and κατ' ἀναλογίαν (by analogy), on account of a certain similarity of honor with God, angels, Ps. VIII, 6, collated with Hebr. 1, 6, and also magistrates, Ps. LXXXII, 6, are called Elohim. Μιμητικῶς (by imitation) and κατὰ δόξαν (according to opinion), the false gods or godlings of the ethnics, because the gentiles worshiped them in the place of the true God, are expressed by the name Elohim, Exod. XXIII, 24; c. XXXII, 4.

Meanwhile, it remains fixed and settled that the divine name אֱלֹהִים is plural not only in formation and termination, but also in sense and signification, and thus implies a plurality of persons (indefinitely as such, not precisely a trinity), or at least imports a certain respect to the same. We give credence to this assertion because 1) the word Elohim has its regular singular number of the same signification and frequent use. But every word of the plural number, whose singular of the same thing is in use, signifies a certain plurality outside of enallage. 2) Because the name Elohim is constructed with both a plural noun and a plural verb. See Gen. XX, 13; chap. XXV, 7; Josh. XXIV, 19; 2 Sam. VII, 23; Ps. LVIII, 12. 3) Because several Elohim are introduced consulting or conferring, Gen. 1, 26: "Let us make man in our image." In which manner no one in the Hebrew language speaks of himself as one person.

The antithesis is that of the Socinians, who deny that a plurality of divine persons is implied by the word Elohim, to whom some of the pontificals join, whose arguments are:

I. The name Elohim is constructed with a verb of the singular number in the very frontispiece of scripture: בָּרָא אֱלֹהִים (Elohim

created). Therefore it does not imply a plurality of persons. Resp. 1) It is also constructed with a plural verb to express plurality. 2) There is no Jew who does not marvel at the unusual construction of this name, as Hornbeck testifies, Disp. V. antiqu. Judaic. "If this speech had not been written, it would not have been permissible to say: Bara Elohim," says R. Hunna, cited by Gerhard, in exeges. loci III. §. 145. 3) The name Elohim is constructed with a singular verb to signify the unity of the divine essence and the plurality of the persons; otherwise, no reason can be given why Moses used the plural name Elohim in the work of creation, since it is not destitute of a singular number. It can be most conveniently explained: "Each one of the persons created in the one deity common to the three persons." Compare Varen. decad. I. in Gen. p. 15.

You say: I. The name Elohim is a name of dominion, and therefore to amplify the honor of God it is used in the plural number, but with a singular sense. Resp. The name Eloah is not a name of dominion, but of glory, expressing in itself the highest honor of adoration. Therefore, to use its plural number to amplify the honor of God is of no avail.

You say: II. God speaks of Himself in the manner of magnates in the plural number, Gen. I, 26. Resp. 1) The style of magnates speaking of themselves in the plural with singular authority is alien to the most simple Hebrew style. There exist in the sacred writings rescripts and mandates of kings speaking of themselves in the singular number. See Ezra VII, 13; Dan. IV, 3; c. VI, 20. 2) Magnates speak of themselves in the plural number to signify that they decree something with the votes or aids of counselors and nobles. But God has no counselor, Is. XL, 13. 3) Princes who speak of themselves in the plural never express their proper or appellative name in the plural. For they do not say: "We, the Leopold emperors of the Romans, command," but "We, Leopold, emperor." But God also expresses His name in the plural, where it is said: Jehovah Elohim. 4) If it had pleased God to speak of Himself in the plural to declare His majesty, He would have spoken in the plural either always, or for the most part, or certainly in the promulgation of the Sinaitic law. But the contrary is evident from Exod. XX, 2. Indeed, God rather considers the unity of His essence a matter of highest praise for Himself, Is. XLIV, 6, and elsewhere commonly.

You say: III. The words in Gen. 1, ברא אלהים (Elohim created), are to be explained from the idiom of the Hebrew language, and indeed from the analogy of Adon, Baal, etc., through an enallage of number, where the plural is used for the singular. That senior servant in Gen. XXIV, 9 calls Abraham his masters (אדניי); Potiphar is called the lords of Joseph in Gen. XXXIX, 20; Joseph is called the lords of the land in Gen. XLII, 30; Shemer is called the lords of mount Samaria in 1 Kings XVI, 24. Resp. 1) From the name אדון, which signifies dominion, to the name אלוה, which designates religious worship, an invalid argument is sought. 2) The Jews themselves do not deny that a certain respect of plurality is inferred in the cited places, the foundation of which they place in a plurality of virtues and honors. (3) Although in the cited places one is expressly named who is first respected, yet several are understood. In Gen. XXIV, 9, Isaac, the son of Abraham, is connoted. In Gen. XXXIX, 20, not only Potiphar is understood, but at the same time also Pharaoh, whose Eunuch Potiphar was. In Gen. XLII, 30, the officials of Joseph are connoted, or even Pharaoh himself: "The man, who is the lords of the land, spake," i.e., each one of the lords of the land. In 1 Kings XVI, 24, mount Samaria had not one, but many lords in order, and perhaps those very ones who made up Shemer's family, whence the mountain's name; and therefore not without relation either to predecessors, or to kinsmen, and by equal right of birth, are they called the lords of mount Samaria.

II. The name Elohim is said of one God, Deut. VI, 4. Therefore it implies no plurality. Resp. The name Elohim is said of God, who is one, but not inasmuch as He is one, but inasmuch as He consists of several persons. In the cited place, יהוה אחד (Jehovah is one) denotes the unity of the divine essence, אלהינו (our Elohim) denotes the plurality of the divine persons.

III. If there are several Elohim, there are several gods. But there are not several gods. Therefore. The consequence is clear, because Elohim is rendered in Latin as *Deus*. Resp. The Latin name, *Deus*, is an essential divine name; but the Hebrew, *Elohim*, is a personal divine name. It is improper to conclude from a personal name to an essential one. There is no Latin name that corresponds exactly to the Hebrew *Elohim*.

IV. Moses is called Aaron's Elohim in Exod. IV, 16. Resp. Moses is not called absolutely and in the nominative case

Aaron's Elohim, but לאלהים (as God), "in the place of God," "for God," because he interpreted the will of the true and triune God to Aaron.

V. The name Elohim does not always imply plurality because it is used (1) of one idol, Jud. XVI, 23; Exod. XXXII, 4; (2) of one angel, Jud. XIII, 22; (3) of the person of God the Father alone, Ps. XLV, 8. Resp. To (1): An idol is not called Elohim, except in a confused relation of the idolatrous concept to that which in reality is plural. For idolaters worship their idol as if it were the true God, who is one in essence, three in persons. For example, Dagon was to the Philistines κατὰ δόξαν (by opinion) and μιμητικῶς (by imitation) the same as the triune God was to the Israelites. Which is also the reason why the Israelites spoke of the calf in the plural number: "These are thy Elohim!" Exod. XXXII, 4, because they represented in it the same Elohim who had delivered the Israelites from Egypt. To (2): The angel whom Manoah saw was not a created angel, but uncreated, namely the Son of God, because he is called Jehovah, who received the burnt offering, v. 23. To (3): When the word Elohim is used of one divine person, it is signified that that one person is from the number of several, or that that divine person is not God solitarily, but one with the other two persons, to whom He has a perpetual respect. Cf. D. Gerhard, exeg. loc. III, p. 365.

VI. If Elohim by force of its number insinuates plurality into minds, the Holy Spirit is the spirit of Himself. But the Holy Spirit is not the spirit of Himself. Therefore Elohim by force of its number does not insinuate plurality into minds. The consequence of the major is proved; because that plurality is a trinity, which the Holy Spirit constitutes together with God the Father and the Son. Resp. From the word Elohim we prove a plurality of persons indefinitely, not precisely or determinately a trinity. It suffices that the plural name Elohim signifies several, and that formally; but that that plurality is a trinity, that it is of persons in one essence by number, this is added materially to the signification of the name Elohim. Nor is it necessary that a word signifying several should always be taken for several conjointly; especially where one of those several persons is distinguished from the rest. Wherefore we most firmly assert that the Holy Spirit is the spirit not of Himself, but of the Father and the Son.

Question XV. By what names is He designated by the apostles in the New Testament?

*Divine Greek Names.* The Greek names by which God is designated by the apostles in the N. T. are Θεός (a), Κύριος (b), Δεσπότης (c).

Obs. I. Some wish the name θεός (theos) to be derived from θέω (theo), "I run," because he permeates or penetrates all things; others from αἶθω (aitho), "I burn," because he is like a consuming fire (of vices), Deut. IV, 24; others from θεάομαι (theaomai), "I contemplate," because God sees and contemplates all things; others from τιθημι (titheimi), "I place," because God placed, made, prepared, founded all things; others from τὸ δέος (to deos), "from fear," because God is to be feared above all things; others from the Hebrew דַּי (dai), "sufficiency," because God is αὐταρκέστατος (most self-sufficient), in need of nothing, but most perfectly sufficient for Himself; which allusive derivations we indeed admit, but we consider the word itself to be rather primitive, not unlike the Latin word, *Deus*. Allusions can be given more easily than the true reasons of denomination.

Obs. II. The name *Deus* is used in three ways, as Basil the Great teaches in epistle 141 to Caesarius: (1) Κατ' οὐσίαν (according to essence) the supreme and eternal God is so called. (2) Κατὰ χάριν (according to grace) they are called gods to whom some divine office has been committed, like magistrates, Ps. LXXXII, 1, 6. (3) Κατὰ ψεῦδος (according to falsehood), those who pass themselves off or wish to be passed off as God, like idols and the God of this world, 2 Cor. IV, 4. To wit, the word *Deus* κυρίως (properly) and properly denotes the independent God, who is from Himself, and from whom are all other things; μεταφορικῶς (metaphorically) and on account of a certain similarity with God by nature as such, it is said of gods by dignity and office as such. Μιμητικῶς (by imitation) and by catachresis, on account of the vain and erroneous opinion of men, idols and the devil have obtained the appellation of God.

Prob. a. That the name θεός, whether placed absolutely, or distinguished by divine attributes and operations, is significant of the independent divine essence, is evident (1) from the common concept of all nations; for upon hearing the word, God, they forthwith conceive of a first being, which is from itself, and the cause of all other things. (2) Θεότης

(Godhead), Col. II, 9, and θειότης (divinity), Rom. 1, 20, primarily designate the divine nature and essence. Therefore, θεός primarily denotes him who has an independent divine nature. (3) Holy Scripture distinguishes between θεὸν φύσει (God by nature), and θεοὺς λεγομένους (gods by name), not in reality or nature, as such, 1 Cor. VIII, 5; Gal. IV, 8. Therefore, the name θεός primarily denotes God by nature as such.

The antithesis is that of the Socinians, who, in order to elude the arguments sought from the divine names by which Christ is designated in the sacred writings, state that the name θεός is significant of power or dignity rather than of the divine essence, and to fortify their assertion they argue:

1. Moses is called God to Aaron on account of the power granted to him, Exod. IV, 16. Therefore, the name God is not a name of essence, but of power. Resp. God addresses Moses thus: "Thou shalt be to him (Aaron) instead of God." Just as a pro-king is never simply called a king: so he who is in the place of God is not absolutely called God. We assert that the word, God, placed absolutely and without a diminishing condition, designates the supreme and independent God.

2. Angels in Ps. VIII, 6, and also judges or magistrates in Ps. LXXXII, v. 1, 6, bear the name of God, who are not gods by nature. Therefore, God is not always a name of nature, but also of power. Resp. (1) Angels and magistrates are indeed called Elohim in the plural number; since there are many θεοὶ λεγόμενοι (so-called gods); but no judge or magistrate, no created angel is absolutely called Eloah, or God, in the singular number. (2) Magistrates and angels are called gods metaphorically; properly He is called God who has an independent essence.

3. A magistrate obtains the name of God either truly or falsely. Not falsely, because thus idols, Acts VII, 43, the Devil, 2 Cor. IV, 4, the belly, Phil. III, 19, have obtained the name of God from the false opinion of men. Therefore, a magistrate is truly honored with the name of God on account of a similarity with God that is not fictitious, but true. I respond with the words of Gerhard in his exegesis of locus III, fol. 228: "Distinguish between these phrases, 'to be true God,' and 'to be truly called God.' To be true God belongs only to the one and eternal God, who is such by nature and essence; because each thing is called true from its own nature and essence. Thus true gold, a true man is so

called from the true essence of gold and of man." Cyril, book XII of his *Thesaurus*, chap. 13: "If Christ is true God, He is this substantially, not by participation, like a creature." But "He who is true God is God by nature. But to be truly called God belongs also to men, who on account of a similarity and a certain participation of divinity are improperly called by that name," for there it is only a matter of the truth of words taken metaphorically. Thus the apostles are truly called the light of the world, the salt of the earth; because although they are improperly and metaphorically called light, yet, because they truly provide spiritually what light, salt, etc., do corporally, they are therefore truly so called. In like manner, magistrates, judges, etc., are called gods, and are truly so called, because they are so called on account of the participation of a divine office; meanwhile they are not that true God, who is such by nature and essence.

4. God is called El Elohim in Ps. L, 1, Elohei Elohim in Deut. X, 17, because the word God also signifies him who has sublime power from the one God. Resp. (1) The Greek word, θεός, and the Hebrew names אֱלֹהִים and אֵל, are not in every respect synonymous and equivalent. For El denotes a strong God, Elohim a God to be worshiped under a notion of plurality of persons. The Greek θεός simply designates him who has a divine nature. Therefore, it is invalid to conclude from the Hebrew divine names, El and Elohim, to the Greek θεός. (2) The eternal and independent God is called the God of gods, both metaphorically and catachrestically so-called, not only on account of greater power, but also on account of independence and eternity; because God is prior to all so-called gods (such as magistrates are) and putative gods (such as the idols of the gentiles are), and also on account of greater wisdom, goodness, truth, etc.

Instance I. It cannot be denied that magistrates are metaphorically called Gods on account of their dignity and power. Therefore, God is also properly so called on account of dignity and power; otherwise there would be no foundation for the

metaphor. Resp. It is wrong to conclude from a metaphorical signification to a proper one. For a metaphor arises from a similarity that is not absolute, but respective. Wherefore, although magistrates are metaphorically called gods, with respect to the power communicated by God, yet the true and supreme God is properly and primarily called God on account of the divine nature and essence, of which the divine power is a consequent in our way of conceiving.

Prob. b. The divine name κύριος (Lord) is derived from τὸ κύρος (to kyros), which word designates authority, right, or dominion. It is used in the N. T. for the true God, in place of the divine names of the Old Testament, Jehovah, El, Adonai. Thus the Savior repeats from Deut. VI, 4 that memorable saying: "Hear, O Israel; the Lord our God, κύριος εἷς ἐστὶ (the Lord is one)," Mark XII, 29. It is therefore to be carefully observed that the name κύριος placed absolutely in the N.T. without restricting conditions imports the most eminent and most absolute dominion, befitting God alone.

Prob. c. The name δεσπότης (Despotes) properly signifies a master, (\*) and is used in the N. T. for God in Luke II, 29; Acts IV, 24; 2 Tim. II, 21; 2 Pet. II, 1; Jude v. 4. The reason for the denomination is that God most powerfully and wisely presides over the world which He created, and governs it, furnished with the highest authority, as if it were a most spacious house.

### Question XVI. What is God?

*Description of God.* God is an independent Spirit. He is more fully defined: God is an independent spiritual essence of three persons, Father, Son, and Holy Spirit.

Obs. 1. The given description of God is not a logically perfect definition. For (1) a logical definition, strictly speaking, consists of a genus and a difference. But in God nothing is found that has the character of a genus and a difference. For a genus has the manner of a passive potentiality, which can be perfected. But nothing perfectible falls into the most perfect God. A difference includes neither the species which it constitutes, nor the genus of that species; as can be

(\*) And indeed, him who is supreme, who depends on the power and will of no one, but by His own judgment moderates and governs all things. But since there are many Rulers who possess singular power, yet in such a way that all supreme Rulers must obey the command of the one God; for this reason God is called δεσπότης, with this addition, μόνος (only), in Jude v. 4, just as for the same reason he is called the εἷς νομοθέτης (one lawgiver), James IV, 12.

illustrated by the example of rationality; for it is neither man nor animal. But there is nothing in God that is not God Himself. (2) A logically perfect definition is of those things that are in the predicaments. But God is in no predicament. For He is not a genus, since He is not predicated of many species of Gods; Nor is He a species; because a species is multipliable through several individuals, but it is repugnant for there to be several Gods; Nor is He an individual, because this is immediately subject to a most special species. But Spirit is immediately predicated of God, which is not a most special species; since it has some species under it, namely, a finite Spirit. It is therefore clear that God is directly in no predicament.

Obs. 2. God can be defined by an imperfect description, which consists of a common and a proper concept, and is reciprocal with its definitum. For God agrees with creatures in this, that He is an immaterial essence subsisting by itself, which we call a Spirit. He differs from creatures; because He did not receive His being from another, as creatures did, but has it from Himself, and is therefore independent.

Obs. 3. In natural theology, God is defined as an independent Spirit, or as subsisting by Himself. That God is a Spirit becomes known to some extent from the light of nature. For (1) The first Being, existing from itself, which is the cause of all other things, cannot be a body, consisting of matter and form. For in order that matter and form be united and composed into one body, an efficient cause composing the matter and form is prerequisite. But God has no prior efficient cause. (2) Matter has the mode of a perfectible passive potency; form has the mode of a perfecting act. But into God, who is the purest act and perfection itself, no perfectible passive potency falls. (3) If God were corporeal, He would not be infinite. For a body cannot be infinite. (4) Since God is both invisible and most wise, the preserver and governor of all things, reason concludes that God is a Spirit. That God is independent is also in some way established by the guidance of the light of nature. For, observing the admirable structure of this universe, we easily conclude that the world is not from itself, but from some first cause, since in efficient causes there is no progress into infinity. But that first cause, depending on no prior cause, is God.

Obs. 4. Revealed theology, from divine revelation contained in the sacred writings,

proves far more solidly that God is an independent Spirit; but it adds the mention of the three persons of the divinity; without which the definition of the true God is not complete; because he is not the true God who is not one in essence and three in persons. D. Calov says gravely in tom. II of his *Systema theologicum*, p. 182: "Those who do not add the mention of the three persons in the description of God, by no means present a genuine or complete one; since without them it is not yet established who the true God is. The ethnics and pagans do not have the true God, not acknowledging God as three in persons; nor the Mohammedans, who deny the mystery of the Holy Trinity; nor modern Jews, nor Samosatenians, Arians, Photinians, and other Anti-Trinitarians, who deny three persons in the divine essence."

Obs. 5. That God is an essence, we have the clearest testimony in Exod. III, 14, where, when Moses asked about the name of God, He Himself responded with these words: "I AM THAT I AM." Similarly, in Apoc. I, 8, God is called ὁ ὢν (He who is), who was, and who is to be. Since, therefore, God gives Himself a name from being, it is validly inferred that the essence of God is most perfect, most simple, and most pure; on account of which purity and simplicity of essence, God is His own deity and essence.

#### Question XVII. Is God a Spirit devoid of all corporeal mass?

God is a most pure and most simple Spirit, devoid of all matter, of all corporeal mass.

Prob. 1. Because it is the most explicit sentence of sacred scripture: "God (is) a Spirit. Therefore, they that worship him must worship him in spirit and in truth," John IV, 24. Obs. In that proposition: πνεῦμα ὁ θεός (God is a Spirit), God is the subject, and Spirit is the predicate; Because (1) The article is usually prefixed not to the predicate, but to the subject, and thus is placed at the beginning of the proposition. (2) Because πνεῦμα (spirit) is broader than θεός (God). For everything that is God is indeed Spirit, but not every Spirit is God; since angels and the human soul are Spirits, and yet not God. But that which is broader sustains the character of a predicate; that which is narrower, the character of a subject. From which it follows that God is devoid of corporeal mass. For "a spirit hath not flesh and bones," Luke XXIV, 39.

2. Because God is invisible, Deut. IV, 12, and likewise most wise, Prov. III, 19, it is

gathered that He is a Spirit, free from all corporeal concretion.

3. Because they are charged with idolatry who attributed the likeness of corruptible man to God, Rom. I, 23.

The antithesis is that of the Audaeans, or Anthropomorphites, who attributed a human body to God; and also of Crellius, Vorstius, and others, who state that God is called a Spirit, not only as angels and souls are, but also as air and other bodies similar to it are called spirits. They rely on the following arguments:

1. Corporeal members are attributed to God everywhere in sacred scripture, hands, arms, eyes, ears, feet, etc. Therefore, God is corporeal. Resp. These things are said of God ἀνθρωποπαθῶς (in a human manner), and are to be understood θεοπρεπῶς (in a manner befitting God). By the arms of God is understood omnipotence, by the hands operation, by the eyes omniscience, by the feet omnipresence.

2. God has been seen. Therefore, God is not a Spirit. The reason for the consequence is; because a Spirit is invisible. The antecedent is clear from Exod. XXXIV, 5; Is. VI, 1. Resp. God was seen not in His essence, but in an external symbol, or an assumed corporeal form. Augustine says aptly in Ep. CXII: "God, who by the proper nature of his deity is invisible, could be seen and could have appeared through an assumed creature, or by the disposition of some assumed visible matter."

3. He in whose image man was created is corporeal. Man was created in the image of God. Therefore, God is corporeal. The major is established; because an image agrees with its exemplar, or prototype. The minor is clear from Gen. I, 26. Resp. The image of God was located πρῶτως (primarily) in the soul, namely in the knowledge of the intellect and the holiness of the will, Col. III, 10. Δευτέρως (secondarily) in the immortality of the body. But it was not by reason of corporeal mass or external figure that the whole man was like God, but by reason of immortality.

4. Certain Fathers, among whom is Tertullian, in his book *de incarnat.* c. XI, attributed a certain body to God. Resp. The holy fathers understood "body" not in its proper sense, in which it denotes a material, quantitative, divisible substance, but they took "body" in a catachrestic sense, inasmuch as it designates a true and solid substance, as opposed to an empty phantasm, and also to a shadowy accident.

### Question XVIII. How are Spirit, substance, being, and essence predicated of God and of creatures?

When Spirit, substance, being, and essence are predicated of God and of creatures, that predication is not improper and equivocal (a), but proper, yet not univocal, but analogical, according to the analogy of intrinsic attribution (b).

Prob. a. Whatever things are said only equivocally, of them only the name is common, but the definition of the name is diverse. But for the creator and creatures, not only the name of being, essence, substance, and Spirit, but the thing itself, signified by the name, is fitting. Therefore. The major is clear from the definition of equivocals; the minor is shown by induction, e.g., a man truly is, a stone has its essence, a lion exists by itself, every angel is a Spirit. Thomas Aquinas accurately concludes in P. I. q. 13. art. 5: "If these were predicated equivocally of God and creatures, nothing could be known of God from creatures, but the fallacy of equivocation would always arise. And this is against both the philosopher, who proves many things demonstratively about God, and also against the apostle, Rom. I, 20."

Prob. b. Whatever names are indeed common to several, yet in such a way that one of them, of which they are said, participates in them primarily and independently, but the others participate in them secondarily, on account of dependence; those are predicated analogically and unequally. But being and essence, substance and Spirit, are common to the creator and the creature, yet in such a way that God participates in them primarily and independently, and creatures participate in them secondarily on account of dependence. The major is clear from the definition of analogicals. The minor is established; because God is being, substance, Spirit, independently; but all creatures depend on God.

The antithesis is (1) of the Platonists and some Scholastics who assert that being and essence, substance and Spirit are predicated equivocally of God and creatures; (2) of the Scotists who state that those predicates are said univocally and equally of God and of creatures. The primary arguments of the former are:

1. Between which there is an infinite distance, a common concept cannot be formed of them. But between God and

creatures, etc. Therefore. Resp. I limit the major. Between which there is an infinite negative distance, so that plainly no agreement intervenes between them (such as is between being and nothing), a common concept cannot be formed of them, I concede. But between God and creatures there is an infinite positive distance; because God exceeds creatures infinitely in most eminent perfection. But from this it is not permissible to conclude that they do not agree in any perfection or in any common concept; for since God, supremely good and perfect, is communicative of Himself, He has communicated some rivulets of His goodness, some rays of His perfection to creatures, so that they may agree in a certain perfection, although in an unequal manner.

Instance; The Holy Spirit testifies in the sacred writings that creatures, when compared with God, are as nothing, Is. XL, 17; "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Resp. Those comparative expressions are not destructive, but extenuative. The essential perfection is not removed by them, but the most eminent prerogative and majesty of the creator over creatures is indicated.

2. Whoever states that the name יהוה is incommunicable to creatures, must also state that being is incommunicable to creatures. (For יהוה, which derives its origin from being, walks step by step with being.) But the Lutherans, etc. Therefore. Resp. The name יהוה denotes the independent and immutable essence of God; which does not walk step by step with essence considered generally.

3. Whatever at some time was not, and at some time can cease to be, is to be numbered among non-beings rather than beings. But every creature, etc. Therefore. Resp. I distinguish between past, present, and future. In past time, a creature at some time was not; in future time, it can also at some time cease to be; since it can be annihilated by the absolute omnipotence of God. But in the present time, in which it exists, it is necessarily a being. There are some creatures that in the present time move, live, praise God, some in heaven behold His face of glory. Who of sound mind would call them non-beings?

4. From the first being, a prior being, common to God and creatures, cannot be abstracted. But God is the first being. Resp. I distinguish between the priority of predication, or of our concepts, and real

priority. Being, abstracted from God and creatures, is called prior not really, but according to our mode of conceiving.

5. The Scotists argue; Whatever concept the inferiors participate in equally, is univocal. But inferiors participate in the concept of being equally. Therefore. The major is manifest in itself. The minor is proved; because we conceive of being universally, as really existing. But God really exists; and a creature really exists. In this most abstract concept no inequality is detected, but inequality is given in the inferiors, not in being universally considered. Resp. The inequality that founds the analogy is to be understood not by reason of the common and abstract concept, but by reason of the mode of participating in that common concept; which mode of participating is unequal and arises from dependence. Namely, creatures participate secondarily and by a lesser reason in the nature of being, because their whole essence and all their perfection depends on the creator. But God is in the most eminent reason a being, substance, and Spirit, since He is not only existing from Himself, but also the first cause and author, preserver and governor of other beings.

**Question XIX. Is independence the quidditative, contracting, and as it were, differential concept of God?**

*The differential concept of God is independence.* Prob. 1. That concept of God is contracting and differential which belongs first to God, and is the root of all the attributes which are said of God. But independence belongs first to God, and is the root of all the attributes which are said of God. Therefore. The major is established; because every difference belongs first to the thing which it constitutes, and is the root of all its properties. The minor radiates with its own light; because all the attributes of God acknowledge the independence of God as a root, in our way of conceiving, for example, God is therefore infinite, because His essence does not depend on another, by whom it could be limited. God is eternal, because He is independent, consequently He has a beginning from no other, nor can He be destroyed, etc.

2. By which a creature is first constituted in the being of a creature, by its opposite God is first constituted in the being of deity. But a creature is first constituted in the being of a creature by dependence. Therefore, God is

first constituted in the being of deity by independence.

The antithesis is of certain Theologians, to whom the first contracting concept of God seems to be either infinitude, or intellectual life, whose chief arguments are:

I. That by which the divine nature according to its proper formal reason is first constituted in its proper being, and is distinguished from any finite nature, that is the first quidditative concept of God. But by infinitude, etc. Therefore. Resp. I deny the minor; because independence is prior to infinitude. For independence denies an origin to the divine essence, infinitude denies an end to it. But just as origin is prior to end; so according to our mode of conceiving, independence is prior to infinity.

II. Whatever embraces every other reason in God; which being posited, nothing of the perfection of divinity is lacking, that has the character of a concept that determines quidditatively. But infinitude, etc. Therefore. Resp. I limit the major. Whatever in the first mode of conceiving embraces every other reason in God, which being posited, nothing of the perfection of divinity is lacking, that has the character of a concept quidditatively determining. Thus the minor is denied. For he who conceives of God, at the first moment of consideration, conceives of Him as a being existing from Himself; at the second moment he observes that, since God is from Himself, limits or ends cannot be placed upon Him by anyone.

III. If all the attributal perfections of God are infinite, by reason of the identity which they have with the divine essence, the essence of God will be formally infinite, and God will be formally constituted in the being of deity by infinitude. But the former is true. Therefore, the latter also. Resp. I deny the consequence of the major. For the same argument can be formed concerning eternity, simplicity, etc. If all the attributal perfections of God are eternal, by reason of the identity which they have with the divine essence, the essence of God will be formally eternal, and God will be formally constituted in the being of deity by eternity.

IV. Whatever is a mode of the divine essence, is not its differential concept. But independence, etc. Therefore. The major is established; because a mode indeed affects a thing, but does not first distinguish it. The minor is clear; because in metaphysics, independent and dependent are enumerated among the modes of being. Resp. I distinguish between an affecting and a contracting mode. Independence is a contracting mode; because it contracts the common concept, namely the spiritual essence of God, first constitutes it, distinguishes it from creatures, and pours forth the remaining perfections of God from itself.

Instance: But independence is a negative term, positing or importing no perfection. Resp. Independence formally and as to the mode of signifying is a negative term, materially and as to the mode of being, it notes the highest perfection of God.

V. Independence acknowledges a perfection in God prior to itself. Therefore, it is not the first quidditative concept of God. The antecedent is proved; because independence presupposes the intellectual life of God. Resp. Independence does not suppose life, except insofar as it supposes a spiritual essence; which pertains to the common concept of God. If, however, by life is understood the eternal life of God, this certainly supposes the independence of God; since God is conceived as independent before as eternally living.

#### Question XX. Whence is the independence of God proved?

The independence of God can be proved both from scripture (a) and from nature (b).

Prob. a. 1) Is. XLIV, 6, "Thus saith Jehovah: I am the first, and I am the last; and beside me there is no God." Cf. Is. XLI, 4; Apoc. I, 17. But He who is the first does not acknowledge a prior, on whom He depends as on a cause. 2) When God says; Exod. III, 14, "I am that I am," He indicates that He does not exist from another, but from Himself, and in such a way that His nature involves necessary and immutable existence. (\*)

(\*) Among the many arguments to be drawn from the sacred writings, this one from John V, 26 stands out. That this expression, ἔχει ζωὴν ἐν αὐτῷ (to have life in himself), can denote nothing other than independence, is established 1) from the conjunction of the predicate with the subject; for it is necessary that something utterly singular and excellent be signified, by which God is discerned from all things endowed with life. To have life in oneself subjectively, this is certainly neither anything singular nor preeminent; for the life



Prob. b. In nature all dependent beings are referred back to a first and independent being, lest there be a progression into infinity, which nature abhors.

### ON THE DIVINE ATTRIBUTES

#### Question XXI. What are the attributes of God?

*Divine Attributes.* The attributes of God are the perfections of God, which in our mode of conceiving follow the divine essence by themselves, and are predicated paronymically of God.

Obs. 1. The attributes of God are called perfections, because they declare the divine essence most perfectly. (\*\*).

Obs. 2. Essence is otherwise called the first concept of a thing, than which none is prior, but which is the root of the other concepts. Thus, for example, God is first conceived to be an independent being. The attributes of God are called second concepts, because they follow the first concept of God by themselves, and as it were flow from it voluntarily. They are also called inadequate concepts; because they do not express the

whole essence of God, on account of its infinite perfection, but they set forth something of God.

Obs. 3. Attributes are predicated of God paronymically and in the concrete, insofar as they are considered formally. Thus, for example, God is said to be immense, eternal, in the concrete. But in a sense of identity, God can be called immensity, eternity, etc., because the attributes do not differ really from the divine essence; but only in the order of our conceiving.

Obs. 4. Perfections are some simply such, others such in a certain respect. The former imply no imperfection, like to be wise, true, good, etc., which are formally in God; otherwise God would not be absolutely perfect; for an absolutely perfect being lacks no perfection. The latter involve certain imperfections, and belong to God eminently or virtually; inasmuch as He has something more excellent than them, and embraces them by virtue, and can exercise their acts by Himself, e.g., to reason, to hear, to see, etc.

of any Spirit, and indeed of an animal, is not external, but internal, and whatever lives, has its life within itself. Therefore, that which is asserted of God alone cannot but be understood, so to speak, more principally, that He Himself has life, not given to Him from elsewhere, and therefore independent. This is apparent 2) from the scope of the words; for thus a reason is given why there should be no doubt that God bestows life on men, long since dead, to whomsoever He Himself wishes, V. 21 & 25. The whole force of the argumentation is placed in this; He who has life in Himself in such a way that He has not received it from any other, that He does not depend on the will of any other, so that He Himself is the one and only cause of all life, He is also able to impart life, to whomever and whenever it pleases Him. It is also known 3) from the opposite, if we compare with these words those of Acts XVII, 28: ἐν αὐτῷ ζῶμεν (in him we live). To have life in another, that is, to have it as received from another, add v. 24, 26. Therefore, to have life in oneself, is to have received it from no other. What one has received from another, in that he needs that other, and depends on his will; Therefore, he who has given life to all others by his free will, but has himself received his own from no one, also needs no one, v. 25. Never to need anyone, is what is called independence. Therefore, it is declared both by opposition and by interpretation, what it is to be ὁ ἔχων ζωὴν ἐν ἑαυτῷ (he who has life in himself). This Paul indeed interprets thus: "Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

(\*\*) There is a certain distinction of divine perfections and properties. To wit, perfections are those attributes which can indeed be communicated with created and finite things in a certain measure, but belong to the one God alone in every way and in the highest degree, such as; intellect, will, knowledge, wisdom, justice, power, blessedness. I call properties those attributes which are to be asserted of God alone in every way, and in no way fall upon any created things. Of these properties, some indeed are natural, equally common to the three persons of the divinity, namely independence, absolute eternity, infinity, immensity, immutability; others, however, are personal, by which either the individual persons differ among themselves, or one or the other is discerned from the third, namely eternal generation and spiration, both either active or passive.

**Question XXII. Are the divine attributes accidents?**

*The divine attributes are not accidents.*

Prob. 1. Because God is most perfect, into whom no imperfection, and thus no accident, falls. For this cannot even be conceived without imperfection; since every accident exists dependently on a substance.

II. If an accident were to inhere in God as a subject, He would be composed of a subject and an accident. But God is in no way composite, but most simple.

You say: 1. Every property is an accident. The divine attributes are properties of God. Therefore. Resp. Every predicamental property, and strictly speaking, is an accident. But the divine attributes are not predicamental properties, but transcendental, since by their eminence they transcend the classes of the predicaments, and differ from the divine essence not really, but only formally. They are called properties analogically; because they follow the essence of God according to our rational concept, are predicated paronymically of it, and are reciprocal with it.

You say: 2. Certain divine attributes are affections, e.g., love, mercy, etc. But affections are accidents. Resp. Certain affections are said of God figuratively, improperly, and ἀνθρωποπαθῶς (in a human manner), e.g., desire, sadness, repentance, etc. Certain are predicated first of God, second of creatures; which although in creatures they are accidents, are not so in God. For the names of the affections must be purged of imperfections, and what remains pure and perfect is to be attributed to God.

**Question XXIII. How are the divine attributes distinguished from the divine essence and from each other?**

The divine attributes are distinguished from the divine essence, and from each other, not nominally (a), nor really (b), but formally, according to our mode of conceiving, not without a certain foundation for the distinction (c).

Prob. a. The divine attributes infer distinct concepts. Therefore, they differ more than nominally. Gregory of Nyssa says pointedly in book XII against Eunomius, to reduce him to absurdity: "If you are asked what is signified by the name of judge, you will interpret the disposition by responding; or if it is necessary to give the reason for justice, you will have ready the name of the

incorporeal. But what does incorruptibility signify? The same as mercy, you will say altogether, or what the notion of judge sets forth. In the same way also all things will pass over into each other individually; just as no peculiar signification may separate one from the other. But if Eunomius proclaims these things as some legislator; why does scripture in vain call the divine nature by various names, when it names God judge, just, strong, patient, true, merciful, and other things of that kind?"

Prob. b. I. The divine essence is most simple, devoid of all real composition. But it would not be most simple, if the divine attributes differed really from the essence of God, and from each other. For the essence of God would be composed of those many essential predicates, or those positive concepts, distinct from each other by the nature of the thing.

II. The independent and infinite essence of God is supremely perfect, containing all perfections simply in itself. But if the divine essence differed really from the divine attributes, it would be perfected by these, and therefore would not be supremely perfect.

III. In the divine, all things are one, where the opposition of relation does not obstruct. But the divine attributes are not opposed relatively either to the divine essence or to each other. Therefore, the divine attributes are the same as the divine essence; because each attribute implies the divine essence itself, and represents it with an inadequate concept.

Prob c. The foundation of the distinction, by which the divine attributes are distinguished from the essence of God and from each other, is provided to our intellect by diverse extrinsic connotata. 1) Diverse effects, e.g., divine mercy saves, divine justice condemns. Therefore, they differ. 2) The agreement of the perfections of creatures with the divine perfections; which are first in the creator, second in creatures, e.g., goodness, wisdom, power differ really in creatures, so they differ formally in the creator. 3) The negations of imperfections, which are found in creatures, e.g., dependence and death in creatures differ in respect of the thing; independence and immortality differ in God in respect of our concept. But when we assert that mercy and justice, wisdom and goodness of God do not differ really in the creator as they do in creatures, but only formally, the foundation

of our assertion is the supreme simplicity and perfection of God, by which it is not permitted to distinguish the divine attributes from the divine essence and from each other really. For although certain divine attributes produce really distinct operations and diverse effects; yet the attributes themselves remain simply one; because even from a simple virtue, with respect to distinct subjects, a diverse operation proceeds, and not always one effect results. This is clearly established from the heat of the sun, which hardens clay and liquefies butter. Then, although by certain divine attributes really distinct imperfections are denied; yet because this is done only on account of the imperfection of our intellect, really distinct perfections are not for that reason affirmed in God. Furthermore, although certain attributes belong to both the Creator and to creatures; yet that agreement does not infer a real difference; because they are not in the Creator and in creatures in the same way. In the former they are eminently, in the latter imperfectly. For God by His essence is merciful and just, good and wise; creatures are merciful and just, good and wise, through qualities really different from their essence.

The antithesis is of some Scholastics, especially the Scotists, who state that the divine attributes are distinguished by the nature of the thing; who fortify their opinion with the following arguments:

1. Whatever things have contrary effects, differ really. Certain divine attributes have contrary effects. Therefore. Resp. 1) The major is not universal. For one cause not rarely produces diverse effects. 2) Diverse effects generally acknowledge diverse principles in creatures, in which substance differs from qualities, and one quality from another; but not in God, who by one and most simple essence not only is whatever He is, but also effects all things that He does.

2. Whatever things differ in definitions, differ really. The divine attributes differ in definitions. Therefore. The major radiates with its own light; because of one thing there is one definition; but diverse definitions are formed of different things. The minor is clear; because wisdom is defined differently from the omnipotence of God. Resp. Definitions are either of things as they are in themselves, or as they are conceived by us. If the wisdom and omnipotence of God are defined as they are in themselves, they do not have different definitions, but are God Himself, wise and omnipotent; but something

else must be said, if they are defined as they are conceived by us.

3. Whatever things cannot be predicated of each other, are really distinct. But the divine attributes cannot, etc. Therefore. The major is established, because things that agree among themselves are affirmed of each other; like Peter and man, man and animal. The minor is clear; because the mercy of God is not His justice; nor is the justice of God the divine essence itself. Resp. I distinguish between the formal and the identical sense. If the mercy and justice of God are considered in the identical sense, as they are ταυτό (the same), one and the same thing in God, that proposition is true: "The mercy of God is the justice of God." But if they are looked at in the formal sense, as they are in our concepts, that proposition is false: "the mercy of God is the justice of God." For the mercy and justice of God, on account of the distinct effects they produce, are represented by distinct inadequate concepts. But predication follows the concept of the mind; for as we understand, so we name and predicate; since names are symbols of concepts.

Instance: If the divine attributes are not in God as we conceive them, but in another way, they are falsely attributed to God; for when what is most perfect is conceived with imperfection, there must be an error in that concept. Resp. Something is said to be conceived with imperfection in two ways: 1) as to the object, when the thing itself is conceived as imperfect. And thus he errs, whoever conceives God with any imperfection; for He is devoid of imperfection; 2) As to the mode, when only the mode of conceiving is imperfect, or when the thing is not conceived as imperfect, but only in an imperfect mode; and in this way God, who is most perfect, is conceived with imperfection; and this without any error.

4. Whatever can be separated, are really distinct. But the divine attributes, etc. Therefore. The major is clear in itself; because the clearest indication of a real distinction is the separation of one from another. The minor is proved; because the human nature of Christ is rightly called omniscient, but not eternal. Therefore, eternity can be separated from the divine knowledge. Resp. The communication of the divine attributes is considered either as to possession (Thus all the divine attributes are communicated to the flesh of Christ; since the whole fullness of the divinity dwells in

Christ as in its own temple, Col. II, 9) or it is considered as to denomination and use. (Thus not all the divine attributes, but only those are communicated to the flesh of Christ which are required for carrying out the mediatorial office, namely the ἐνεργητικά (energetika), or operative ones.)

#### Question XXIV. How are the divine attributes divided?

The divine attributes are divided (1) into negative and positive. The former are those by which imperfections, which are found in creatures, are removed from God. The latter are those by which perfections are simply affirmed of God. (2) Into ἀνενέργητα (anenergeta), quiescent, or immanent, which describe the divine essence absolutely and in itself, without respect to operation, and thus are not ordered to any act; and ἐνεργητικά (energetika), or operative and extending themselves ad extra, which describe the divine essence respectively, with respect to operation, and thus are known to be ordered to certain acts.

Obs. 1. The negative divine attributes are infinity, immensity, immortality, immutability, incomprehensibility, invisibility; which are considered partly formally, partly materially, or fundamentally. In the former way they only deny and remove some imperfection from God; in the latter way they connote some positive perfection of God. Thus when I say: "God is immutable"; I indeed deny that God is subject to any change, but in such a way that I connote that He is most constant both in being and in willing.

Obs. 2. The quiescent, or immanent, attributes of God are also called absolute; because they declare the divine essence absolutely, without respect to operation, and they are: Unity, simplicity, truth, goodness, infinity, eternity, immutability, immortality, immensity, incomprehensibility, invisibility, blessedness, and the majesty of God.

Obs. 3. The operative attributes of God are also called respective; because they infer a respect to ἐνέργειαν (energeian), or a divine act, and they are: life, omniscience, omniwisdom, omnipotence, grace, justice, veracity, omnipresence of God.

#### ON THE ABSOLUTE, OR IMMANENT, ATTRIBUTES OF GOD.

#### Question XXV. What is the unity of God?

*Unity of God.* The unity of God is the attribute of God by which we conceive the most singular divine essence not only as undivided, but also as indivisible, and, through a certain multiplication of itself, incommunicable.

Obs. God is called one, not in species, but in number; because He is a most singular being, not only undivided in Himself, but also indivisible, on account of the supreme simplicity of the divine essence; because in God there is no composition. Some Fathers prefer to say God is one by simplicity of existence, or by perfection, rather than by number, whom you may see cited by D. Calov, *syst. tom. II. p. 278*. But a distinction must be made between predicamental and transcendental number. Predicamental number is a discrete quantity, not suitable for God; but transcendental number is the difference of singular things. God is said to be one not only absolutely and internally, but also exclusively and externally, because He is the only God. He is unique not only as monadic species are, the sun, the moon, etc., which are called species because, although not more individuals actually exist, it is not repugnant for there to be more suns or moons; but it is simply repugnant to the divine essence for there to be more individuals of the same, to which it might be communicated by a multiplication of itself, since nothing is so contrary to deity as a plurality of essence.

The unity of God is proved both from nature and from scripture. The latter teaches the unity of God, 1) Assertively, Deut. VI, 4: "Hear, O Israel: Jehovah our God (is) one Jehovah." As Moses is about to exhort the Israelites to love God with all their heart, with all their soul, and with all their strength, he gives the reason, because God is one, the unique treasure of the heart, the unique spouse of the soul, the one cause of all human strengths, to whom by most just right the heart, soul, and all strengths are to be devoted. 2) Negatively: "That thou mightest know that Jehovah he is God; there is none else beside him," Deut. IV, 35. 3) Exclusively: "That all the kingdoms of the earth may know that thou art Jehovah God, even thou only," 2 Kings XIX, 19. Following the guidance of the light of nature, we gather the unity of God 1) from independence; because all dependent beings are referred back to one, which is from itself, and from which all things are. 2) From infinity; because two infinite beings cannot be posited

without contradiction. For as two beings are circumscribed by a certain number, so they differ by a certain limit of essence. 3) From the most eminent perfection of God. There cannot be two most perfect beings; because one would possess a perfection which the other would lack; otherwise they would not differ. 4) From the omnipotent governance of this universe. If there were several gods, none of them would be omnipotent. For if one were to create something and strive to preserve what was created, the other either could destroy his work, or could not. If he could, the other would be impotent and weak; for he would not possess the strength to preserve and protect the work he had made. If he could not destroy the work of the other, he would not be omnipotent, and therefore not the true God. Wherefore it can in no way happen that there be two omnipotent rulers of the world. Οὐκ ἀγαθὸν πολυκοιρανίῃ, εἰς κοίρανος ἔστω ("The rule of many is not good; let there be one ruler"). 5) From the love of God, which is incommunicable to many. The true God is to

be loved above all things. But He who is not one cannot be loved above all things. (\*)

The antithesis is 1) of the Gentiles, who most foully erred from the way of salvation by worshiping many Gods. 2) Of the ancient heretics, among whom in the first century were the Valentinians, who posited thirty aeons, or ages of generation, in God, and invented generating, being born, and marrying Gods. In the second and third centuries, the Cerdonians and Marcionites, who blasphemously asserted that there was one God of the Old Testament, the creator of the world, and another God of the New Testament, the father of Christ; that the former was just and cruel, but the latter merciful, clement, and good. In the third century, the Manichaeans, who posited two first principles of all things, co-eternal, but diverse from each other, namely, good, which they called God, light, and evil, which they called the devil, darkness, about whom see

(\*) When we follow nature as our guide, she teaches us that there neither are nor can be more gods than one. I. That there is no more than one God, or, if we wish to speak accurately, only one, is elucidated by this argument; We know God naturally from no other source than from His effects; The effect of God, and that indeed which nature shows us, is the world; The parts of the world are both various and many and innumerable; yet all are aptly and connectedly joined among themselves as if by the tightest bond and in a wonderful order; This continuous series and coupling of all parts constitutes the entire universe of things; Therefore, the world is one; And God is also one. You will perhaps say: There can be several associate causes of one thing, consenting into one; and so the argumentation will have to be limited; Where there is one effect, considered universally, there it is necessary that there be either one cause, or several associated, carrying out their business with common counsel. I concede, indeed. But, since a cause is to be known in no other way than from its effects, and in these nothing is detected which cannot be attributed to one and the same efficient cause, then there is no reason why we should posit several efficient causes; Therefore, the natural knowledge of God is of none other than the one God. II. But that there cannot even be more gods than one, we demonstrate thus by the force of the principle of contradiction; God, if He exists, cannot but be a necessary, supreme, and independent being. This indeed is what we first think of God, and by which we discern Him from all things that have ever existed, nor do those who confess that God exists deny this. He who dares to deny it, denies God altogether, and so will not be able to dispute about His unity, and to fashion more gods. But 1) The supreme cannot be but one. Where there are two in all things equal, there neither of them is supreme. 2) Independent is that which has never been effected or determined by any other, and which, with no one prohibiting, is able to effect whatever it wishes. It therefore can have no other, neither superior to itself, to effect and determine it, nor equal to itself, to restrain its effects, and to resist its will. Therefore, if there were two or more gods, none would be independent; Therefore, no God. Therefore, this is self-repugnant; that there be more gods than one. Isaiah indicates this line of argument not obscurely, in chap. XLV, 5, 6, where he himself testifies that Jehovah is one, and there is no other, and he adds this reason; v. 7: because God is an independent being, that is, acting with most free will, in effecting all things.

Irenaeus, Haeres. LXVI. (\*\*) 3) The Socinians, who opine that there is one supreme true God, and another subordinate one.

1. God is a name of power. Therefore, one who has true power (e.g., an angel, a magistrate) is a true God. Response: The name God formally designates him who has the divine nature, of which power and dominion are a consequence, as we have demonstrated above. Surely, if neither the Greek name, θεός (theos), nor the Latin, *Deus*, denoted the divine essence and nature, neither in the Greek nor in the Latin language would there be a divine name signifying the divine nature, which seems utterly absurd.

2. A magistrate is called God either truly or falsely. Not falsely; for the objects of idolatry and the devil are falsely called gods because of the erroneous opinion of men. Therefore, truly, on account of a true and not a feigned similitude with God. But he who is truly called God is a true God. Response: 1) A magistrate is not called God in the singular number, but judges and magistrates in the plural number are named gods. Ps. LXXXII, 1. 6. For there are many so-called (in Greek, λεγόμενοι) gods, titular, who are such by participation in the name alone, not in the divine essence, 1 Cor. VIII, 6. 2) It is one thing to be truly called God in a figurative and metaphorical sense, and another to truly be God in the proper and native signification. In a metaphorical sense, magistrates may be truly called gods, but the true God is He who has an independent and infinite nature.

3. Christ is the true God, 1 John V, 20, and yet at the same time God made, Acts II, 36. Therefore, one true God is independent, who is not made, and another true God is dependent, who is made. Response: St. Peter does not say that God the Father made Christ God, but that he made Jesus, the son of Mary, Lord and Christ, i.e., that He elevated him to the use of the fullest dominion and royal power through the exaltation to His right hand. For although Christ received the

possession (in Greek, τὴν κτῆσιν) of royal dignity according to his human nature from the hypostatic union, yet by the elevation to the right hand of God he was made Lord and Christ, by which is meant the use (in Greek, χρῆσιν), or the fullest and unceasing exercise of divine omnipotence in governing this universe, especially in gathering and defending the church as the kingdom of grace. For indeed the word Christ (in Greek, χριστός) here denotes the king of the people of God, as Hugo Grotius observes on this passage. Cf. 1 Sam. XII, 3. Ps. XX, 7. Is. XLV, 1.

#### Question XXVI. What is the simplicity of God?

The simplicity of God is a divine attribute by which the essence of God is devoid of all composition.

Proof I. From the divine names Jehovah, "I Am That I Am," Exod. III, 14. These divine names, as they derive their origin from being, so they infer and signify the most absolute simplicity of the divine essence, that there is nothing in God but being, and that God is His own being.

II. From abstract predicates. That is the most simple being of which predicates in the abstract are verified, because this has a simple mode of signifying. But of God, etc. Since we are reasoning in this way, we easily understand that evil is mixed with good in one world and even in each individual person. Therefore, either there are two contrary gods who have agreed in one purpose by eternal counsels and decrees, and have operated with combined forces in creating one effect; or one of them, and indeed the good one, was not able to prevent the other from making that effect, in the very perfecting of its nature and constitution, depraved and mutilated. Both of these are such that nothing more absurd can be imagined. This is to take away all of God's independence and supreme perfection, and thus God Himself.

(\*\*) It is agreed among all that the Manichaeans, and many philosophers long before them, were supported and sustained chiefly by this defense; that in the entire universe of things there are goods mixed with evils. Hence they opined that there are two eternal Deities, and indeed in such a way that one of them is contrary to the other, and one is the effector of all good, the other the author of evil. Which, although it seemed so probable to Peter Bayle, otherwise a most acute man, that he thought the origin of evil could not be conveniently explained, except by assuming this principle; is yet in reality most absurd ordered; that one is independent, the other dependent. Their main arguments are:

The minor premise is proven, because God not only has life in Himself, but is also life itself, John V, 26; c. XIV, 6. He is in the light and is the light itself, 1 John 1, 5, 7. God so loves that He is charity itself, 1 John IV, 16.

You may say: Abstract expressions do not always infer simplicity of essence; for Paul addresses the Ephesians, that they are "light in the Lord," Eph. V, 8. Response: Abstract expressions are either absolute, or they are limited by restricting and diminishing conditions. God is absolutely called light, but the Ephesians are called "light in the Lord" with an added restriction, and thus dependent on the illuminating grace of God.

III. From the spirituality of God. Whoever is the highest and most perfect spirit, his essence is simple. But God, etc. Therefore, the major premise is clear; because spirit is contradistinguished from body, which is composite. The minor is evident from John IV, 24.

You may say: Angels are spirits, and yet they are composed of essence and accidents. Response: 1) From the spirituality of God, we conclude that He is not composed of matter and form, and of integral parts. 2) The case of God and angels is different. He is the highest and most perfect spirit, in whom no accident can be found. Angels are lower and more imperfect spirits.

IV. From the independence of God. Where there is composition, there is something prior that joins and composes the components. But God is the first and independent being, acknowledging no prior cause by which He could be composed.

V. From the perfection of God. For the simpler a thing is, the more perfect it is.

VI. From the immutability of God. In every composition, there are diverse principles, which as they come together, so they can in turn be divided, and thus infer change. But God is subject to no change.

VII. By induction, removing all and every composition from God. Physical composition from matter and form, and from quantitative parts, is alien to God. For that is the composition of natural bodies; but God is the purest spirit. Nor is logical composition from genus and species, from subject and accident, to be attributed to God. For genus relates as potentiality, and difference as actuality; but God is the purest actuality. Genus is multipliable into several species, and a species is multipliable into several individuals; but nothing is so repugnant to

God as plurality, since He is singularly one. Accidental composition, however, implies imperfection. Nor does metaphysical composition suit God (1) from essence and existence. For our intellect conceives through essence a thing actually existing, but which was at one time possible; but through existence, the act of existing is added to the essence. But it is not permissible to conceive of God as possible, because He is a necessary being, of whose essence it is to necessarily exist. (2) Nor from nature and suppositum, or essence and subsistence. For every composition in its own way is founded on the principle of act and potency, or if the parts do not relate to each other as act and potency, they nevertheless tend toward the integrity, increase, and perfection of the whole. But in God, both the act of essence and of subsistence are independent of all potentiality and are most pure, since neither exists in potency to the other. Therefore, the act of essence and subsistence creates no composition in God.

The antithesis is that of the Socinians, Vorstius, Burgersdijk, and others, who maintain that God is not devoid of all composition, and they go on to support their opinion with the following arguments.

I. In whatever a distinction of reason has a place, in it a composition of reason finds a place. But in God, etc. Therefore. The major premise is established because distinction presupposes composition. The minor is clear because the attributes are distinguished from the divine essence by reason. Response: I deny the major premise. For that there are many concepts of God; that a distinction of reason can be admitted; that the divine essence itself provides a foundation for it; all this is not from a prior composition, but from the most eminent perfection of God. For because God is a sea of innumerable perfections, He therefore provides a foundation for considering God inadequately, now under this perfection, now under that, and for distinguishing one perfection from another. But it is far otherwise with composition, which always involves imperfection. Cf. D. Osiander, *System* P. 1. p. 272.

II. Whatever essence consists of three persons is composite. The divine essence, etc. Therefore. Response: Whatever essence consists of three persons essentially distinct, that is composite; I grant it. The divine essence consists of three persons essentially distinct; I deny it. The three persons of the

Godhead differ indeed really, on account of real oppositions, yet they do not differ essentially, because they do not have a different essence, but the same one.

Instance I. But because the persons differ really, they are really composed. Response: Distinction is one thing, composition another. The former is a sign of perfection, the latter a sign of imperfection. The former denotes the diversity of the extremes, the latter their union.

Instance II. Union also applies to the three persons of the deity, because they are united in one essence. Response: They are not united, strictly speaking; because for a true union, different substances are required. But the three divine persons have one essence, or substance. Besides, in a true union, one of the united parts has the nature of potentiality, the other the nature of actuality. Thus in man, who is really composite, the soul has the nature of a perfecting act, while matter is like a perfectible potentiality. Since these things cannot be said of the divine persons, it is truly concluded that they are not, strictly speaking, united.

Instance III. The three divine persons are either united or not. If the former, there will be composition, because there is union. If the latter, the divine persons will be diverse in essence, and thus a threefold essence must be admitted. Response: The divine persons are neither united, nor diverse in essence, but in essence they are one. 1 John 5:7.

III. In whatever there is essence and a real relation, in it there is a real composition. But in God, etc. Therefore. The major premise is established, because relation adds a particular respect to the essence, with which it is composed. The minor is clear, because in divine matters, according to the testimony of scripture, there is one who is really the Father, and one who is really called the Son. Therefore, there must be in God a real paternity and a real sonship, which are relations. Response: The hypostatic relation in God does not inhere as an accident in the divine essence, nor does it differ really from it. Therefore, it does not make a real composition; it indeed distinguishes one person from another, but it does not compose them.

IV. In whatever there are accidents, it is composite. But in God there are accidents. Therefore. The minor is proven, because in God there are decrees, which are accidents. Response: I deny the minor; because decrees in God are not in an imperfect manner, but eminently, i.e., the divine decrees are not accidents, but the divine essence itself decreeing.

Instance I. The divine essence is one. The decrees of God are not one, but many. Therefore, the decrees of God are not the divine essence itself. Response: The decrees of God, considered in themselves (*in se*), without relation to their objects, or connotata, are the divine essence itself decreeing; viewed in relation to different connotata, or objects, they are many outside of God. Therefore, there is a multitude of divine decrees, not on God's part, or in God (*in Deo*), but on the part of the connotata, or objects.

Instance II. The decrees are effects of the divine will. Therefore, they are not the divine essence itself. Response: The divine decrees are not effects, but immanent acts of the divine will, which, existing within the bosom of the deity, are the divine essence itself perpetually active. For within God, to be and to be able to act do not differ.

Instance III. The divine essence is necessary. The divine decree is not necessary. Therefore. Response: The divine decree is considered either with respect to its principle according to its existence in God, or with respect to its term, insofar as it terminates in creatures. The divine decrees are free with regard to their free termination in created objects; they are necessary insofar as they are intrinsic to God, since He decrees not by some accident, but immediately through His own essence. (\*)

Instance IV. The divine decrees include a respect to creatures. The divine essence does not, etc. Therefore. Response: (a) Divine omnipotence also includes a respect to creatures, and this notwithstanding, it is the same as the divine essence. (b) I distinguish between a real respect and one of reason. In the sense that a divine decree includes a respect of reason to what is external, in the same sense the divine essence decreeing includes such a respect; although it is certain

(\*) That is, God can never decree anything otherwise than is suitable and congruous to all His perfections. 2 Tim. II, 13.



that creatures are more referred to God than God is to creatures.

V. God swears by His soul. Jer. LI, 14. Amos VI, 8. Therefore God is composite. Response: Properly speaking, God does not have a soul; and therefore He is said to swear by His soul when He swears by Himself.

VI. Burgersdijk, a Dutch philosopher, argues: Wherever one is made from those things that are distinct, there arises some composition. In God, one is made from distinct persons. Therefore, in God, there is some composition. Response: Sacred scripture does not say that the three divine persons become one, but that they are one. 1 John V, 7. They are, however, not a composite one, but a most simple one; since one divine person is not related to another in the manner of a passive and perfectible potency. For true composition, however, it is required that the component parts relate to each other as a perfectible potency and a perfecting act.

Instance: Passive generation is attributed to the Son of God. Therefore, passive potency applies to him. Response: The generation of the Son of God is called passive, not because passive potency, or passion properly speaking, real, or physical, applies to the Son of God, but because in the absence of another suitable word, necessity bids us to use this one in so sublime a mystery. It is called passive generation grammatically, because He is said not to generate, but to be generated; although it is a most pure act, inferring no composition, namely, a most

pure emanation of the Word (τε λόγος) from the Father.

### Question XXVII. What is the truth of God?

The truth of God is the conformity of the divine essence with the divine intellect.

Obs. I. The sense of the definition is: The truth of God is that by which He is really such as He is known to be in His own nature and essence by Himself.

Obs. II. God is true both inwardly (in Greek, κατ' ἑσώ), or simply and in Himself, because He Himself by essence is the true God and the first truth; and outwardly (in Greek, κατ' ἑξώ), because He is true in His words, promises, and threats. Therefore, both essential and moral truth belong to God. Our discussion here is about the essential truth of God. (\*)

Obs. III. Truth is either primary and independent, or derived and dependent. The former is the conformity of the divine essence with the speculative and knowing intellect of God; the latter is that by which a created being corresponds with the practical and measuring intellect of God. Therefore, God is true both entitatively and independently; indeed, God is self-truth (in Greek, ἀυταλήθεια), the first, highest, and independent truth; and also exemplarily, inasmuch as He Himself is the archetype, idea, and norm of all truth that exists in creatures. Therefore, created things are true

(\*) Truth, generally speaking, is the agreement of things, which, as they are, and insofar as they are, or can be. Specifically, there are five kinds of truth altogether: 1) in being, as is the custom to speak, and this is called metaphysical truth; 2) in understanding, which is logical; 3) in willing, or 4) in decreeing, 5) in acting, and in speaking; these three species are comprehended under the one name of ethical, or moral, truth. Let us define each, all of which are in God most perfectly. I. The truth of God in essence is the agreement of all those things which pertain to the nature of the most perfect being, and constitute it entirely; by which reason God is opposed to fictitious and imaginary things, Jer. X, 8, 10. 1 John V, 20. II. The truth of God in intellect is the agreement of thoughts with the object, whether truly existing, or truly possible, insofar as it is possible. It does not befall God to err, nor to be ignorant. Job XI, 7. Acts XV, 18. Sirach XXII, 28. III. The truth of God in will is the agreement of every efficacious decree and purpose with the reasons properly known and judged in the intellect, Rom. XI, 33. IV. The truth of God in deeds is the agreement of actions with the purpose and decree, consonant with right principles and moving arguments, Ps. XXV, 10, in which place the ways of the Lord are proclaimed to be goodness and truth; but ways are works, or actions, as means most suitable to the purpose. Cf. Ps. XXXIII, 4 in the source & Eph. I, 11. V. The truth of God in words, which is usually called veracity, is the agreement of all words with right thought and the sentiment of the mind, and with the efficacious decree and purpose of the will, Num. XXIII, 19. 1 Sam. XV, 29. Tit. I, 2. Heb. VI, 18. This is seen 1) in doctrines, John XVII, 17; 2) in predictions, promises, as well as in threats. Num. XXIII, 19.

to the extent that they agree with the idea in the divine mind.

The essential truth of God is proven I. from the prophetic oracle "the LORD God is truth" (in Hebrew, יהוה אלהי ם אמת). The Vulgate rendered it: "The Lord God is true"; Pagninus: "The Lord God is truth." Seb. Schmidius: "Jehovah is God in truth." Observe therefore, that God is called by the prophet not only true, but also truth itself, not with respect to faithfulness, because God cannot deceive, but with respect to His very essence, because He is not a fictitious God, as the idols of the gentiles are mere fabrications, but He is the true God by an independent, eternally living, and all-governing essence. Wherefore the prophet distinguishes the true God from idols in v. 8, 9, and in v. 10 adds: "He is the living God and the everlasting king."

II. From the apostolic statement. 1 John V, 20, 21. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen." That this deals with the supreme God who has the true and independent divine essence is clear from the context, because (1) He is called absolutely and in the nominative case "the true God" (in Greek, ὁ ἀληθινὸς θεὸς). But he is not the true God unless he possesses true deity, and therefore the true divine essence; just as he is not a true man unless he consists of true humanity, that is, a true human nature. (2) Because this true God is opposed to idols. But He is not opposed to idols and to "those who by nature are not gods" (in Greek, τοῖς μὴ φύσει οὐσι θεοῖς), as the true God, unless He is God by nature (in Greek, τῇ φύσει), and therefore that one supreme God. (3) Because that true God is called "eternal life," i.e., the author of eternal life. It is clear from this apostolic utterance that both the eternal Father and the co-eternal Son are the true God. For when St. John asserts that "the Son of God is come, and hath given us an understanding, that we may know him that is true (God)," he indicates that God the Father is the true God, because he immediately adds: "And we are in him that is true, even in his Son Jesus Christ," so as to distinguish the person of the Father, who is the true God, and at the same time to indicate that the Son of God is also the true God. For this reason, he appends the most memorable words: "This is the true God,

and eternal life." These words are undoubtedly to be understood of Christ. For (a) the demonstrative pronoun "this" (in Greek, ὁτοῦτος) ordinarily refers to and demonstrates the immediately preceding noun, which here is Jesus Christ. (b) It is peculiar to John to call Christ "eternal life," partly in this same epistle, ch. 1, 1; ch. V, 12, 13, and partly in his gospel, ch. I, 4; ch. XI, 25; ch. 14, 6. (c) If the demonstrative pronoun "this" (in Greek, ὁτοῦτος) is said to refer to the more remote noun, "the true one" (in Greek, τὸν ἀληθινόν), a very inept tautology would emerge: This true one God is the true God. It remains, therefore, firm and fixed, that both God the Father and the Son of God are by nature the true God. The apostle did not exclude the Holy Spirit, because in the same chapter, v. 7, he had asserted that the Father, the Word, and the Holy Spirit are one.

#### Question XXVIII. What is the goodness of God?

*The Goodness of God.* The goodness of God is the conformity of the divine essence with the divine will.

Obs. I. The sense of the definition is: The goodness of God is that by which the divine essence so pleases the will of God that it loves it in an ineffable manner as the most perfect and most lovable good, and takes the sweetest delight and rests in it.

Obs. II. The goodness of God is either essential, which we have already defined, or moral, by which God is devoid of all moral vice, and it is called the holiness of God.

Obs. III. Transcendental goodness is either original or participated. The former is that by which God is good independently and by essence; the latter is that by which creatures are good dependently and by participation.

The goodness of God is proven from the saying of Christ, addressing a certain Pharisee who had called him a good master: "Why do you call me good? No one is good except God alone." Matthew XIX, 17. With these words, the Savior sought to convince the young man—who was instructed in the schools of the Pharisees, believed Christ to be a mere man, and while indeed asking about the way to attain eternal life, was fascinated by the perverse opinion that he could attain it by his own doing (in Greek, ποιῆσαι), or by his own works—of his error, arguing in the following manner: You cannot with equal right call singularly good him whom you do not believe to be the true God, the author of eternal life. But you do not

believe me to be the true God; Therefore, you can by no right call me singularly good.

God is called singularly good because (1) He is originally and independently good; creatures are good dependently and by participation, insofar as they participate in the goodness of God by a certain mode of assimilation. (2) Efficiently, because God is the fount and origin of all good. (3) Exemplarily, because the goodness of God is the idea and measure of all goodness that is in creatures. (4) Finally, because He is the simply supreme good, towards which, as the ultimate end, whatever is good tends. The Greeks beautifully called God "good" (*ἀγαθόν*), "good in himself" (*αὐταγαθόν*), "all-best" (*πανάριστον*); the Latins, "thrice best"; the Germans, "GOtt," as if "Gut" (Good).

Since, therefore, God is the first and supreme good, it follows: (a) That God is the most communicative of all goods. The communication of divine goodness is either free or necessary. The latter takes place in personal actions. Thus God the Father, by begetting, communicates His whole essence to the Son, John V, 26, and the Father and the Son, by spirating, communicate the same essence in number to the Holy Spirit, John XVI, 14. The former respects creatures, to whom God communicates Himself freely, either through creation, conservation, concurrence, and universal presence, Acts XIV, 17, or through grace, 1 John III, 1, or through glory, 1 Peter V, 10, Rom. VIII, 30, or through the incarnation of the Son, John III, 16. (b) That God is a good to be enjoyed, to whom we adhere in love for His own sake; we do not enjoy the world and other things, but we use them, and we refer their use to God as the ultimate end.

#### Question XXIX. What is the holiness of God?

*The Holiness of God.* The holiness of God is a divine attribute by which the most pure and most upright essence of God is devoid of all moral vice. (\*)

Proof from the song of the most pious Hannah, 1 Sam. II, 2: "There is none holy as the LORD." No intelligent creature, no angel, no reborn man in the kingdom of grace, no blessed soul in the kingdom of glory, attains that summit of holiness by which the thrice-holy God excels. For (1) God is holy independently and by essence; creatures are holy dependently and by a quality superadded to their essence. (2) Immutably, since the holiness of God cannot fail or undergo change, unlike that of a creature. For with the Father of lights "there is no variation or shadow of turning." James 1, 17. The natural sun rises, sets, and returns, and has its parallaxes (in Greek, *παραλλάξεις*); but God, the sun of holiness, is unchangeable (in Greek, *ἀπαράλλακτος*), always the same, superior to every conversion of light and darkness, shining with incommutable holiness. (3) Efficiently, because He is the author of all holiness, 1 Thess. V, 23. (4) Exemplarily, because the holiness of God is the exemplar of all holiness, which the holy sons of God should perpetually behold and imitate. The celestial Father demands this imitation from them, Lev. XI, 44: "I am the LORD your God; you shall therefore sanctify yourselves, and you shall be holy; for I am holy." Cf. Lev. XIX, 2; 1 Peter 1, 16. The holiness of the reborn corresponds to the divine holiness in likeness, not in equality. (5) Objectively, because the holiness of God is to be acknowledged and celebrated by us in a holy manner. The head of our prayers is: "Our Father, who art in heaven, hallowed be thy name!" The choir of angels sings most sweetly: "Holy, holy, holy is the LORD of hosts!" Is. VI, 3.

#### Question XXX. What is the infinity of God?

Infinity is a divine attribute by which the essence and perfections of God have no limits.

Proof I. from Ps. CXLV, 3. "Great is the LORD, and greatly to be praised; and of his

(\*) If we ask in general: what is holiness? It is the separation of a certain thing, distinct from the rest, with notable pre-eminence and excellence. For such is the force of the words (in Greek, *ἀγιάζομαι*). See especially Lev. XX, 26; 1 Pet. II, 9; & 2 Corinth. VI, 17. The holiness of God, therefore, considered generally, is the divinity itself and all its properties and perfections, by which the one God is discerned from all things. To it also pertains the necessary will in God, by which He always decrees to act suitably and congruously with all His supreme perfections. Thus Isaiah in c. VI, 3 interprets that the holiness of God is His glory. But the divine glory is all of God's properties and perfections, declared by effects suitable to them. John XVII, 4 & 6. It is also called the divine decorum, in Heb. II, 10. Specifically, however, moral holiness is nothing other than moral goodness, 1 Pet. 1, 15, 16.

greatness there is no searching out." The Vulgate indeed rendered it: "of his greatness there is no end"; but the word (in Hebrew, *קָדַח*) properly denotes a searching or investigation. The king of prophets extols the greatness of God, and he understands not the greatness of mass, which, since it has matter as its root, does not apply to God, but the greatness of perfection. Therefore, the sense is: All labor is spent in vain that is expended on circumscribing the essence of God and setting limits to the divine perfection. For no one by searching will find an end where the majesty of Jehovah ceases and fails. Therefore, the essence and perfection of God are absolutely infinite, because His greatness is unsearchable.

II. From the independence of God. Whatever essence is independent, it acknowledges no cause by which it can be enclosed within limits. But the divine essence is independent. Therefore.

III. From the absolute perfection of God. Whoever is of such perfection that He is the purest act, excluding all passive potentiality, He does not suffer limits to be placed on His essence and perfection. But God, etc. Therefore.

The antithesis is that of the Socinians and Arminians, some of whom doubt the infinity of God, while others deny it, to whom Vorstius is added. We will consider their more important arguments.

I. That from which nature abhors, is nowhere to be found. But nature abhors the infinite; Therefore, the infinite is nowhere to be found, and consequently, God is not infinite. Response; Nature abhors an infinite that is such by reason of quantitative extension, not that which is infinite by reason of essence and perfection.

II. Whoever can be seen is not infinite, because he is terminated by sight. But God, etc. Therefore. The minor is proven, because God has often been seen by men in this life, Is. VI, 1; Dan. VII, 13. In the heavenly homeland, we shall see God face to face. 1 Cor. XIII, 12. Response; God was seen by men in this life not in His essence, but in the economy of His manifestation; how we shall see Him in the homeland, the celestial school will teach.

III. Whoever is absolutely infinite is not knowable. God is knowable. Therefore, God is not infinite. The major is proven, because between the knowing faculty and the knowable object there must be a proportion, which does not exist between the infinite

and the finite. Response; I distinguish between a mathematical proportion in being and an intentional one in knowing. Although between the finite intellect and the infinite God there is no mathematical proportion in being, there is nevertheless an intentional proportion in knowing, which, although not adequate, is sufficient for us to know the infinite God to the extent that He has manifested Himself to us.

IV. The power of God is not infinite; Therefore, neither is the essence of God. The antecedent is proven because the power of God does not extend to impossibilities. Response; For the infinity of divine power, it is not required that it extend to impossibilities; for it is sufficient that it extends to infinite possibilities. No power is concerned with the impossible, since it respects only the possible.

V. If God is an infinite good, there will be no evil in the nature of things. The consequent is false. Therefore, so is the antecedent. The consequence of the major is proven; because if one of opposites is infinite, it will completely destroy the other opposite, due to its infinity. Response; I deny the consequence. For this only follows, that just as God is infinitely good, so in God there is no evil. For infinite goodness in God excludes all evil from Him.

VI. If God is of infinite perfection, all creatures will be equally perfect. The consequent is false. Therefore, so is the antecedent. The consequence of the major is proven because a creature is said to be more or less perfect according as it is more or less distant from the perfection of God. But if the perfection of God is infinite, all the perfections of creatures will be infinitely distant from it, and therefore equally so. Now, if all the perfections of creatures are equally distant from the perfection of the creator, they will be equal. Response; The perfections of creatures are not only judged by their general distance from the infinite perfection of God, but also by the more or fewer degrees of perfection that each creature has received from God; with respect to these degrees, one creature approaches God more closely than another.

VII. God is "this something." Therefore, He is not actually infinite. The reason for the consequence is that "this something" (in Greek, *τὸ τι*) is a singular thing, distinguished by a certain peculiar perfection that is not found in others. But whatever is of infinite perfection contains all perfections in itself,

and therefore cannot be distinguished from others. Response: It is not contradictory to be "this something" and yet to contain all perfections in oneself. For by His very infinitude, God is distinguished from creatures, and He contains some of their perfections formally, and some eminently, or virtually, in Himself.

VIII. God is defined. Therefore, He is not infinite. The consequence is proven because definition is derived from "finishing" or "bounding," and thus denotes the limits of an essence. Response: The consequence is denied. For a logical definition or description, which is called a "definition of the essence" (in Greek, ὁρισμὸς τῆς ἐσσίας) because it presents the nature of a thing to our mind, is one thing; but a description of an essence made with certain bounds and limits, by which a being is called physically finite, and is opposed to an infinite being, is another. God is indeed described logically, but He is not defined physically.

#### Question XXXI. What is eternity of God?

*The Eternity of God.* Eternity is the unending and permanent duration of the divine essence.

Obs. The word "eternity" is polysemous (in Greek, πολυσημος), sustaining different significations. (1) It denotes a temporary duration, not interrupted by the course of many years, which is also called periodic eternity. Thus circumcision is called an eternal covenant, Gen. XVII, 13. (2) The word "eternity" designates a duration that indeed has a beginning, but no end, in which way the life of the blessed and the death of the damned are called eternal; which eternity is not absolute, but restricted and limited. (3) It denotes absolute eternity, i.e., an unending duration, devoid of beginning and end, at once and permanent, or continuous, which excludes all succession whatsoever of present, past, and future. Three things are therefore to be proven: (a) that God is eternal; (b) that of divine eternity there is neither beginning nor end; (c) that absolute eternity excludes all succession or vicissitude of time. (\*).

Proof a. (1) Because in scripture God is called "the God of eternity" (in Hebrew, אֱלֹהֵי הָעוֹלָם), Gen. XXI, 33, cf. Is. XL, 28; "the one who inhabits eternity," Is. LVII, 15; "the eternal God" (in Greek, αἰώνιος θεός), Rom. XVI, 26; "the king of the ages, incorruptible" (in Greek, βασιλεὺς τῶν αἰώνων), 1 Tim. 1, 17. (2) Whoever is not eternal, at some time was not. But God was not at some time not. Therefore, God is eternal. The minor is clear; because he who at some time was not, was produced by another. But God was not produced by another, because He is the first and independent being.

Proof b. (1) God is called the first and the last, Is. LXI, 4; the beginning and the end, Rev. XXI, 6; the Alpha and the Omega, Rev. I, 8. The mercy of God is said to endure from everlasting to everlasting. Ps. CIII, 17. (2) That God, from eternity past, is without beginning, Moses teaches in Ps. XC, 2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." That He lacks an end, the psalmist asserts in Ps. CII, 28: "Thy years shall have no end."

Proof c. That absolute eternity is permanent, or continuous, is clearly established (1) because eternity, since it is a divine attribute, is in reality God Himself, who does not change, Mal. III, 6; with whom there is no "shadow of turning," James I, 17. Therefore, eternity is not subject to the change of time. (2) A thousand years could not be as one day, Ps. XC, 5; 2 Pet. III, 8, if the eternity of God were successive. (3) The whole duration of God is a perpetual "today," or a "now" (in Greek, νῦν) and a motionless and immutable instant, Ps. II, 7. From this, Boethius, in book V of "The Consolation of Philosophy," section VI, defined eternity as "the whole, simultaneous, and perfect possession of unending life." Eternity is said to be "whole simultaneously," not by reason of parts, which it does not have, but to negate the succession of moments.

The antithesis is that of the Socinians, with whom Vorstius agrees on most points, who maintain that: 1) not only is God eternal, but 2) eternity is successive, and therefore

(\*) To express the same thing a little more plainly: Eternity, by the usage of sacred language, denotes 1) a long and continuous duration, in such a way that the thing continues for a long time (a) in an uninterrupted series, (b) it remains stable, with no other of the same kind and nature succeeding it; 2) perpetual, without end; 3) infinite, and devoid of all change, in which (a) there is no beginning, (b) likewise no end, (c) also no succession. This must be attributed to God alone, besides whom nothing is infinite.

consists in a flux of prior and posterior. They rely on the following arguments:

I. Whoever inhabits eternity has a co-eternal dwelling. But God, etc. Is. LVII, 5. Therefore. I respond with the words of Augustine on Ps. CXXII: "Someone says: Before God made the saints, where did he dwell? God dwelt in himself, he dwelt with himself, and God is with himself."

Instance: God is said to inhabit inaccessible light. 1 Tim. VI, 16. Therefore, some light, surrounding God, was co-eternal with him. Response: Inaccessible light is the incomprehensible majesty of God. But the majesty of God is God Himself. From which God Himself is called light. 1 John I, 5.

II. Whatever is not made is eternal. Time is not made. Therefore, time is eternal. The major is clear; because whatever is not made is uncreated. But an uncreated being is eternal. The minor is proven; because if time were made, the present also would be made. But if the present had been made, it would have been made in the present, and thus there would have been time before time, and a process *ad infinitum* would occur. Response: Creation, with respect to its term, is a substantial action, and therefore it terminates in the creation of a substance, not of an accident, such as time is. Meanwhile, the present time was co-created with the first body, and began to be with it.

III. All duration has a prior and a posterior, and therefore parts succeeding one another. But eternity is a duration. Therefore. Response: I distinguish between a defective duration, which has parts succeeding one another, and an indefectible one, which, as to the thing itself, is the divine essence itself, devoid of all parts.

IV. Whatever duration is not like a moment is not indivisible into differences of time. But eternity is not like a moment. Therefore. The major is established because only a moment is indivisible into differences of time. Response: I distinguish between a fixed moment and a flowing one, or a standing one and a fluid one. Eternity is conceived as a moment, because it is indivisible, and it is conceived entirely at once as a standing, or fixed moment, because it does not have parts succeeding one another. You might say: whatever lasts for a moment is not constant. Response: Eternity does not last for one moment, but for every moment.

V. Whatever duration contains all the differences of time in itself is not permanent.

But eternity, etc. Therefore. The minor is proven because the eternal God is described as "He who is, and who was, and who is to come" (in Greek, ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος), Rev. I, 4. Response: 1) Eternity contains all times in itself not formally, by admitting a succession of prior and posterior in itself, but eminently, or by excess; because it is not constituted by times, but exceeds and surpasses them, although it coexists with them. 2) St. John indeed describes the eternal God by the differences of time, in a human-like manner (in Greek, ἀνθρωποπαθῶς), because the Holy Spirit accommodates Himself to the understanding of men, who can scarcely conceive of any duration without parts succeeding one another; but the words of scripture are to be understood in a God-befitting manner (in Greek, θεοπρεπῶς). Cf. Ps. XC, 5; 2 Pet. III, 8. 3) If the differences of time described by John are taken collectively, the continuity, or permanence of the divine duration, is delineated by that scriptural phrase. For whatever being is wholly at once in the present, past, and future, has a continuous duration.

VI. If eternity is all at once, and coexists with all the differences of time, namely the present, past, and future, all these differences of time will coexist with each other, and there will be no distinction of time. The latter is false. Therefore, so is the former. The consequence of the major is proven; because if all of eternity at once coexists with all the differences of time, and these coexist with all of eternity, they surely meet in the point of eternity, and therefore are co-eternal and perpetually coexist. Response: I deny the consequence. For all of eternity coexists with all the differences of time not jointly, but taken separately, or severally, e.g., All of eternity at once coexists with today, and will coexist with tomorrow. But from this, it is not permissible to infer that today and tomorrow coexist. For just as the whole heaven coexisted with Abraham, likewise the whole with Isaac, and also the whole with Jacob, and the whole with their descendants; and yet it does not follow from this that Abraham, Isaac, and Jacob coexisted with each other; so it does not follow that because the differences of time meet in the point of eternity, they therefore meet with each other. Certainly, lines meet in the center, and yet they differ on the periphery; the center is at rest, while the lines are successively drawn.

VII. If the eternity of God exists wholly at any moment, everything that does not exist for a moment will be eternal. The consequent is false. Therefore, so is the antecedent. The reason for the consequence is that in this respect it agrees with eternity, that it exists in a moment. Response: I distinguish between that which coexists with eternity adequately and commensurately, and that which coexists inadequately and in a more imperfect manner. Whatever exists in one moment, it coexists with eternity, but inadequately; for the latter exists wholly at once in every moment.

VIII. If in eternity there is no prior or posterior, in the same moment that God created the world, He will destroy it. The latter is absurd. Therefore, so is the former. Response: God created the world not in eternity, but in time, in which there is a flux of prior and posterior.

Instance: When the world was first created, there was no time, but eternity. Response: When the world was being created, time did not pre-exist, but co-existed, since it was co-created with the world, and began to be with the first origin of the world.

IX. The space of time in which the eternal God has endured has passed; and that in which He will endure has not yet come. Therefore, in the eternity of God, there is a prior and a posterior. Response: Those vicissitudes of prior time are in our intellect, which considers eternity according to its coexistence with the differences of time, but they are not in God (*in Deo*), who is devoid of all vicissitude or change (\*).

#### Question XXXII. What is the immensity of God?

*The Immensity of God.* Immensity is a divine attribute according to which the essence of God cannot be circumscribed by the limits of places, but is understood to exist everywhere.

Obs. I. God is called immense not locally, because He is not contained by any spaces of places, but illocally, so that He is within all things, but not enclosed, outside all things, but not excluded, as Isidore says in book I, ch. II of his *Sentences on the Supreme Good*. God is called immense not extensively, as air is most widely extended; not inclusively, as the heavens include sublunary bodies; not commixtively, as in the atmosphere effluvia are mixed with the air; not diffusively,

(\*) When it is disputed whether in the eternity of God there is no succession, and indeed cannot be any, and when the followers of Socinus grant us these three postulates: 1) That God had no beginning, nor will He ever have an end; 2) that God is a necessary, infinite being, and, as to His nature, immutable; 3) That reason is utterly opposed to a regression *ad infinitum*; from these premises, therefore, we produce a threefold proof of our position: 1) Where there is succession, there is a prior and a posterior. Therefore, in a long succession, there cannot but have been at some point a first moment of time. Therefore, what has a succession of duration must have had its beginning at some point. But in God, there was never any beginning (by postulate 1): Therefore, nothing is prior, nothing is posterior. Therefore, no succession befalls God. 2) In every succession, there cannot but be three things: past, present, and future. Therefore, there must have been something that has now ceased to be, and also something is happening that has not yet been. Therefore, there is both decrease and increase, or addition. Therefore, that whose duration is successive never remains as much as it already was, nor as much as it is yet to be. Therefore, it is contingent, finite, and mutable. But God is a necessary, infinite being, and, in His nature, immutable (by postulate 2): Therefore, in God there is no time, no vicissitude of time, therefore no succession. Finally, 3) All succession of time is the continuation of the duration of some finite and determinate thing. And there can be no succession without a continuous progression from one point of time to another. However great the progression from an antecedent point of time to a consequent one, just as great must be the regression from the consequent to the antecedent. Therefore, if there were any succession in that being which never took a beginning, the consequence would be that there would be a certain regression *ad infinitum*, which all reason opposes (by postulate 3). It is therefore evident that not our opinion, but that of our adversaries, is contrary to the principles of reason, although they trust too much in their reason, i.e., in their own perception. Their "first falsehood" (in Greek, Πρῶτον... ψεῦδος) is that they compare the properties of finite things with the properties of the infinite being, and measure this infinite being by the grasp of the human mind, which is far removed from all reason.

through a diffusion conformable to a body, as the sea is most widely diffused (although it is explained by some theologians through a diffusion of the divine essence conformable to spirit. See Osiander in his *Systematic Collection*, part 1, p. 329), but through an unending ubiety.

Obs. II. The immediate consequence of divine immensity is the power to be present illocally in all "wheres" whatsoever, which belongs to God as an essential attribute from eternity. The remote consequence, however, is actual omnipresence, by which God is actually present to all creatures.

Obs. III. Divine immensity and the power to be present (which is also called the majesty of omnipresence) differ: 1) As antecedent and consequent. 2) The immensity of God is a negative attribute, the majesty of omnipresence is an affirmative attribute. 3) Immensity is an inactive (in Greek, ἀνεργητικόν) attribute, the majesty of omnipresence is an active (in Greek, ἐνεργητικόν) attribute. 4) Immensity, according to our mode of conceiving, flows from the spirituality and infinity of God; the power to be everywhere present emanates from the immensity and omnipotence of God.

Obs. IV. Divine immensity and actual omnipresence differ. 1) Immensity is a divine attribute; actual omnipresence is the effect of certain divine attributes (Immensity, the power of being present, omnipotence, and the most free will of God). 2) Immensity is an absolute property; omnipresence, however, involves a respect to creatures, to whom God is present. 3) Immensity formally implies no operation; omnipresence, however, is always operative. 4) Immensity is eternal; actual omnipresence began at that time when heaven and earth were first created. 5) Immensity is one; but of omnipresence there are several degrees and modes. 6) Immensity is absolutely necessary; omnipresence is free, and necessary only on the hypothesis, that is, once creatures are posited, to each of which God is present as long as He wills. For if God were to command creatures to return to nothingness, He would not be present to them. 7) Omnipresence is restricted to creatures that are contained within the complex of this world; immensity extends beyond the world, beyond the highest heaven, and into infinity. Cf. D. Calov., *System*, vol. 2, p. 613.

Proof. The immensity of God is proven 1) from the royal utterance of Solomon, 1 Kings VIII, 27: "But will God indeed dwell on the

earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded!" From this, we argue; He whom neither the earth nor the heaven of heavens contains is absolutely immense. But God, etc. Therefore. The major premise is clear, because in the phraseology of scripture, "earth and heaven," whenever they are joined, designate the entire fabric of the world. Whatever truly exists and is not contained by the fabric of the world, but exceeds the ambit of heaven, is absolutely immense.

Vorstius objects: 1) This saying does not validly confirm the immensity of God, because King Solomon asks: "Will God indeed dwell on the earth?" This question has the force of a negation, and so Solomon denies that God dwells on the earth. But if God does not dwell on the earth, He is not everywhere, and if He is not everywhere, He is not absolutely immense. 2) The word (in Hebrew, יִכְלֹלֶה) does not mean "contain or comprehend," but "will sustain." Luther himself rendered it in German as "provide for" (*versorgen*), and so not immensity, but the all-sufficiency, or beatitude of God, is expressed by that word. Response to I: God does not dwell on the earth locally, so as to be comprehended by it. To II: The primary signification of the root (in Hebrew, כּוּל) is "to contain" or "to comprehend." Cf. 1 Kings VII, 26, which meaning the same word retains here, since it is clear from the antecedents and consequents that the discourse is about the indwelling or habitation of God. Therefore, the wisest of kings meant to indicate that not even the vast structure of the world is equal to containing God.

2. From the spirituality and infinity of God. No infinite spirit can be defined by the limits of places, or of any "where." But God is a spirit, John IV, 24, and infinite, Ps. CXLV, 3. The major premise is proven, because 1) only a quantitative body, but no spirit, neither created nor uncreated, is circumscribed by the limits of places. 2) Created spirits are in a determinable "where," and are thus defined due to the finitude of their essence. But since the spiritual essence of God is infinite and unending, His ubiety is also unending; for it is the same as the divine essence in reality.

The antithesis is that of the Socinians, some of whom utterly deny the immensity of God, while others doubt it. Since their arguments are so composed that they



properly and directly attack divine omnipresence, we will consider them below, where we are to deal with the presence of God.

### Question XXXIII. What is the immutability of God?

*The Immutability of God.* Immutability is an attribute of God by which He is subject to no change, neither physical (a), nor moral (b).

Obs. I. Physical change, according to Aristotle, is fourfold: a) It occurs according to substance, such as generation, which is from non-being to being, and corruption, which is from being to non-being. b) According to quantity, such as augmentation, by which a body is made larger, and diminution, by which it is made smaller. c) According to quality, such as alteration, by which a quality is introduced and corrupted, e.g., cooling. d) According to place, such as local motion.

Obs. II. Moral change is that by which the will is changed in executing, omitting, or inverting its decrees.

Proof a. God is not changed physically, as to substance, because He is from Himself, and cannot be destroyed by another. "Thou art the same, and thy years shall have no end," says the psalmist in Ps. CII, 28. Nor as to quantity, of which matter is the root. But God is a spirit devoid of all matter, John IV, 24. Nor as to quality; for this, since it is an accident, does not apply to the most perfect God. St. James aptly says in c. 1, 17: "With the Father of lights, there is no variation, or shadow of turning." Nor as to local motion; because the immense God is not included within the limits of places, but fills heaven and earth with His presence, Jer. XXIII, 24.

Proof b. God is not changed morally; because a change of will proceeds either from inconstancy, or from ignorance, or from an inability to act. But from the most perfect God, all inconstancy is very far removed; from the omniscient, all ignorance; from the omnipotent, all inability to act. Therefore, the purpose of the divine will remains ratified, fixed, and invariable: "I am the LORD, I change not," says the most true God. Mal. III, 6.

The antithesis is that of the Socinians, who assert the mutability of the divine will, relying on the following arguments.

I. He who repents of a deed is changed. But God repents of a deed. Therefore. The major is established, because in repentance a prior decree of the will is retracted. The

minor is proven from Gen. VI, 6; 1 Sam. XV, 11. Response: Repentance is not spoken of God properly, inasmuch as it is a grief of mind over deeds committed from a defect of knowledge or power, but in a human-like manner (in Greek, ἀνθρωποπαθῶς), improperly and with respect to us; because repentance, attributed to God, designates either the denunciation and execution of divine judgment, which befalls the impious, or the declaration of mercy towards converted sinners. Therefore, the change occurs not in God, but in the objects, namely in creatures placed outside of God, in sinners converted or not converted.

Instance: God retracts a decree of His will, Jonah III, 10. Therefore, repentance is spoken of God not in a human-like manner (in Greek, ἀνθρωποπαθῶς), figuratively or improperly, but truly and properly. Response: God does not retract or revoke a decree of His will, but establishes and confirms it. The reason is: because the sentence of the decree is conditioned, not absolute, although the external form, or the mode in which the decree is conceived, may seem absolute at first glance. God is therefore said to be moved by repentance when He does not execute a conditioned threat or promise, because the annexed condition has not been fulfilled.

II. Every free will is mutable. The will of God is free. Therefore. The major is proven, because a free will is capable of turning to opposites. Response: I deny the major. For freedom is one thing, mutability another. The former is opposed to necessity, the latter to constancy. The former is a perfection, the latter an imperfection, since it argues for inconstancy of the will. The will of God is called free, not because it is capable of turning to opposites, but because it freely terminates upon objects.

III. God can either suspend a free act, or He cannot. If the former, then that act will be mutable. If the latter, God will be a being acting not freely, but necessarily. The consequence of the major is proven, because between contradictories there is no third option. The first member is proven, because when a certain act is suspended and later performed, there is some delay, according to which it can be said that that act is not. The latter member is proven, because whatever act cannot be suspended is necessary. Response: It is falsely supposed that one act is elicited in God after another, because in God, with respect to time, there is no prior

or posterior. That an act is suspended is done with a connotation to a creature, and therefore can only be admitted of an extrinsic act. But an intrinsic act of God is neither suspended nor can be suspended, and so immutability remains in the divine acts, insofar as they are identified with the divine essence.

IV. God, in justifying a sinner, from being wrathful becomes propitious. Therefore, He is changed. Response: God in Himself is not changed by justifying a penitent sinner, but the change is in the objects and effects; just as the sun remains the same, although to a healthy eye it is pleasant, to a sore eye it is harsh and troublesome.

V. Whoever becomes a creator from being a non-creator is changed. But God became a creator from being a non-creator. Therefore, God has been changed. The major is proven, because change occurs between an act and its negation. Response: I deny the major, because all change occurs in the creature, not in the creator. Therefore, creation is spoken of God by an extrinsic denomination; for although it is from the Creator, it is not in the Creator, but terminates in creatures.

VI. Whoever has intrinsically united a creature to himself has been changed. But the Son of God, etc. Therefore. The major is clear, because to be changed is the same as to be otherwise. The minor is established, because "the Word without flesh" (in Greek, ὁ λόγος ἄσαρκος), through the incarnation, intrinsically united human nature to Himself, so that He became "enfleshed" (in Greek, ἐνσαρκος). Response: Whoever has intrinsically united a creature to himself in the manner of a subject passively receiving it, is changed. With the major premise thus limited, the minor is denied. "The Word" (in Greek, ὁ λόγος) did not unite human nature to Himself as a passive subject, but only terminates it, not indeed by a mere sustentation, but by the infinite communication of His hypostasis. He who terminates a thing is not changed, but he who suffers.

#### Question XXXIV. What is the immortality of God?

Immortality is a divine attribute by which it is simply repugnant for God to die.

Proof. from 1 Tim. VI, 16: "God alone has immortality." God alone is called immortal, because 1) not by the will or grace of another, but by His own nature, devoid of all corruption, He is immortal. Enoch and Elijah

did not die, by the special grace of God, although otherwise by the force of their nature they were mortal. 2) God alone is immortal independently and by essence; angels and our souls are immortal dependently and by participation, since they refer their immortality as received from God.

#### Question XXXV. What is the incomprehensibility of God?

Incomprehensibility is a divine attribute by which the essence of God cannot be adequately known by any creature.

Proof. 1) From the testimony of scripture, Ps. CXLV, 3: "Great is the LORD, and greatly to be praised; and his greatness is unsearchable." Since the greatness of God is unsearchable, we conclude that His essence is incomprehensible. 2) From the light of reason. For comprehensive knowledge, so exact a proportion is required between the knowing faculty and the knowable object, that there is as much perfection in the knowing intellect as there is in the knowable object. But there is no proportion between a finite intellect and the infinite God, since the intellect of creatures (angels, men) is infinitely surpassed by the perfection of God.

You might say: The blessed are called "comprehenders," Phil. III, 12. Therefore, their "knowledge of God" (in Greek, θεογνωσία) is comprehensive. Cf. König, *Theol. Positiv.*, p. 3. Response: The intuitive knowledge of God by the blessed is also called comprehensive, taking this word in a broader sense. See above p. 6, qu. 5, prol. I.

#### Question XXXVI. What is the invisibility of God?

Invisibility is a divine attribute according to which the divine essence cannot be seen by the natural faculty of corporeal eyes.

Proof. From the celestial oracle, Exod. XXXIII, 20: "Thou canst not see my face; for there shall no man see me, and live." v. 23: "thou shalt see my back parts." With these words, God openly declares that His essence and majesty (which is indicated by the name "face") cannot be discerned by corporeal eyes. The reason added indicates that man, as long as he is in this life, which is subject to material changes, cannot gaze upon the essence of God. But whether in the celestial life we shall see the divine essence with glorified bodily eyes, we neither stubbornly deny nor assert as apodictic, but we think it should rather be reserved for future experience. Meanwhile, we see "his back

parts," as the works and benefits of God are daily before our eyes.

You might say: God has often been seen, Exod. XXXIV, 5; Is. VI, 1. Response: With Augustine, ep. XI: God was seen by the fathers through the assumed disposition of some visible matter, with His own invisibility remaining intact.

#### Question XXXVII. What is the beatitude of God?

Beatitude is a divine attribute by which God is not only free from all evils, but also most cumulatively abounds in all goods, and is most fully sufficient for Himself.

Proof. St. Paul calls God "blessed" (in Greek, μακάριον), 1 Tim. I, 11; c. VI, 15. The beatitude of God consists 1) in the absence of all evils, 2) in the affluence of all goods, 3) in the most pleasant sense of Himself. From these results the communication of beatitude, which God pours out copiously upon the faithful. For God is indeed both essential beatitude itself, and the fount and source of all beatitude.

#### Question XXXVIII. What is the majesty of God?

*The Majesty of God.* The majesty of God is a divine attribute from which God is not only called glorious, but also religious worship is due to Him alone.

Proof. On account of His most eminent majesty, He is called by St. Stephen the "God of glory," Acts VII, 2; by the royal prophet, the "most high," Ps. VII, 17; by Moses, a "great and terrible God," Deut. VII, 21; of whose glory the whole earth is full, Is. VI, 3. God is therefore glorious, not only because of the benefits with which He heaps upon us, but also because of the incomparable perfection of the divine nature, wisdom, power, and goodness. For sound reason dictates that honor is due to each according to the excellence of his nature. God is glorious, not only on account of His very great glory, but also His incommunicable glory. "My glory I will not give to another," says Jehovah, Is. XLII, 8.

#### CONCERNING THE OPERATIVE DIVINE ATTRIBUTES, WHICH INDICATE BOTH THE ORIGIN OF ACTING AND THE MANNER OF ACTING.

Obs. According to our way of conceiving, the life of God is the principle indicating the origin of acting; the other divine attributes,

which refer to "activity" (in Greek, ἐνέργειαν), designate the divine manner of acting.

#### Question XXXIX. What is the life of God?

*The Life of God.* Life is a property essential to God, by which the essence of God always demonstrates itself to be active.

Obs. I. God lives not a vegetative life, like plants; nor a sensitive one, like brute animals; but an intellectual life, and that not an imperfect one, like men on their journey, nor a finite one, like angels, but an infinite and most perfect one.

Obs. II. The intellectual life of God is viewed either in the first act or in the second act. In the first act, it is the intellect and will itself; in the second act, it is intellection and volition, which, however, in God are not actions really produced, but are only conceived in the manner of actions.

The life of God is proven because 1) in Holy Scripture God is called "living," Jer. X, 10: "the Lord God is truth, he is the living God." 2) God is said to swear by His life, Ezek. XXXIII, 11. 3) God is called life itself, John XIV, 6. And "eternal life," 1 John V, 20. 4) God is the "fountain of life," Ps. XXXVI, 9. Acts XVII, 28.

#### Question XL. What is the intellect of God?

*The Intellect of God.* The intellect of God is the very essence of God, inasmuch as it is conceived by us in the manner of an intellectual power.

Obs. I. The intellect of God is said to be the divine essence itself; for just as God is a most simple being, and is not composed of a plurality, so His intellect does not really differ from His essence.

Obs. II. In intelligent creatures, intellect and intellection differ in reality as power and action. In God, intellect and intellection are distinguished not in reality, but from the perspective of our concept; For we conceive the intellect of God as the first act, and the intellection or cognition of God as the second act.

#### Question XLI. What is the omniscience of God?

The divine intellect is proven from the divine omniscience and omni-sapience.

*The Omniscience of God.* Omniscience is an active (in Greek, ἐνεργητικὸν) divine attribute, by which God knows all things that

are, were, will be, or can be in any way, by one simple act, immediately and most perfectly.

Proof. I. Because Jehovah is the "God of knowledge," 1 Sam. II, 3, that is, possessing all knowledge. God knows all things, 1 John III, 20. "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." Heb. IV, 13.

II. God alone "knows the hearts of all the children of men," 1 Kings VIII, 39. He "tries the hearts and reins," Ps. VII, 9. Hence he is called the "knower of hearts" (in Greek, καρδιογνώστης), Acts XV, 8.

III. That God knows even future contingent events is proven (1) from the royal utterance of David; Ps. CXXXIX, 2: "Thou understandest my thought afar off," i.e., before it arises in my heart. (2) Because by this very fact the true God is distinguished from idols, that He foreknows and foretells even future contingent events, Is. XLI, 22-23: "'Produce your cause,' saith the LORD; 'bring forth your strong reasons,' saith the King of Jacob. 'Let them bring them forth, and shew us what shall happen; let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods.'" From this divine utterance, we learn that he is not the true God who neither foreknows nor foretells future contingent events. (3) The same is confirmed by very many examples. The repentance of the Tyrians and Sidonians, as well as the betrayal of David, were only futuribles; yet God did not ignore them, Matt. XI, 21; 1 Sam. XXIII, 12. God predicted many future contingent events determinately, even evil ones, which He Himself was not to effect, but at least to permit, e.g., the hardening of Pharaoh, Exod. III, 19; the betrayal by Judas, Ps. XLI, 9; John XIII, 18; the Passion of Christ, Ps. XXII; Is. LIII; the fall of Peter, Matt. XXVI, 34; the impiety of men at the end of the world, Luke XXI, 20 ff.; the advent and duration of the Anti-Christ, 2 Thess. II, 7.

Obs. I. The primary object of divine science is God Himself, who adequately, and therefore comprehensively, knows His own essence, His perfections, hypostases, actions, 1 Cor. II, 10. The secondary object is all things that are, were, or can be in any way outside of God, whether they be good or evil.

Obs. II. With respect to its mode, the science of God is (1) continuous and eternal, not successive or variable; because God knows all things by one simple intuition; for He does not discourse or reason by collecting the unknown from the known, since to God all things are most known, Heb. IV, 13. (2) Immediate, because God does not need intelligible species. We humans understand through species, or images, which, abstracted from things perceived by sense, are impressed upon the mind, like seals on wax. God does not understand through such species, because He is a most simple being without any passive potentiality; therefore, He cannot receive images as something passive, and have a science originating from an extrinsic principle. We need intelligible species to unite and approximate an absent object to the knowing intellect; but to God, all things are most present; wherefore He does not need representative species.

Obs. III. The science of God is distinguished (1) into general and special. The general extends to all things, and the causes of things, even to sins. By special science are known only the elect. For God has known from eternity who will finally believe in Christ, and whom He has chosen for life. "For whom he did foreknow, he also did predestinate," Rom. VIII, 29. (2) The science of God is distinguished into simple, approbative, and permissive science. Simple science, or that of mere knowledge, is that by which God knows all things speculatively. Approbative science is that by which He knows good things; permissive, that by which He knows evil things. (3) The science of God is distinguished into natural, free, and middle. Natural science, which is also called the science of simple intelligence, is that by which God knows possible things as they are possible. The free science of God, which is also called the science of vision, is that by which God knows all things that are, were, or will absolutely be future, whether they be necessary or contingent. Middle science is said to be that by which God knows those things which are future under a condition, i.e., which are not absolutely future, but would be future if this or that condition were fulfilled, although due to the lack of that condition they often do not happen. To understand this distinction, which is most used in the schools, more solidly, a knowledge of the terms is necessary. Namely, it is called natural science because it is necessary; for "natural" here is opposed to

"free." For just as possible things are necessarily such, so the science of God, by which He knows things as possible, is necessary or natural, so that God cannot not know possible things as they are possible. It is also called the science of simple intelligence because it precedes every decree of the divine will. It is also called abstractive science, because it is as if abstracted from created things. But the science of God by which He knows what is, was, and will absolutely be future, is called free, because with respect to creatures it is not absolutely necessary, but only from the positing of a present or future object. It is also called the science of vision, or intuitive, because God beholds the equal existence of things. But middle science, by which God knows things that are future conditionally, is distinguished by the formal reason of its object from the natural and free science of God; for the former knows possibilities, the latter knows absolute futures, while middle science knows futures under a condition; from which, by the same reason of its object, it is called hypothetical, or conditioned.

With these premises, we prove the middle science of God with the following argument. Besides possible things and absolutely future things, God also knows those things which are future under a condition. Therefore, in God, besides natural and free science, there is also a middle, or conditioned, science. The reason for the consequence is that middle science is distinguished from the natural and free science of God by a peculiar formal object. The antecedent is proven from certain examples, taken from sacred scripture. (1) From 1 Sam. XXIII, 9 sqq., where David consulted the Lord, whether, if he remained in the city of Keilah, Saul would come; and if Saul besieged the city, whether the men of Keilah would deliver him up. To both, the Lord answered: "Saul will come down," and "they will deliver thee up." But when David fled from that city, neither did Saul come down, nor did the men of Keilah deliver David up. Therefore, God predicted, and thus foreknew, that which was not absolutely future, but future on a hypothesis. (2) From Matt. XI, 21. Where the Savior says: "If the mighty works, which were done in you (Chorazin), had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Christ, as the true God, foreknew the future repentance of the Sidonians and Tyrians under a condition, namely, if such stupendous miracles had

come to their senses. (3) Without the presupposition of God's middle science, election by foreknowledge of faith cannot be conveniently explained, since God wills men to be saved not absolutely, but under the condition of persevering faith.

The antithesis is (1) of the Socinians, who deny that God knows future contingent events with certainty. (2) Of certain theologians from the Reformed and our own, who deny the middle science of God. The arguments of the Socinians are:

(1) Whoever knows things as they are, does not have certain science of contingent things. But God, etc. Therefore. The major premise is established; because true cognition is analogous to its object. From this it follows that no certain and determinate knowledge corresponds to a contingently future thing. Response: Future contingents can be viewed in two ways: (1) insofar as they can be produced by their cause, and not be produced, be, and not be, in which respect they are called contingent; (2) insofar as they will certainly be produced by their cause, which will freely determine itself to production; in which sense they are called future. Future contingents are presented to be known by the eternal infinite science of God, according as they are determinately to exist, or not to exist, through their free causes.

Instance: Future contingents do not exist from eternity. Therefore, they could not have been known by God from eternity. Response: Future contingents do not exist from eternity with respect to their real, or actual, being; they do exist from eternity, however, with respect to their objective, or intelligible, being with respect to the divine intellect. For the determinate truth of future contingents, it is not required that the contingents themselves exist actually and in reality; for then they would not be future, but present; nor that their causes actually be in the nature of things; but it is sufficient that they themselves, together with their causes, were so objects to the infinite science of God from eternity, that in time they were determinately to exist through their causes.

(2) That which, if posited, removes the contingency of things or the freedom of human will, is not to be affirmed of God. But if the determinate science of future contingents is posited, all contingency of things and freedom of human will is removed. Therefore. The minor is proven; because if God foreknows all things infallibly,

all things will happen necessarily; if they were to happen otherwise, the science of God would be deceived. Response: The prescience of God does not impose upon things a necessity of existing, because it is not the cause of things, neither proximate nor remote. Not proximate; because otherwise all foreknown things would be necessary, and sin itself would have God as its author. Not remote; for things are not future because God foreknows them; but because they are future, it cannot be but that God foreknows them. The effect of divine prescience is not that a thing should happen thus, but to see that it happens thus. Therefore, just as a physician does not impose a necessity of dying upon a patient whom he foresees will shortly die, so God, foreseeing future contingents, does not impose upon them a necessity of existing. We distinguish, meanwhile, between the necessity of the consequent and the necessity of the consequence, or absolute and hypothetical necessity. Because God has infallibly foreknown future contingents, they are not necessarily future with the necessity of the consequent and absolute necessity, which cannot coexist with the contingency of things; although they are necessarily future with the necessity of the consequence and hypothetical necessity, which does not take away the contingency of things and freedom; just as Sempronius runs freely, even if it is necessary for him to run, given that you see him running and your sight does not deceive you.

(3) If a determinate knowledge of future contingents in God is admitted, many places of sacred scripture can neither be solidly understood nor rightly explained; such as (a) Gen. VI, 6, where Moses asserts that "it repented the LORD that he had made man." Therefore, He did not foresee the future impiety of men. (b) Gen. XXII, 12; "Now I know that thou fearest God." Therefore, it seems God did not fully know the piety of Abraham before. (c) Num. XIV, 23, where God says that He had sworn that He would bring the Israelites into the land of Canaan, and yet because of their sins He would not do it. But no one swears he will do something which he foreknows he will not do. (d) Gen. XVIII, 21, where God says: "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me." Therefore, God did not foreknow that cry. Response to (a): When repentance is attributed to men, it implies

two things; first, an internal motion of the soul, or grief; second, a decree to destroy what has been done, or not to commit it again. Repentance is attributed to God not with respect to the former, because due to His immutability, no grief, no mode of the soul, befalls God. Therefore, repentance applies to God with respect to the latter, namely, with respect to the decree to destroy what has been done. Such a decree does not take away prescience. For nothing prevents someone from having foreknown something which he has decreed to destroy. To (b): The science of God is considered in a twofold way: now as knowledge of the future, now as proof of a fact. In the former way, God has known all things from eternity, Acts XV, 18. In the latter way, God approves certain facts, and clearly declares them to be proven to Him. God says to Abraham: "Now I know," i.e., now that you were willing to sacrifice your son, I have known from the greatest sign and experiment of piety, and have proven, that you fear the Lord. Moreover, the piety of Abraham was already most known to God before. See Gen. XVIII, 19. To (c): The promise concerning the bringing of the Israelites into the land of Canaan was not absolute, but conditioned, if they would render obedience to the divine commandments. But God never promised or swore to bring the disobedient into the land of Canaan. To (d): When the Lord is said to have gone down to know, this is said figuratively and in a human-like manner (in Greek, ἀνθρωποπαθῶς), to be explained judicially and exemplarily, after the example of judges, whom it behooves to know first, before they decree. Cf. Dannhauer, *Hodos* p. 223.

Middle knowledge of God is attacked by the following arguments.

I. If the science of God is adequately and sufficiently distinguished into natural and free science, no necessity urges us to establish a third science of God, which may be called middle. But the former is true. Therefore, so is the latter. The antecedent is proven; because just as between being and non-being, no middle is given, so between the natural and free science of God, no middle science intercedes. For the object of the natural science of God is every possible thing, under which is also comprehended non-being, i.e., what does not actually exist. The object of the free science of God is every being actually existing in some difference of time. Wherefore no residual object remains

to be known by a middle science of God. Response; by denying that the distinction of divine science into natural and free is adequate. For the former is concerned with possibles, as such, while the latter is concerned with absolute futures. What remain are futures that are conditionally such. Therefore, it is rightly called middle science, because its object lies between things viewed precisely under the aspect of possibility, and things absolutely future.

Instance 1: The conditions appended to the middle science of God are either future or not future. If they are not future, they pertain to the object of the natural science of God. For this embraces all possibilities, even those that will never be future. If they are future, they pertain to the object of the divine free science; for this considers all things that are, were, and will be. Response: The conditions appended to the middle science of God are neither absolutely future, nor simply not future, but are indifferent to future existence and non-existence. For sometimes they are fulfilled, sometimes they fail. The reason is that they have a connection with the effect that is not necessary, but contingent, and therefore they can be and not be.

Instance 2: Conditionally future things, when the condition is lacking, remain in the sphere of possibilities, and are therefore known by God with the science of simple intelligence. Response: There is no small difference between possibilities and conditionally future things, as is evident even from the future betrayal of David under this condition, if he remained in the city of Keilah, 1 Sam. XXIII. Indeed, the words of the Lord mean more when He said: "Saul will come down, and they will deliver you," than if He had said: "It is possible that Saul will come, and the Keilites will deliver you to him." The betrayal of David was then (so to speak) futurible, not merely possible. For Saul had taken counsel to surprise the unsuspecting David; the Keilites by prior deliberation had conspired for the betrayal of David; God had decreed to permit the betrayal and oppression of David, if he tarried in the city of Keilah. But about possibilities that will never exist, neither does God form a decree, nor do prudent men consult. Therefore, although conditionally future things, which are never brought into act, agree with possibilities materially and in part, they do not agree formally and in all respects.

II. The science that is called middle is conditioned. But no science of God is conditioned. Therefore, no science of God is middle. The major premise is clear, because by accepted usage of speech, middle science is called conditioned. See Hildebrand's *Institutes of Theology*, p. 105. The minor is proven, because God knows all things absolutely. For just as He knows successive things without succession in His cognition, so also He knows conditioned things without a condition that affects the divine intellect. Response: The middle science of God is called conditioned not subjectively, as if God knows something conditionally, but it is conditioned objectively, because it is the science of conditioned futures.

III. Whatever science rests on a predetermining decree is not to be affirmed of God. But middle science, etc. Therefore. The major is proven, because a predetermining decree overthrows the freedom of the human will. The minor is established, because God by middle science foreknows those things which are future under a condition. But since that condition has a contingent connection with the effect, it can be and not be. Therefore, in order to be fulfilled, it must be predetermined by an efficacious decree of God. Response: The middle science of God does not rest on a predetermining decree, but is conjoined with a hypothetical decree of God, which, since it is not irresistible, does not predetermine causes that are free in their acting.

IV. Whatever is foreknown by God is known by Him determinately. But things future under a condition are not known determinately. Therefore. The minor is proven, because conditionally future things are not of determinate truth, but are indifferent to future existence and non-existence. Response: I deny the minor. To the proof, we say that conditionally future things, just like future contingents, are considered in two ways: (1) insofar as their cause is indifferently related to either of the opposites, namely, to the fulfillment and non-fulfillment of the condition. (2) Insofar as their cause is about to determine itself to one of the opposites. God foreknows to which side the human will is going to incline and determine itself. The response of D. Calovius pertains to this: The object of middle science is indeed indifferent, but not as an object or formally, but only materially. For what is objected to divine science is certain and determinate, since the science of God is not

doubtful and indeterminate. Cf. D. Calov., vol. II, *System*, p. 523, and *Synopsis Contr.*, p. 107.

#### Question XLII. What is the wisdom of God?

*The Wisdom of God.* Wisdom is an active (in Greek, ἐνεργητικὸν) divine attribute, by which God, with the highest counsel, has created all things, preserves them, disposes them, and ordains them to certain ends, so that the divine glory may be illustrated and the salvation of men promoted.

Obs. The wisdom of God, although in reality it is the same as the science of God, nevertheless implies more than science. For besides science, it also implies the most exquisite counsel of God and the admirable disposition of all things, says D. Friedemann Bechmann in his *Institutes of Theology*, p. 120. Cf. D. Baier's *Compendium of Theology*, p. 212. (\*)

Proof I. From the sacred letters. St. Paul in 1 Tim. I, 17 calls God alone wise. God alone is wise by essence, from Himself, immutably, and most perfectly. The Apostle marvels at the abyss of divine wisdom in Rom. XI, 33. The wisdom of God shines forth especially from the work of redemption, in which God, "great in counsel," Jer. XXXII, 19, devised an admirable tempering of justice and mercy, so

that the wisdom of God, hidden for ages, is to be most highly praised. 1 Cor. II, 7.

II. The wisdom of God becomes known from the light of nature (a) by way of causality, to those contemplating the most ordered system of the world. From which the most pious of kings sings: "How manifold are thy works, O LORD! In wisdom hast thou made them all." Ps. CIV, 24. (b) By way of eminence. Angels and men are wise; God is all-wise and wisdom itself.

#### Question XLIII. What is the will of God?

*The Will of God.* The will of God is the divine essence itself, inasmuch as it is conceived in the manner of a power desiring the good known by the intellect, and turning away from evil.

Obs. 1. Will is spoken of in three ways: (a) it denotes "the willing faculty" (in Greek, τὸ θελητικὸν). It is so used in Eph. I, 11: "God worketh all things after the counsel of his own will." (b) "the act of willing" or volition (in Greek, τὴν θέλησιν), which the psalmist expresses in Ps. CXV, 3: "Our God is in the heavens; he hath done whatsoever he hath pleased." (c) "the object willed" (in Greek, τὸ θελητὸν). Paul takes it thus in 1 Thess. IV, 3: "For this is the will of God, even your

(\*) Hebrew חכמה (wisdom) and תבונה (understanding), just as Greek γνῶσις (knowledge) and σοφία (wisdom), are predicated distinctly, Job XII, 13; Rom. XI, 33. Knowledge (γνῶσις) is the cognition by which the mind perceives the nature and properties of things. Wisdom (σοφία) is that cognition which is concerned with ends and means, in discerning between good and evil, and in comparing and judging the degrees of each. For wisdom, to which not only foolishness and rashness, but also cunning is opposed, five acts of the mind are required: 1) that ends be established, and if several pertain to the matter, all of them, tightly coupled, be placed in a just order; 2) that they be weighed by judgment, whether and to what extent these ends are good; 3) that means be found and also a selection made, and that a right use of the chosen means be finally applied; 4) that they be good and just; 5) that they be sufficiently apt for obtaining the end. God is altogether powerful in wisdom, and indeed that which is (a) most perfect, without any defect, (b) most certain, without any danger of error, (c) immense and infinite, without succession of thoughts, deliberation, reasoning, which is the condition of a finite intellect, (d) most free, without necessity of means, which man indeed never lacks, since God is always able, if He wills, to conduct and perfect His business without employing any means. This supreme wisdom, which is in God, presents itself for our contemplation, 1) in the constitution of ends, with an admirable order, conjunction, and continuous succession of many things interconnected; 2) in the choice of means (just as these two differ, "thoughts of purpose" (in Hebrew, מחשבות), and "selected ways" (in Hebrew, דרכי, דרכי), most rightly accommodated to those ends, Is. LV, 8, add Gen. I, 20, Jer. XXIX, 11. The same is the difference of the words, "counsels" (in Greek, βουλήματα), and "ways" (in Greek, ὁδοί), Rom. XI, 33); 3) in the goodness of the ends, always "for good" (in Greek, εἰς ἀγαθόν), Rom. VIII, 28; 4) in the goodness, nay, and excellence of the means, from which the "wisdom of the Lord" (in Hebrew, חכמה) shines forth everywhere, Ps. CXXXVI, 5 ff.; 5) from the suitability of the means, congruent with the purpose, always both effective and sufficient, both in the kingdom of nature, Ps. CIV, 24, and in the kingdom of grace, 1 Corinth. I, 20-24.



sanctification." The last signification does not pertain here; the first two are of this place.

Obs. 2. The essence of God, His will, and the act of willing, or volition, do not differ in God really, but only formally, or according to our mode of conceiving. For God does not will anything by a faculty superadded to the divine essence, or by an act really produced; for these are accidents, most alien to the perfection and simplicity of God; but by His own essence. The will of God is therefore the divine essence, conceived with a connotation of inclination towards the good.

Obs. 3. The object of the divine will is only the good, and that not apparently (in Greek, *Φαινομένως*), but truly (in Greek, *ἀληθῶς*); because God does not will evil, nor can He will it, being supremely good. Ps. V, 4. The good, however, about which the will of God is concerned, is either the supreme good, which is God Himself, or a derived good, which are created things. From which it follows that God Himself is the primary object of His will, and creatures the secondary object. God wills Himself primarily, as the ultimate end, and all other things for His own sake. Prov. XVI, 4. (\*).

*The Distinction of the Divine Will* He desires and loves His own essence and goodness, not with an appetite of desire, which is an affection for having that which is not yet present, but with an appetite of complacency, which denotes acquiescence in the good that is possessed.

Proof. The will of God is proven (1) from the testimonies of scripture, adduced above in obs. I. (2) From the light of reason. For the will follows the intellect, since these two faculties never exist separately. In man, the will is a perfection by which he excels the brutes; therefore, the will is in God in a most eminent manner. God created creatures freely; but freedom is an attribute of the will.

#### Question XLIV. How is the will of God distinguished?

The will of God is distinguished (a) into natural and free. The former is that by which God, by nature, so wills and loves Himself as the supreme good, that He cannot not will

and love Himself. The latter is that by which God wills all things outside Himself in such a way that He can not will them. (b) Into secret and revealed. The former is that by which God wills many things which, because it is not necessary for us to know them, He has not willed to reveal. The latter is that by which He has willed to set forth candidly in His word those things which make for our salvation. (c) Into absolute and conditioned. The former is that by which God wills something without a condition. The latter is that by which God wills something under a certain condition. (d) Into absolute and ordained. The former is that by which God wills something to be effected by His absolute power, i.e., not tied to secondary causes. The latter is that by which God wills something to be effected by His ordained power, tied to secondary causes and a certain order of means instituted by Himself. (e) Into antecedent and consequent. The former is that by which God wills something without consideration of a cause or condition foreseen on the part of creatures. The latter is that by which God wills something with consideration of a condition which He Himself requires on the part of creatures. (f) The distinction of the divine will into the will of the sign and of good pleasure also occurs. The former is when God shows by a certain sign that He wills or does not will something. The latter is the internal act of the will, by which God wills the good and is averse to evil.

Proof a. God wills and loves Himself necessarily, because in Him every reason for good appears, without any defect. When the will loves something in such a way that it can not love it, or even regard it with hatred, this happens because either some evil or some imperfection is proposed to the will in that object, on account of which the will ceases from love and is moved to the opposite act, namely hatred. But in God no evil, no imperfection can be found, and so no cause can be given why God should not love Himself, or should wish or be able to regard Himself with hatred. God, however, wills creatures freely, so that He can also not will them. For He does not need the company of

(\*) In this particular passage, both from the grammatical reason of the word *למענו* (*lema'anhu* / for his sake), and from the coherence of the words, we are taught that this is the meaning: God brings it about that all things, aptly connected, correspond best to himself, even the unhappy day prepared for the wicked man. But there are other things that pertain to this, namely supporting sayings of this kind, which testify that God turns and directs all universal things to his own glory, e.g. Ps. 19:2, 9:17, 11:36, Col. 1:16.

creatures, since He is most self-sufficient (in Greek, ἀταρκέστατος), being most fully sufficient for Himself. From which God is said to work all things according to the counsel of His will, Eph. I, 11, and to distribute His gifts as He wills, 1 Cor. XII, 11.

You might say: 1. The necessity of willing and loving Himself seems to be a certain imperfection in God, both because it is similar to the mode of operation of natural agents, which is imperfect, and also because freedom is a greater perfection than necessity. Response: There is a threefold necessity in acting. One is violent, which is from an extrinsic source. Another is natural, which is indeed from an intrinsic source, but is inanimate, or at least irrational. Both are imperfect. The third is natural, vital, and supremely voluntary. This is a great perfection. And such is the necessity of willing and loving in God with respect to the supreme and infinite good. Indeed, this necessity is more perfect than the opposite freedom.

You might say: 2. The natural will, by the very fact that it is necessary, is not a will properly so-called; for the will ought to be free. Response: The will of God, considered in itself and radically, is the divine essence itself. And just as this is necessary, so also is the will of God. But if it is considered objectively with respect to an extrinsic object, namely creatures, it is most free. (\*).

You might say: 3. If God necessarily wills and loves Himself, He also necessarily wills creatures; because He is the end of creatures; and he who necessarily wills the end, necessarily wills also the means leading to the end. Response: I deny the consequence. For creatures do not have the nature of means simply necessary for the ultimate end. For God would be most blessed even if creatures did not exist.

You might say: 4. Freedom of choice implies a certain mutability, or flexibility of the will, since it consists in indifference to both opposites, and therefore cannot be attributed to the immutable God. Response: Freedom of choice does not imply mutability of the will, but the election of diverse things, with the prior light of directing science; which belongs to God in a most perfect manner.

Proof b. That there is in God a secret and a revealed will, scripture teaches: the former indeed, Prov. XXV, 2: "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter," and Rom. XI, 33, where Paul exclaims: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" The latter, however, when the prophet king says, Ps. CXLVII, 19, 20: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He

(\*) Liberty, truly so called, which differs greatly from license and lust, since the former is a certain property and perfection of a spirit using reason, is therefore the faculty of the will to decree, in a manner consistent with reason, without any prevailing impediment, whether internal, which is a certain defect of reason, or external, namely violent coercion, by which not so much the effect of the will as the effect itself can be prohibited. Therefore, true liberty is opposed 1) to necessity that is internal and moral indeed, but so called in a bad sense, which is the corruption and defection of a mind unable to use reason, for it is a necessary consequence that a mind so thoroughly corrupt and deficient cannot but either will and decree nothing, or will and decree evil, just as it thinks and perceives: 2) to the coercion and force of external impediments, if someone is able to prohibit another from his attempt. It is not likewise contrary to necessity that is internal and moral, but so named in a good sense, which is namely the perfection and right operation of a mind, which is engaged in proper use, inasmuch as from that right operation of the intellect, a right determination of the will also arises. For the conjunction of the intellect with the will is necessary, from which it then follows by a necessary consequence that, as the intellect has known and judged, so likewise the will chooses and decrees. In God, there is the most perfect intelligence, with both knowledge of things and wisdom, to such an extent that He is never deceived or fails, and indeed can never be deceived or fail. Therefore, in God there is a moral necessity by which it cannot but happen that God always chooses and decrees the good, indeed the best, since God can do nothing that is not consistent with Himself and His perfections, 2 Tim. II, 13. But no valid impediment can ever stand in God's way to prevent Him from executing His own counsels and decrees, Rom. IX, 19. Therefore, God also enjoys the highest liberty.

hath not dealt so with any nation; and as for his judgments, they have not known them." The apostle supports this, Eph. I, 9: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Here it must be properly observed that the secret and the revealed will of God are not concerned with the same, but with a different object. For whatever is hidden in the secret will of God, as such, is not the object of the revealed will. And therefore, no conflict should be imagined here, as if God wills one thing by His secret will, and another by His revealed will. For then the wills of God would be contrary, and the revealed will of God would not be indubitable and infallible.

Proof c. The absolute will of God is shown to us by the most pious king, Ps. CXV, 3: "Our God, who is in the heavens, hath done whatsoever he hath pleased." And Jehovah Himself says: "My counsel shall stand, and I will do all my pleasure." Is. XLVI, 10. By His conditioned will, God wills us to be heaped with very many goods. Hence He promises His blessing, under the condition of sincere obedience, Deut. XXVIII, 1 sqq.: "If thou shalt hearken diligently unto the voice of the LORD thy God,... Blessed shalt thou be in the city, and blessed shalt thou be in the field." Thus God wills all men to be saved under the condition of persevering faith in Christ, 1 Tim. II, 4; John III, 36.

You might say: I. If God wills all men to be saved, under the condition of persevering faith, He either wills that condition to come about, or He does not will it. If He does not will it, He will be frustrated in His end, which is alien to divine wisdom; if He wills it, all men will believe. For what God wills, He does, Ps. CXV, 3. Response: God wills that condition to come about, but not with a precise, peremptory, and irresistible will, but with an ordained will, by which He has certainly dispensed the means; whoever uses these rightly, to them are divinely supplied the powers to fulfill that condition.

You might say: II. An inefficacious will is not to be attributed to God. A conditioned will is inefficacious. Therefore. The major is proven, because the will of God is omnipotent. The minor is established, since a conditioned will is not always fulfilled. Response: A conditioned will is efficacious with respect to its intention, although the event does not always correspond to it. For God seriously intends the end (e.g., the salvation of men) to be obtained through the

most powerful means which He has ordained. A conditioned will is also always fulfilled, once the condition is posited. For by the very fact that it is called conditioned, it does not tend to the end, except through the positing of the condition.

Instance: Thus God will be frustrated in His end, since that condition is not always fulfilled. Response: God always obtains the general end, namely the glory of His goodness and offered grace; the special end, which tends to the benefit of man, man himself impedes, by petulantly rejecting the offered means by which the prefixed condition is brought into act.

You might say: III. Whatever will presupposes a condition in man depends on, or is determined by, the will of man. But the will of God does not depend on, nor is it determined by, the will of man. Therefore, the will of God presupposes no condition in man. Response: I deny the major; because dependence is from causes. A presupposed condition is not a cause, nor the norm of the divine will, but pertains to the order freely established by God.

You might say: IV. Nothing is prior to the divine will. Therefore, it presupposes no condition in man. Response: Nothing is prior to the divine will with respect to real existence; although God has most wisely pre-established that condition, and respects that reason *a priori* in conferring the effect out of mere grace.

Proof d. When the will of God is distinguished into absolute and ordained, then the absolute will is so called from the law, order, or course of nature, or of secondary causes. Thus God willed, when Joshua was fighting with the impious enemies, the sun to stand still in the midst of heaven, Josh. X, 13. The ordained will, however, takes its name from the order which, since God established it out of His inscrutable wisdom, He applies Himself to in acting out of mere grace. Thus God in the kingdom of nature wills the life of men to be preserved by certain foods and nourishment; in the kingdom of grace, He wills to save men through the word and sacraments, as the most efficacious means of grace and salvation. From which it is also clear that the conditioned and ordained will do not entirely coincide, although at first glance it might seem so. By His conditioned will, God wills to save men, if they believe; by His ordained will, He wills that they should believe, i.e.,

that from the means of grace, rightly used, they should conceive and establish faith (\*).

Proof e. We will confirm the distinction of the divine will into antecedent and consequent below and vindicate it from objections.

Proof f. The distinction of the divine will into the will of the sign and of good pleasure is found both among the scholastics and among our own theologians. Lombard used it in I. *Sent.* dist. XLV, ch. III sqq.; Thomas in I, quaest. XIX, art. XII; Balthasar Meisner in *Anthropol.* disp. XII, quaest. I; Gerhard, *Exeg. Libr. de Deo*, § 269, and others. Concerning this distinction, you will observe a) that the will of the sign, taken formally and abstractly, is not properly a will, but is only called so by an extrinsic denomination, because of its relation to the will of good pleasure, of which it is a sign (\*\*). The will of good pleasure, however, denotes the very act of the divine will by which He wills something. From this it is clear that this distinction is only analogical, since the will of the sign is called a will improperly, while the will of good pleasure is called a will properly. b) The scholastics, under the name of the will of good pleasure, include not only the will to do good, but also the permission of the reprobation of the unfaithful and the decree of their damnation. Since, however, the word εὐδοκία, or good pleasure, is extended rather too widely in this mode of signifying, D. Henricus Müller in his *Theol.*

*Scholast.*, p. 137, distinguishes the divine will into the will of the sign and of pleasure. He subdivides the will of pleasure into the will of good pleasure, of permission, and of punishment. The first is that by which God is inclined to do good to the pious; the second is that by which God permits the unfaithful to fall into sins, and finally to be given over to a reprobate mind; the last is that by which God wills the impious to be punished. The will of the sign, however, is when God shows by a certain sign that He wills or does not will something; they make such a sign fivefold: precept, prohibition, counsel, permission, and operation, according to the much-recited verse of Durandus: He commands and prohibits, permits, counsels, fulfills. c) That there is a perpetual harmony of the will of the sign and the will of good pleasure, we prove 1) from the nature of the sign and the signified. The will of the sign is nothing other than an external sign of an internal will. Therefore, just as every true sign refers to its signified, and represents it, and does not indicate something different from or opposite to it, so the will of the sign truly notifies the will of divine good pleasure, and does not manifest the contrary to it. 2) From the veracity and holiness of God. He who utters one thing with his mouth and holds another in his heart acts the hypocrite. This does not befit a truthful man, nor an honest man, much less the most truthful God. 3) From the unity of

(\*) To define it briefly and clearly: Order is the divine prescription of means, with the whole series of antecedents and consequents. Condition is the human use of means, as is fitting, not neglecting the antecedents and consequents, just as in the kingdom of grace, the saving trust placed in the merits of Christ, which alone makes us just and saved, cannot but be preceded by a true knowledge and detestation of sins, and be followed by a correction of morals and the exercise of all virtue. Order, therefore, is established by God; the condition is of man, who in observing that order rightly performs what is his duty.

(\*\*) It is more correctly called a sign of the will, nor in the sacred letters is it called the will of good pleasure (in Greek, εὐδοκίας), or, as they barbarously speak, of "beneplaciti," but it is written thus: "the good pleasure of his will," Eph. I, 5. Our doctors, however, apply this distinction in various ways. 1) They indeed call the will of the sign a divine temptation; but that of good pleasure, a vocation. So Hildebrand in his *Dogmatic Theology*, ch. 3, § 40. 2) They refer the will of the sign to those things which God has enjoined us to do; that of good pleasure, they say, pertains to works of such a kind that God Himself has decreed to do. In this manner, Carpzovius has interpreted it in his *Isagoge to the Symbolic Books*, p. 1053. 3) Most of our theologians understand the will of the sign to be that which is revealed and made known, Eph. I, 9; by the name of good pleasure they designate those secret counsels of God, which God has reserved to Himself to be investigated by no one, Rom. XI, 33; Acts I, 7. We see them joined in Eph. III, 9, 10; Col. I, 26. Those who rightly think thus, when they use this distinction, are very far from those of the Reformed group who opine that the revealed will of God itself is one of the sign, another of good pleasure, as if there were two contrary acts, as if God decreed one thing, and signified something completely different.

the divine will. There are not in God contrary or contradictory wills. But if God by His word commanded all men to repent, to believe in Christ, to pursue a life of piety, and yet by a secret good pleasure did not will these things to be done by all, the will of the sign would be contrary or contradictorily opposed to the internal good pleasure. 4) From the absurd consequence. If what God testifies He wills by the will of the sign, He does not always will, it is all over for the truth of scripture. For although Holy Scripture clearly asserts what God wills to be done by us, we would nevertheless always have to doubt whether the assertions of Holy Scripture truly agree with the internal good pleasure of the divine will.

*The Grace of God.* The harmony of the will of the sign and the will of divine good pleasure is impugned by Beza, Zanchius, Piscator, and others, relying on the following arguments.

I. God signified to Abraham by His word that he should slay his son, yet He did not will that slaying with an internal affection, Gen. XXII, 11. Therefore, the will of the sign does not always agree with the will of divine good pleasure. Response: God was not saying one thing to Abraham with His mouth and feeling another within His mind, but He only willed this, that he should offer his son as a burnt offering. When Abraham performed this, the exploratory precept was fulfilled. But that God would compensate for the sacrifice in another way was unknown to Abraham. For it was a testing (in Greek, *πειρασική*) action, in which the whole will of God does not shine forth at once. But God has manifested the way of salvation most openly.

II. God announced the death of Hezekiah, Is. XXXVIII, 1 sqq., which nevertheless He did not will. Response: Just as God had announced the death of Hezekiah, so he certainly had to die, if you consider the ordained decree of God, conforming to the course of nature; life was preserved for the praying Hezekiah for 15 years, by an extraordinary decree of privilege. God indeed established the order of nature, but He reserved for Himself the freedom of acting outside or above this established order.

III. God threatened the Ninevites with destruction, Jonah III, 4. Yet He did not carry

out that threat. Therefore, the will of the sign did not accord with the will of good pleasure. Response: I distinguish between the absolute and the conditioned will; the latter includes an "unless." God willed to destroy the Ninevites, unless they repented. The threat is understood with the exception of repentance.

IV. God commanded Pharaoh to let the people of Israel go, and yet He hardened his heart. Exod. VII, 2, 3. Therefore, the will of the sign was not conformable to the will of divine good pleasure. Response: The precept given to Pharaoh about letting the people go was most serious. For God willed from His soul that Pharaoh should let the people go. But when he resisted the divine will, God, as a punishment for his preceding sins, hardened him with a just judgment by permitting that he, who would not allow himself to be softened, being left to himself, should remain hard to his own perdition.

#### Question XLV. What is the grace of God?

The grace of God is an active (in Greek, *ἐνεργητικὸν*) divine attribute, by which God loves all creatures, and especially intelligent creatures, angels and men, and is inclined to do good to them.

Obs. 1. The affection of God, benevolently inclined towards creatures, is marked by different names according to the rationale of different connotations. For inasmuch as it is provoked by no merit, it is called grace, since it is opposed to merits, Rom. XI, 6. (\*); inasmuch as He wills some good to be communicated to creatures, it is called love, charity, affection, John III, 16, for to love signifies to will good to someone, according to Thomas, P. I, Q. 20, art. 2; inasmuch as He promotes the advantages of creatures by benefits conferred, it is named kindness, in Greek *χρηστότης*, from *χρησός* (useful), Titus III, 4; inasmuch as He is moved by the sight of the miserable to drive it away, it is called mercy, Titus III, 5. These are the same thing in God; they are distinguished by us by reason of their objects and effects.

Obs. II. The grace of God, benevolently inclined towards all creatures, is proven from Ps. XXXIII, 5: "The earth is full of the goodness of the LORD." In the source, it is (in Hebrew, *רַחֲמִים*), which is rendered: kindness, grace, mercy. D. Geier rendered it as "grace,"

(\*) Grace, by which God regards man guilty of sin, is not only opposed to the merits of men, but is also discerned from divine wrath, or vindicating justice. Both oppositions are written in Eph. II, 3, 8.

by which God imparts benefits to all creatures that are in the entire globe of the earth. For which reason, here, in the most general sense, is understood all grace of creation, conservation, cooperation, redemption, sanctification, salvation.

The antithesis is that of the Socinians, who deny that mercy is an essential attribute of God, who rely on the following arguments:

I. Whatever does not perpetually belong to God is not an essential attribute of God. But mercy does not perpetually belong to God. Therefore. The minor is proven, because there is no place for mercy where there is no misery. But this did not afflict man in the state of innocence. Response: I distinguish between the first and second act of mercy, or between the attribute of mercy and its exercise. The attribute of mercy always belongs to God; the misery of man provides the occasion for the exercise of mercy.

II. If God were merciful by nature, He would punish no sin. But God punishes sin. Therefore, God is not merciful by nature. The consequence of the major is proven, because He acts against nothing that is naturally in God, e.g., He acts against nothing of His wisdom, holiness, veracity. But if God punished sin, He would be acting against His natural mercy. Response: I distinguish between absolute mercy and ordained mercy, or that tempered by justice. The mercy of God is not absolute, excluding all satisfaction, but it always respects justice as its individual companion. Therefore, by punishing sin, God does nothing against His essential mercy, since He neither punishes unmercifully (\*\*), nor pardons unjustly, but wisely tempers justice with mercy.

III. He in whom there is no compassion of the heart, in him there is no mercy. But in God, etc. Therefore. The major is established,

because mercy is compassion for another's misery in our heart, as Augustine defines it in book XIX of *The City of God*, ch. 5. The minor is proven, because God is the purest act, devoid of all passion. Response: I distinguish between the precise, or formal, reason of mercy, and its material, or determinate, reasons. Mercy, viewed precisely and formally, denotes grace towards the needy, or favor towards the miserable. In this sense, mercy is truly and really in God, although it is in Him eminently, i.e., in a most excellent and perfect manner. Mercy, viewed materially and determinately, involves some imperfections, because 1) in man it is an accident; 2) it includes compassion of the heart and a certain sadness. In this more imperfect manner, mercy is not in God.

#### Question XLVI. What is the justice of God?

*The Justice of God* The justice of God is an active (in Greek, ενεργητικὸν) divine attribute, by virtue of which God wills and does all things that are conformable to His eternal law, (a) prescribes fitting laws to creatures, (b) fulfills the promises made to men, (c) remunerates the good, (d) and punishes the impious (e).

Obs. I. By the justice of God here is not meant the justice from God, by which He justifies us, which is twofold (\*), evangelical, consisting in the remission of sins and the imputation of the justice of Christ, Rom. III, 22; and legal, consisting in conformity with the law, which in this life is inchoate, and will be consummated only in the future life; but here justice is predicated of God, inasmuch as it is a property essential in God.

(\*\*) But after the kingdom of grace is entirely consummated (1 Corinth. XV, 24), the wicked and contumacious man, a contemner of the richest compassion, lenity, and slowness to anger, then finally adjudicated to eternal damnation, will experience the most just judgment of God, without any mercy to be expected anew. James II, 13, add Rom. II, 4, 5. This must be held firmly against those who imagine that there will someday be an end to punishments.

(\*) Justification, as it is usually called, by the custom of sacred discourse, is attributed solely to the trust placed in the merits of Christ, Rom. III, 28; IV, 5; and therefore is only evangelical, and is opposed to the justice of the law, since that requires not only true, but also perfect obedience. Rom. X, 4, 5, 6, 10. As to the efficient cause, the remission of sins, by which God pronounces us freed from all guilt and punishment and just, with respect to Christ is indeed an effect of divine justice—for it would be unjust if God were to demand from us again a vicarious satisfaction, fully rendered and also accepted, and attributed to us, see 1 John I, 9, add v. 7—but with respect to men, it is an effect of grace and mercy, Rom. III, 24.

Obs. II. The justice of God is either universal, which is the immutable rectitude of the divine will, by which God wills, approves, and does all things that are good and right, conformably to His eternal law, which coincides with the holiness of God; or it is particular, which is exercised towards creatures in their most upright governance, and in the retribution of good and evil.

Obs. III. The justice of God, which is exercised towards creatures, is either dispositive or compensatory. The former is that by which God governs the life of intelligent creatures (angels and men) by laws given that are suitable for them. The latter is either remunerative, by which God is moved to confer rewards on the pious, or vindictive, by which God is moved to inflict punishments on the impious.

Obs. IV. Commutative justice (which equates thing for thing, mine for yours, good for good, damage for damage) cannot intercede between God and fallen man, whether placed outside or inside the state of grace. The reason is that fallen man can merit nothing which can be exchanged in justice for a divine reward and the relaxation of punishment. But between God and an upright man, by a special divine covenant, commutative justice could have interceded. For a man persisting in the state of integrity could have performed as much as divine justice required in order to the obligation of giving, not of adequately meriting. But excluding a covenant and a special obligation of God, commutative justice cannot intercede between any created act and the uncreated goodness, because there can be no equality, or proportion, or obligation by itself; but on the part of God, there is always an infinite excess, and the noblest act of a creature is only finite. Between God and Christ the satisfier, there is a perfect commutative justice, because the merit and satisfaction of Christ for the sins of the whole world is of infinite value and preciousness. Distributive justice between God and man would have found a place in the state of integrity if, assuming the equality of the divine image and the inequality of operations, without sin, a promise of God had intervened that He would distribute the degrees of glory among men according to the proportion of their operations. But inasmuch as after the fall unequal degrees of glory are given to the faithful in eternal life according to the measure of their works, this is done, properly and strictly speaking, not out of distributive

justice, even assuming a divine promise, but out of grace and mercy. For in distributive justice, labors are not only the measure which is regarded in the distribution, but at the same time the cause and reason, moving by its own dignity to distribute in such a way and not otherwise. But the labors of the pious saints cannot be such a cause and reason, because they do not attain the perfection fully conformable to the divine law, nay, out of divine justice they are reproachable on account of the sinful contamination which is "easily besetting" (in Greek, *εὐπερίστατος*). Absolutely speaking, therefore, between God and fallen men, neither commutative nor distributive justice is given, because man receives more of a reward than he has labored for, whether actively or passively. Rom. VIII, 18; 2 Cor. IV, 17. Cf. D. Dorsch, *Theol. Zachar.*, part II, fol. 163, & D. Scherzer in *Syst.*, p. 50.

Proof a. Ps. XCII, 15: "The LORD is upright; he is my rock, and there is no unrighteousness in him." The royal prophet, with affirmative and negative words, describes the rectitude of the divine will, to indicate that not even a trace of injustice is found in God.

Proof b. Since God is a most just legislator, whose law is perfect and whose commandments are right, Ps. XIX, 7, 8, by the force of His dispositive justice, He instructs intelligent creatures with fitting laws.

Proof c. Is. XLV, 23, Jehovah says: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return." To fulfill promises is indeed a matter of veracity and faithfulness; but since veracity is contained under universal justice, and is the foundation of particular justice, in the sacred letters it comes under the name of justice. It is called by theologians the justice of promise. See Gerh., *Exeg.* loc. II, fol. 299.

Proof d. Rom. II, 5, 6, 7. It is referred to the "righteous judgment" (in Greek, *δικαιοκρισίαν*) that God will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. And 2 Thess. I, 6, 7, it is said to be a "righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest." In which words is indicated remunerative justice, founded on the goodness and promises of God. Whence man has no right in relation to God by virtue

of which the Lord owes him any good, but God crowns His own good works in us. For whatever good is in us is from the grace of God, Dan. IX, 18. For which reason, remunerative justice, properly speaking, is not commutative or distributive justice, but is only called justice by a certain analogy.

Proof e. Holy Scripture most clearly teaches the vindictive justice of God. For 1) God judges the impious according to His justice. "Righteous art thou, O LORD, and upright are thy judgments." Ps. CXIX, 137. The "righteous judgment of God" (in Greek, Δικαίωμα) is that they which commit such things are worthy of death, Rom. I, 32. To the "righteous judgment" (in Greek, τῇ δικαιοκρισίᾳ) is attributed the rendering to every man according to his deeds, "tribulation and anguish, upon every soul of man that doeth evil." Rom. II, 5, 6, 9. The last day of judgment will be in justice, Acts XVII, 31. 2) The infliction of punishments is ascribed to the retributive (in Greek, ἀνταποδοτική) justice of God, 2 Thess. I, 6: "It is a righteous thing with God to recompense tribulation to them that trouble you." 3) The condemnation of the impious is called just. Rom. III, 8. 4) The punishment for our sins, which God took from Christ, according to the prophet Isaiah in ch. LIII, 5, is a document of divine justice, as Paul testifies in Rom. III, 25: "Whom God hath set forth to be a propitiation through faith in his

blood, to declare his righteousness." From this apostolic oracle, we argue: Whoever, by inflicting the punishment of a bloody death, demonstrates his justice, in him vindictive justice has a place. But God, by inflicting on Christ the punishment of a bloody death, etc. Therefore. The major is proven: where someone proceeds by justice to the point of afflicting unto blood, there indeed vindictive justice has a place, as is clear from the example of a magistrate who punishes the wicked with death. That this vindictive justice in God is essential and necessary, not arbitrary, is clear: a) because God excels in natural holiness, so that He does not will sins, but hates them, Ps. V, 4. Therefore, there is in God a certain vindictive justice, belonging to Him by essence; b) because without satisfaction never is absolved the guilty, Exodus XXXIV, 7, and He abominates men who justify the wicked, Proverbs XVII, 15. Therefore, He is moved by natural justice to punish sins. c) The judgment (judgment) of God, that those who do evil are worthy of death, is known by nature, Romans I, 32. Therefore, that right of God is not voluntary, but natural. For those things that are of God's free will are not known from nature. (\*)

The antithesis is that of the Socinians, who deny that vindictive justice is an essential attribute of God; (\*\*) their stronger arguments are:

(\*) Indeed, these words of Christ offer us a most powerful argument, Matthew XXVI, 39. That cup was not so much the suffering of evils as the sense of divine wrath. For as this is wont to be denoted elsewhere by that name, e.g., Isaiah LI, 17, Ezekiel XXIII, 31, Revelation XIV, 10, XVI, 19, so in this place it is understood to be signified from Romans V, 8, 9, 10. Wrath in God is nothing other than that act of will by which God wills to declare His vindicating justice. But He declares it either by affecting the sinner with a punishment that is fitting, or by demanding a sponsor who may make satisfaction for him. To punish is not to spare either the sinner or the sponsor, Romans VIII, 32. And not even to be able to spare is necessarily to punish. For that is necessary which cannot be done otherwise. But it could not be done that Christ should be freed from that cup. Therefore, it was in no way possible by any other means to avert the vengeance of the wrathful Deity from men and to render God propitious. Therefore, vindicating justice in God is natural and necessary. This is also effected by a necessary consequence from the love of the good, undoubtedly a natural and principal perfection of God, from which an equally natural hatred of the opposite evil cannot but arise.

(\*\*) It will be helpful to note the open contradiction in the errors of the Socinians. They confess (in the Racovian Catechism, Sect. III, ch. 1, qu. 6): "That it pertains to the nature of God that He is perfectly just." Then they say, although falsely, that the nature of God is to be distinguished from His most free will (ibid. qu. 23). Therefore, I argue: Justice, and indeed perfect justice, pertains to the divine nature itself (this our adversaries grant us); Punishing justice is also a certain kind of justice: Therefore, it pertains to perfect justice. But the nature of God (as they indeed would have it) differs from His most free will. Therefore, if we conduct the dispute according to human standards (according to human standards), punishing justice in God is not arbitrary, but altogether natural and necessary.



1. Every essential attribute of God belongs to God from eternity. Vindictive justice does not belong to God from eternity. Therefore. The minor premise is proven, because from eternity there existed no creatures upon whom God could exercise justice. Resp. I distinguish between the justice of God considered radically and formally. The justice of God considered radically is the will to punish sins, belonging to God from eternity. Formally, it is something relative, and exercises its acts only in time, and only on the hypothesis of a rational creature.

2. No property of God has a contrary property in God. The justice of God has a contrary property in God. Therefore. The minor premise is clear because punishing justice is contrary to mercy, which pardons sins. Resp. 1) The justice and mercy of God are not contrary to each other, although the effects of these divine attributes differ. For opposite effects can proceed from one principle. Thus the same sun melts butter and hardens clay. 2) Opposites are understood concerning the same subject and object, insofar as it is the same. The mercy and justice of God are not concerned with the same object, insofar as it is the same. For justice is concerned with the sinner as such, who is regarded by reason of his sins by which God has been offended, without respect to satisfaction. But mercy is concerned with the sinner under the aspect of satisfaction, or insofar as for his sins he has the satisfaction of Christ, by which God is moved to mercy. Hence mercy pardons sins for the faithful; but justice condemns the unfaithful, because they have not averted the wrath deserved by their sins through the apprehension of the satisfaction of Christ.

3. Whatever is a natural attribute of God is not overcome by another divine attribute. The justice of God is overcome by the mercy of God. E. The major premise is established, because every divine attribute, in respect to reality, is the divine essence itself. Just as this is not overcome by itself, so one essential attribute is not overcome by another. The minor premise is proven, because God shows mercy more often and more swiftly than He punishes; for He is slow to anger, Exodus XXX, 6. To show mercy is His own work, to afflict is a foreign work. Isaiah XXVIII, 21. Resp. One attribute is not overcome by another, if it is viewed intrinsically, as it is in God; yet more external effects of one divine attribute than of another are seen. God shows mercy more

often and more swiftly than He punishes, because the world has been reconciled to God through Christ, and by His antecedent will He wishes all to be saved, to have mercy on all; but He punishes those who reject this grace offered in Christ, at length, by His consequent will.

4. If vindictive justice were naturally in God, He would always punish sin. But He does not always punish sin. Therefore. Resp. God would always punish sin, if the most sufficient merit of Christ had not intervened, by which God is moved to pardon sins. For God punishes sin either in the sinner himself, or in the sinner's sponsor, Christ, whose satisfactory passion he who applies to himself by true faith removes the deserved penalties for sins.

5. God punishes when and where He wills. Therefore, His punitive justice is not natural, but free. Resp. God punishes when He wills; but it does not follow: Therefore, He does not punish according to natural justice. For from the freedom of the act, for here and now, the consequence to the freedom of the principle is not valid. The act and its exercise, for here and now, are of the free will of God; from which God can defer punishments as He pleases. But the principle, the natural justice of God, is necessary. Thus creation is free, but the power of creating is natural and necessary in God.

6. To punish sins, in the sacred letters, is attributed not to justice, but to wrath or severity. Romans 11, 5; chap. XI, 22. Indeed, it is attributed to justice when God pardons sins. 1 John I, 9; Romans III, 26. Resp. 1) The infliction of punishments is referred to the just judgment of God (just judgment of God), or the just judgment of God. Romans II, 5-9. But when severity, wrath, indignation, fury, vengeance are opposed to divine mercy, they are put by a metonymy of the sign for the vindictive justice of God, and presuppose it. 2) Righteous (Righteous), 1 John I, 9, is explained by faithful, and so denotes that God most faithfully fulfills His promises. But here the controversy is about the punitive justice of God. 3) Romans III, 25. Paul treats of the justice founded on blood, or that which demands a bloody death. Which indeed is vindictive justice, which a judge exercises by inflicting the punishment of a bloody death on the guilty. You need not object that Luther rendered these words: "That He might declare the righteousness that avails before God." Luther renders the consequent for the antecedent, because that imputed

righteousness is none other than that which was exacted in Christ through vindictive justice.

7. If God is just, why do the evil fare well, and the good ill? Resp. Look to the end; for indeed the evil fare well, and the good ill for a time, but not finally. For in the end it will be well for the good, and ill for the evil, if not in this life, then in the other. Add, that it should never be ill for the perfectly good; but we are not perfectly good.

#### Question XLVII. What is the veracity of God?

*The Veracity of God.* Veracity is an operative (operative) divine attribute, by which God, in speaking the truth, is constant in keeping His promises and fulfilling His threats.

Obs. 1. The truth of God in being differs from His truth in speaking. The former is an absolute, or quiescent, attribute; the latter is a respective, or operating, attribute.

Obs. 2. By this attribute, both hypocrisy and all falsehood are removed from God.

Proof 1. Numbers XXIII, 19, Balaam says: "God is not a man, that he should lie; neither the son of man, that he should repent; hath

he said, and shall he not do it? or hath he spoken, and shall he not make it good?" God had put these words in Balaam's mouth, that by them he might express the veracity of God most lucidly. And the most truthful God is compared with deceitful men. Men are prone to lying, because not only are they often deceived on account of the infirmity of their intellect, but they also most frequently deceive on account of the inconstancy of their will. But God, because He possesses infinite knowledge, is never deceived; and because He is eminent in infinite constancy of will, He never deceives.

2. Hebrews VI, 18, the apostle says: "It is impossible for God to lie." God can do all things by effecting, but nothing by defecting. Since a lie is an enormous defect, it is inferior to the object of divine power.

#### Question XLVIII. What is the power of God?

The power, or omnipotence, of God is an operative (operative) divine attribute, by which God is able to effect everything that is possible to be done, and which implies no imperfection in God. (\*)

(\*) In the sacred letters this description exists: that God can effect whatever He wills, Psalm CXV, 3; Matthew VIII, 2; XXVI, 39, 42. Of course, everything possible is to be considered either in respect to the thing, or to the effector. Many things indeed can be done, which yet cannot proceed from this author, just as it does not befit a good man to lie and deceive. Thus, no nature of things can ever exist which God cannot, if only He wills, effect. But God can will nothing except all that which is altogether consonant with His wisdom, goodness, and all His perfections, nor can He not will anything which altogether agrees with all His perfections and is judged by His most wise counsel to be good, nay even the best. Otherwise, there would be a defect and a certain repugnance in God's power or will; But everything repugnant is plainly not of the genus of possibles. Let us assume these two principles: 1) God is a most perfect being: Therefore, God can effect all those things which are best suited to His perfections, with none taken away; but He can do none of those things which contain in themselves some imperfection contrary to God, 2 Timothy II, 13; Hebrews VI, 18. Therefore, the will of God is also most perfect, so that He can neither not will the best, nor will anything not altogether suitable to His wisdom. 2) God is an infinite being, nor is there any composition in God, nothing greater or lesser. Therefore, each one of the divine perfections is equally infinite as all the rest. Therefore, it is not to be thought that the divine power (I speak not of the physical, in respect to the thing, but of the moral, in respect to God) extends more widely than the divine will. For if it were so, it would follow either that the perfections in God are not all equally infinite (which is repugnant to the nature of God), or that one infinite is broader and greater than another (which is contrary to infinity). These sayings, Hosea XI, 9; Matthew III, 9, and others of this kind, must undoubtedly be understood with this condition: "If God should will it." The case of man is far different, because man is a finite being, and also depraved, laboring under many great defects. In him there is a huge defect, either of power, or of good will, if not of both at once. Men neither will all the good that they can and should, nor can they do all that they will. Therefore, in man, at one time power is broader than will, at another, will is to be praised, even if strength is lacking. In God, however, there is nothing, and can be

Obs. I. God is called omnipotent from His active power. For since God is a most pure and perfect act, He is devoid of passive omnipotence.

Obs. II. The attribute of omnipotence belongs to God not accidentally, but essentially; not dependently, but independently; not mutably, but immutably; not in a certain respect, but absolutely, so that His power is not finite or measured, but infinite and immense a) with respect to objects, because the things God can perform are infinite; b) with respect to the mode of acting, since God never acts so intensely and effectively that He could not operate more intensely and effectively.

Obs. III. A distinction must be made between the ordered and the absolute power of God. The ordered power is that by which God acts in accordance with His decree and the order established by Himself. That order is twofold, of nature and of grace. The former is that by which God operates according to the laws of nature established by Himself, e.g., God can preserve the natural life of man through bodily nourishment. The latter is that by which God, through supernatural means established by Himself, can illuminate, convert, regenerate, justify, renew, and save a sinful man. The ordered divine power can be resisted, since the influx of secondary causes with which God concurs, and of the means through which He operates, can be impeded. But the absolute divine power cannot be resisted; for otherwise the finite power of a creature would prevail over the infinite power of God. By His absolute power, God can cause a virgin to give birth, the sun to stand still, iron to float, etc.

Obs. IV. Things are called possible which, if they happen, involve no contradiction, neither on the part of the agent, God, nor on the part of the thing produced. For example, if it were possible for God to lie, or to sin in any way, He would not be the most holy God. For to be most holy and yet to sin implies a contradiction. But if God were to make yesterday into today, a contradiction would be involved on the part of the thing produced. For to be simultaneously yesterday and today implies a contradiction.

Obs. V. The norm for judging a contradiction is not the human intellect, but

the divine. Things often seem contradictory to us which are not. Whence God can do exceedingly abundantly (exceedingly abundantly) above all that we understand, Ephesians III, 20. In general, most indeed assert that God cannot make contradictions (although THOMAS, P. I, Question 25, art. 3, thinks it is more theologically said that such things cannot be done, than that God cannot do them; since they do not argue a defect of power in God, but are not in the genus of possibles due to a defect of entity; for they can in no way exist); however, it is not for us to determine all those things that are truly contradictory in particular, because we do not perfectly know what is the essence of each thing. Just as a fool does not judge what all wise men are able to accomplish; nor does a brute grasp all that is within man's power; nor does man attain to the powers which angels possess; so much less does our intellect know what is impossible for God. This in the meantime is certain, that it does not infer a contradiction what (a) God has asserted in His word that He will do, (b) what does not subvert the essence of a thing clearly known to us.

Obs. VI. A distinction must be made between impossible *by nature* and impossible *in nature*. Impossible *by nature* are things that surpass the usual course of nature. Thus, nature cannot effect that a donkey should speak, that water should turn into wine. Impossible *in nature* are things that, if they happen, involve a manifest contradiction. These, because they are simply impossible, do not fall under any power, and thus not even under the power of God Himself; just as what is simply invisible does not fall under any visual power.

Proof of the Omnipotence of God; I. From the light of revelation. For in the sacred letters 1) God is expressly called omnipotent, Genesis XVII, אל שרי (El Shaddai), i.e., God the devastator, who can devastate all things and reduce them to nothing, just as He created all things from nothing. He is called κύριος παντοκράτωρ, Lord omnipotent, 2 Corinthians VI, 18. 2) The Holy Spirit affirms that with God all things are possible, Matthew XIX, 26. 3) The same divine spirit denies that any word (any thing) is impossible with God, Luke I, 37.

nothing, in any way deficient. God both wills whatever is best, and is able to effect all that He wills. Moreover, that to the most perfect power which is in God there also pertains authority and supreme right is placed beyond all controversy. The Legate of Christ predicates both, both power (power) and authority (authority), conjointly in Romans IX, 21, 22.

II. From the light of reason, and indeed 1) from the perfection of God. Every perfection belongs to God in the most excellent manner. But power in operating is a perfection. Therefore. 2) From the effects. Whoever created the world, and preserves and governs the created, He is omnipotent. But God, etc. Therefore.

The antithesis was I. that of the Gentiles, among whom are PLINY, book II of natural history, ch. VII, and GALEN, book II on the use of parts, ch. XIV, who denied that God could do all things. II. that of the Socinians (to whom Vorstius accedes), who deny the infinity of divine power. They attempt to deceive us with the following arguments.

1. God cannot sin, lie, be deceived, die, be conquered, condemn the innocent, or dismiss the sinner unpunished without satisfaction. Therefore, God is not omnipotent. Resp. These predicates infer a contradiction on the part of God the agent, since they are repugnant to His most eminent perfection. If God could do these things, He would not be God, not the most perfect being. God cannot sin, because He is most holy; not be deceived, because He is most wise; not lie, because He is most truthful; not die, because He is eternal; not be conquered, because He is infinitely powerful; not condemn the innocent or dismiss the guilty unpunished, because He is most just.

2. God cannot walk, eat, sleep, etc., which creatures can do. Therefore, God cannot do all things that are absolutely possible. Resp. (1) Indeed, by His immense power, God causes creatures to walk, eat, and sleep, and so the movement, eating, and sleep of creatures proceed from the power of God. (2) God does not exercise those acts immediately in Himself, because they are conjoined with manifold imperfection. Walking is done with the feet of a body, and implies passive power and a change of place. The eating of food requires bodily members, and argues the neediness of creatures and passive power. Sleep, however, arises from weariness and indicates a certain imbecility. Therefore, it is clear that these predicates are repugnant to the spirituality, immutability, beatitude, and omnipotence of God.

3. God cannot make contradictory things true, He cannot make what is done undone, yesterday's day today, or make a violated woman a pure and chaste virgin. E. God is not omnipotent. Resp. (1) It is simply not possible for both contradictory propositions to be true. But whatever is simply impossible

falls under no power. ARMANDUS DE BELLO VISU says excellently: "What God cannot do is called impossible, not on account of a defect of divine power, but on account of a defect of the feasible thing, which is not capable of it. A doctor of theology can teach theology; but that he cannot teach a donkey is not a defect of power in the theologian, but it is a defect of the donkey, which is not capable of doctrine." (2) For what is done to be simultaneously undone, for today's day to be yesterday, for a violated woman to be a pure virgin, implies an evident contradiction, and is therefore the object of no power. God could, however, have caused what has passed not to have been, and thus never to have passed; He could have caused the virgin who was later violated never to have existed.

Instance: If God cannot do anything impossible, His power will be limited, not absolute. Resp. God can do things impossible by nature, but not impossible in nature. Since these are simply impossible, they are inferior to active omnipotence, and thus place no limits on the omnipotence of God.

4. God cannot make a creature infinitely more perfect or better than He made it. Therefore, He is not omnipotent. Resp. (1) I distinguish between a creature considered with respect to its essential, and its accidental, goodness or perfection. (2) I distinguish between a thing which remains the same in number, and one which is changed, so that it becomes another in numerical essence. God cannot make a thing infinitely better in essential goodness or perfection, if it must remain the same in number. For the essences of things are like numbers, to which, if they are to remain the same, nothing can be added or taken away. E.g., a tree, as long as it remains a tree, cannot become a man; although from a tree, if it no longer remained a tree, God could make a man. Accidentally, however, and indeed infinitely, God can make a thing better or more perfect; since to one He can add a degree of magnitude, and to another a degree of multitude, and to another a degree of accidental perfection infinitely.

5. God cannot make a God. Resp. It implies a contradiction to be God and yet to be made. For the true God is the first being, independent, existing from Himself, not made by another.

6. The effects of divine power (namely, creatures) are finite. Therefore, divine power is also finite; for as is the effect, so is the cause. Resp. I distinguish between a univocal

and an equivocal effect. The divine effects are equivocal, because they are not of the same nature as God. But it is not permissible to argue from the quality of an equivocal effect to the quality of the cause. Divine power is infinite, (1) insofar as it is considered in itself; for thus it is the infinite essence of God itself; (2) insofar as it is viewed in relation to its objects and mode of acting. See above, obs. II.

7. Whoever cannot bring all possible things into act is not omnipotent. But God cannot, etc. Therefore. Minor premise proven: because thus no possible would remain. Resp. God brings all possible things into act dividedly, or one by one, not collectively at once, so that no possible remains. For the infinity of divine power does not consist in this, that it should at once and at the same time make every possible thing. It suffices that no possible can be named which God is not able to produce.

8. Whatever is exceeded by some divine attribute cannot be infinite. But divine power is exceeded by some divine attribute, namely, by divine knowledge. Therefore.

The major premise is established, because in infinity the notion of exceeding and being exceeded has no place, but mere parity dominates. The minor premise is clear, because God knows more things, namely sins, natural defects, and others, which He cannot do. Resp. The power of God is considered in a twofold manner: (a) inwardly (inwardly), or intrinsically, according to its entity, inasmuch as it is identified with the very essence of God; thus it is not exceeded by the knowledge of God, but just like it, is infinite. (b) outwardly (outwardly), extrinsically, with respect to its objects; thus power is exceeded by the knowledge of God, with respect to the number of objects, because more things fall under the knowledge than the power of God; but not with respect to the proportion of objects, because as the knowledge of God extends to all knowable things, so the divine power extends to all possible things.

9. Christ, true God, could not do miracles in His own country, Mark VI, 5. Therefore, divine power is not immense. Resp. Christ could do miracles in His own country by His absolute power, but not by His ordered power, His miraculous force being retarded, not by powerlessness, or a defect of power in Himself, but by unbelief, or a defect of faith in the people.

### Question XLIX. What is the omnipresence of God?

The omnipresence of God is an operative (operative) divine attribute, by virtue of which God is present to all creatures not only by proximity of substance (a), but also by efficacious operation (b).

Obs. I. The presence of God is one, universal; another, special; another, singular. By His universal presence, which is also called the presence of power, God is present to all creatures. The special presence is twofold, the presence of grace and of glory. By the presence of grace, God is present to believers in this life. By the presence of glory, God is present to the angels and the blessed in heaven. The singular and hypostatic presence is that through which the whole fullness of the deity dwells bodily in Christ; Colossians II, 9.

Obs. II. The degrees of divine presence follow one another, so that the latter always presuppose and prerequire the prior degrees, but not vice versa. Thus the presence of grace presupposes the divine omnipresence; the presence of glory includes in a certain way, or prerequires, the presence of grace. And finally, the presence of the hypostatic union supports and prerequires in its own way the presence of glory, as well as the presence of grace, and indeed also the universal presence or that of power. Cf. D. CALOV. system. tom. II. p. 613.

Obs. III. The divine presence in biblical style, and in a complex sense, implies two things: (1) non-distancing (non-distancing) or the substantial presence of God to creatures; (2) energy (energy), or efficacious operation. Two things are therefore to be proven here: (a) That God is everywhere present by reason of His substance. (b) That for a full and accurate definition of the divine presence, the efficacious operation of God is also required as a definitive part, with Holy Scripture as our guide.

Proof a: (1) From Jeremiah XXIII, 23, 24. "Am I a God at hand," saith the Lord, "and not a God afar off? Can any hide himself in secret places that I shall not see him?" saith the Lord. "Do not I fill heaven and earth?" saith the Lord. Concerning this prophetic oracle, you should observe: (a) the prefix מ in the nouns מרחק and מקרוב creates a construction of substantives to be expressed in Latin by the genitive, as BUXTORF observes in his thesaurus, book II, chap. III, p. 365, and SEB. SCHMID, in his prior biblical

collection, p. 97. And since the expression is elliptical, Buxtorf supplies בעל ; Am I the God of a near place? And so also; Am I the God of a far place? Quite correctly. For thus God is also called the God of heaven and earth, Genesis XXIV, 3. Unless you prefer to understand אל ; i.e., Am I a God of that which is near, etc. (b) Near and remote places, or near and remote things, are called such with respect to a certain mode of divine presence, according to which God is said to be somewhere. Nor does there seem to be any doubt here that the Lord is referring to heaven, which elsewhere in scripture is called, and by all peoples has always been held to be, the habitation of God. By those false prophets, against whom the Lord here acts, it was also held to be the same. With respect to heaven, therefore, and with respect to the mode of presence by which God is in the heavens, places are called near and remote. But since God is in heaven by reason of substance, He is also substantially present to places near to and remote from heaven. (c) When the Lord says; "Do not I fill heaven and earth?" the proper meaning of the word "fill" is to be retained. Something is said to be filled by something when it so penetrates and possesses all of it that nothing remains empty, nothing in which the thing that fills is not. We argue; Whoever is the God not only of the nearest place, but also of the most remote, filling heaven and earth, He is omnipresent by reason of His substance. But God, etc. Therefore.

(2) From Psalm CXXXIX, 7-8. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art here." Obs. By the spirit of God, the Holy Spirit is to be understood; by the face of God, the tremendous majesty of God, or as D. GEIERUS opines in his commentary on this passage, p. 1208, the Son of God, who is the image of the Father and the express image of His substance, Colossians I, 15, Hebrews I, 3, is understood. An argument is born for us; Whoever is so in the heavens and in hell that no one can escape his spirit and face, he is substantially omnipresent. But God, etc. Therefore.

Proof b: That the divine omnipresence should be defined complexly as an operative presence, we show by the following argument: In whatever way the sacred scripture defines the divine omnipresence, in the same way it must be defined by us. But the sacred scripture defines the divine

omnipresence complexly by the substantial presence of God to creatures, and at the same time His most efficacious operation. Therefore. The minor premise is proven, because in sacred scripture no mode of divine presence is found defined without including operation. For (1) The universal presence, by which God fills heaven and earth, in scriptural phraseology denotes not the bare presence of God, but the most powerful conservation and governance of creatures; which St. Paul, about to delineate, says in Acts XVII, 27; "the Lord is not far from every one of us. For in him we live, and move, and have our being." We live in God, as an infant in its mother's womb, in which it is given life; we move in Him, as ships on the ocean, by which they are sustained; we are in Him, as light in the air, with which it is united. (2) By His gracious presence God inhabits the faithful, renewing, consoling, and protecting them. Leviticus XXVI, 12; 2 Corinthians VI, 16; Psalm XCI, 15. (3) By His glorious presence God is present to the angels and the blessed, glorifying and exhilarating them. Psalm XVI, 11; Revelation XXI, 3. For which reason, since every divine presence is connected with some operation, we define it complexly as an operative presence.

The antithesis is (1) that of the Socinians (with whom VORSTIUS agrees) who deny the substantial omnipresence of God. (2) That of certain theologians, among whom are also those of Tübingen, who deny that the efficacious operation of God enters into the definition of divine presence. The Socinians attack our assertion with the following arguments:

1. If God by reason of His substance were to fill heaven and earth, He would be in the filthiest places. But the latter seems to be absurd. Therefore, the former also. Resp. Filthy places do not stain God; because bodies indeed, but not spirits, are contaminated by filthy things. Created spirits, namely angels and souls, as well as the light of the sun, are present to things physically filthy, yet they are not defiled. God is offended by things morally foul (the wicked deeds of men), not by things physically filthy.

Instance: God commanded that everything filthy should be removed from the camp of the Israelites. Numbers V, 28; Deuteronomy XXII, 10. R. God did not command that because of a fear of the staining of the divine essence, but so that,

through the way of symbolic observance, He might commend to the Israelites a most accurate pursuit of moral purity, and also to provide for the health of the Israelites.

2. If God were substantially omnipresent, He would be present to the devils. The latter is absurd. Therefore, the former also. Resp. God is present to the devils by His general presence, or the presence of power; otherwise He would not be at hand for the good angels wrestling with the devils, Jude v. 9. Indeed, God would not even have been present to Christ when He was tempted and carried by the devil. Matthew IV. By the confession of our adversaries, God is present to the devils by reason of His power, knowledge, and providence; why not therefore by reason of His substance, which does not really differ from the divine attributes.

3. Whoever is immense and excluded from no place is intermingled with created things. But God is not intermingled with created things. Resp. Presence formally does not speak of intermingling, but of non-distance. Angels are present to lions, yet they are not intermingled with them. God, a most pure act, excluding all passive potentiality, is not capable of being intermingled.

4. Whoever dwells in heaven does not dwell on earth. God, etc. Therefore. The minor premise is established from Psalm II, 4. Resp. God dwells in heaven not only, not exclusively, but He also fills the earth, Jeremiah XXIII, 24. He dwells in us. John XIV, 17. God is in heaven by the presence of glory, because to the angels and blessed men in heaven He manifests His glory most lucidly; Yet He is also on earth by the presence of grace, and of power; everywhere by His essence. (\*)

5. Those who pray stretch their hands to heaven, and lift up their eyes and their hearts. 1 Kings VIII, 22. Which they do because God is substantially only in heaven. Resp. We stretch our hands to heaven in prayer (1) so that, venerating the majesty of God, we may think only sublime thoughts, and thus elevate our minds from earthly to heavenly things. (2) So that we may seek heavenly goods, testifying that our citizenship (citizenship), for which we are held by desire, is in heaven, Philippians III, 20.

6. Whoever changes place, by ascending and descending, is not immense or substantially omnipresent. But God, etc. Genesis XI, 7. Resp. God descends not by reason of His essence, but by reason of His manifestation (\*\*).<sup>64</sup> But He does not change place, because He is not in a place locally or circumscriptively.

7. If God were wholly in the whole world, and wholly in every speck of dust, it would follow that He would be at the same time finite and infinite, equal and unequal to the same thing, greater and lesser than Himself. The latter is absurd. Therefore, the former also. Resp. I deny the consequence. Because (1) God is not some physical whole, either essential or integral, composed of parts, but He is a perfectional whole, which, having the highest perfection without parts, is said to be whole. Cf. CALOVIUS, divine metaphysics, general part, p. 520. God is everywhere wholly present, because being indivisible (indivisible), or a most simple spirit, devoid of all parts, He is everywhere present, not circumscriptively or occupatively, but repletively. He is therefore whole in a speck of dust, without inclusion from within, without exclusion from without. If the whole soul is in the whole body, and whole in every

(\*) There are chiefly four arguments from which it is clear that it is not properly said when God is said to be, or even to dwell, in heaven. For 1) that no determination of place and habitation is to be attributed to God, is openly written in 1 Kings VIII, 27; 2) God is said to be above all the heavens, Job XI, 9; 3) to be in heaven and on earth at the same time, Isaiah LVII, 15; 4) to fill heaven and earth, that is, to be circumscribed by no boundaries of place, Jeremiah XXIII, 24. Not so much the presence as the majesty of God is designated by this manner of speaking: to be, to dwell, to sit in heaven. For heaven in the sacred letters, spoken of improperly, is a sign of height, as the earth is of humility. See the connected notions in Psalm CIII, 19; CXV, 3.

(\*\*) That this expression, to descend and to ascend, is to be understood of a certain singular mode of revelation and its end, appears lucidly from Genesis XVII, 22, collated with v. 1; XXXV, 13, compared with vv. 7 & 9. But that this diction, to approach and to recede, or to be present and to be absent, denotes nothing other than this, to either enjoy or to lack the assisting and blessing grace and benevolence of God, we learn from Numbers XIV, 42, 43; Psalm XCI, 15; Hosea IX, 12.

part of the body, why should not God, a spirit and a most simple act, be whole in the whole world, and whole in every part of the world? (2) God is infinite, not by reason of quantitative extension, but by reason of essence and perfection. While He is present to finite things, His essence is not rendered finite, just as His essence does not become temporary by coexisting with temporary things. (3) Equality is an affection of quantity, not befitting angels, much less God, a most pure spirit. (4) No one is said to be greater or lesser than himself, but is said to be greater than others, insofar as he is compared with them by reason of quantity.

8. If God were omnipresent in all parts of the world, outside and inside, above and below, before and after, to the right and to the left, it would follow that all the most separate parts of the world would also be most conjoined. The latter is absurd. Therefore, the former also. The consequence of the major is proven, because things which are joined to the same thing according to the same thing are also conjoined among themselves. Resp. Whatever things are joined to one third thing are also joined among themselves with respect to that third thing, or in order to that third thing, but not absolutely. India no less than Germany has God present; but for that reason, those most widely separated regions are not absolutely conjoined.

**Question L. What practical uses can you derive from the description of God and His attributes?**

From the description of God and the divine attributes, the most abundant uses may be derived, both paraenetic, by which we are stimulated to exercises of piety, and paracletic, which contribute no small amount to the tranquility of the soul.

1. God is Spirit. John IV, 24. Therefore, a) let us worship Him in spirit and in truth; let us walk according to the Spirit. Romans VIII, 7. b) Since our soul is a spirit, in adverse circumstances it is tranquilized only by spiritual solace. "Be silent only towards God, O my soul; for from him will be my salvation." Psalm LXII, 2.

2. God is the first and independent being, on whom all creatures depend. Let us therefore depend entirely a) on the divine will expressed in the sacred letters. "I have stuck unto thy testimonies," says the royal prophet in Psalm CXIX, 31. b) Those who depend on God are supported by Him, lest

they perish. "My soul cleaveth unto thee; but thy right hand sustaineth me." Psalm LXIII, 9.

3. God is one. a) Therefore let us worship this one Lord our God, and serve Him alone. Matthew IV, 10. b) This one treasure of our heart is better than all the treasures of the world. Let us trample on the riches of this age; the one treasure of the heart is sufficient.

4. God is simple; therefore a) let us love simplicity, fleeing all deceit and hypocrisy worse than a dog or a snake. Let us pray with David: "Let simplicity and thy righteousness, O Christ, govern me." Psalm XXV, 21. b) The Lord preserves the simple; when they are afflicted, then He saves them. Psalm CXVI, 6.

5. God is true. Therefore, let us a) truly acknowledge and worship Him from the word of truth. b) Let us constantly consider with ourselves that eternal life is situated in that one true God. John XVII, 3.

6. God is good. Therefore, a) He is to be loved. For if we love a good that is derived, imperfect, and fragile, how much more the original, archetypal, and eternal good? "None is good, save one, that is, God." Matthew XIX, 17. b) "All things work together for good to them that love God." Romans VIII, 28. Hence we do not fear to die (I speak with St. AMBROSE), because we have a good Lord.

7. God is holy. Wherefore, a) let us imitate our most holy father. "Be ye holy; for I the Lord your God am holy." Leviticus XIX. b) To the holy sons of God, no good is lacking, provided they continue to strive to worship God holily. "O fear the Lord, ye his saints; for there is no want to them that fear him." Psalm XXXIV, 10.

8. God is infinite. Therefore, let us most humbly a) acknowledge our imperfection, we who, when compared with the infinitely perfect God, are nothing and have no power. "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Isaiah XL, 17. b) As the essence of God is infinite, so His mercy is terminated by no end. "This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not." Lamentations III, 21, 22.

9. God is eternal. Therefore, having contemned fleeting and perishable goods, with ardent desire let us a) aspire to Him who alone inhabits eternity. Isaiah LVII, 15. Let us ascend from earth to heaven, from shadow to truth, from time to eternity, from



creatures to God, the creator and king of the ages. 1 Timothy I, 17. b) With the devil raging, and the world pressing upon us, let us lift up our minds with the hope of eternal glory. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians IV, 17, 18.

10. God is immense, substantially present everywhere. Let us therefore carefully beware a) lest we commit works of darkness in hidden corners. "Can any hide himself in secret places that I shall not see him? saith the Lord." Jeremiah XXIII, 24. AUGUSTINE says aptly in Psalm 1, 6; "God is all eye, because He sees all things; all ear, because He hears all things; all hand, because He does all things; all foot, because He is present everywhere." b) Walking through the dark valley of death, let us say with David: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou, O Lord, art with me." Psalm XXIII, 15.

11. God is immutable. a) Therefore let our mutable will adhere to the immutable goodness and will of God, that it may be solidified and confirmed in the good. b) Since the gifts and calling of God are without repentance (without repentance), Romans XI, 28, let us most firmly resolve that God will never change His favorable affection toward us, provided we do not suffer ourselves to be overcome by the desires of the flesh and to be torn away from God.

12. God is immortal. For which reason a) let us fix all our trust, all our hope, in the immortal God. He who loves transient things perishes with transient things. But hope, having trusted in the immortal God, rests on an immovable foundation. b) Our immortal soul is not made, it does not rest, except in the immortal God. Psalm XVIII, 15.

13. God is invisible and incomprehensible. Therefore, a) with grateful heart and mouth let us acknowledge and celebrate that He has come forth from the secret seat of His majesty, and has revealed Himself to us both through the creation of the world and through the preaching of the word. b) Let this be a most effective solace to us travelers, that although we now see God in an enigma according to the state of this life, in the heavenly fatherland we shall see Him face to face. 1 Corinthians XV, 28.

14. God is most glorious. Wherefore, a) let us refer all our undertakings, words, and deeds to the glory of God, as to the ultimate goal, 1 Corinthians X, 31. b) Let the afflicted sons of God glory in the Lord, Jeremiah IX, 23, expecting from Him the riches of heavenly glory, Ephesians I.

15. God is most blessed. Let us therefore seek a) perennial beatitude not in creatures, but in the creator, the fount and author of solid beatitude. AUGUSTINE says very elegantly in *On the Spirit and the Soul*, ch. LXIII: "God is the highest good, sufficient unto Himself for all things, in need of nothing, whom all things need that they may be and be well." Let afflicted Christians in this world soothe their minds with a foretaste of heavenly beatitude; for it is divinely given to them to taste the powers of the world to come, Hebrews VI, 5.

16. God lives an intellectual life by perceiving and directing all things with a most perspicacious intellect, and by commanding all things with a most free will. Let us therefore a) also live a divine life after the example of Enoch. Genesis V, 24. Let us live by the will of God, not by the lusts of men, 1 Peter IV, 2. b) Let it be a most present solace to us that God does not delight in the death of a sinner, but wills that, repenting, he may live eternally with Him. Ezekiel XXXIII, 11.

17. God is omniscient and all-wise. And therefore, a) let us flee all hypocrisy, since God beholds not only external deeds, but also searches the hearts and reins. Psalm VII, 10. b) Let us not despair, being destitute of human help. For our heavenly father knows all things of which we have need, Matthew VI, 32. He sees the affliction of His people. Exodus III, 7.

18. God is benign and merciful. Therefore, a) let the care of the miserable also touch us. "Be ye therefore merciful, as your Father also is merciful," says Christ in Luke VI, 36. b) Conscious of even the gravest sins, let us not despair with Cain and Judas, but with contrite hearts let us appeal to the throne of divine mercy, repeating that saying of David: "Have mercy upon me, O God, according to thy great mercy." Psalm LI, 1. Indeed, to all the afflicted, the mercy of God is a sweet harbor for the soul and an anchor of hope, Isaiah LIV, 7.

19. God is most just. Let us therefore a) also live justly, Titus II, 12, by observing the divine laws, harming no one, giving to each his own, and standing by our promises and

pacts. b) When oppressed by the unjust censures or judgments of others, let us constantly reflect with ourselves that God will bring a just cause to light. Micah VII, 9.

20. God is most truthful. Accordingly, a) by the example of our heavenly father, let us follow the truth. "Speak ye every man the truth to his neighbour," says the prophet Zechariah, chap. VIII, 16. b) Let the divine promises suffuse us with living solace. "Fear not; I am thy shield, and thy exceeding great reward," Genesis XV, 1. "I will not fail thee, nor forsake thee," Joshua I, 5; Hebrews XIII, 5. Indeed, let us have no doubt that the most truthful God will fulfill His promises in deed itself.

21. God is omnipotent. Far be it, therefore, that we should try to measure the infinite power of God with the ten-foot pole of our

reason! For God is able to do more than abundantly above what we understand, Ephesians III, 20. Rather, let us acknowledge that the glory of most humble obedience has been left to us, 1 Peter V, 6. b) In every necessity, the omnipotent hand of God, which can change all things, Psalm LXXVII, 11, sustains and refreshes us. "Father, all things are possible unto thee." Mark XIV, 36.

22. God is omnipresent. Therefore, a) let us cleanse our souls from all filth, that God may dwell in us. "Let him who prepares a home for God in his mind wipe away the filth of evil works," says GREGORY THE GREAT in homily XXX on the Gospels. b) Surrounded by uncertain danger, let us console ourselves with the most present help of God. For God has promised us His helping presence. Isaiah XLIII, 23; Psalm XCI, 14, 15. (\*)

(\*) But before we depart from here, the reserved things of the divine must be considered with great attention of mind. For in those perfections of God which have been in some way communicated to finite, especially intelligent, beings, many things proper to the infinite nature of God are found, which God has reserved for Himself. To begin from the principle: In every thing, that which is highest, and which altogether pertains to infinity and independence, cannot but always be the property of the one God. Therefore, the Reserved things are:

I. Of Divine Knowledge, which are generally comprehended under the name of Omniscience, specifically: 1) the most perfect knowledge of God Himself and of all His secret counsels, Job XV, 8; Isaiah XL, 13; Matthew XI, 27; Romans XI, 34; 1 Corinthians II, 10, 11. 2) The knowledge of all of nature, for He Himself is the one effector and moderator of all things, Psalm CXXXIX, 1, 5; Hebrews IV, 13. 3) The knowledge of all things that are superior to all the powers of nature; for God alone is able to effect miracles. 4) The knowledge of souls, 1 Kings VIII, 39, and that indeed (a) immediate, as is usually said, with no intervening revelation or declaration through signs, Psalm CXXXIX, 1, 3, 4; John II, 25; (b) certain, not probable, which force the word יָדַע obtains; (c) universal and perpetual, without any exception either of men, 1 Kings VIII, 39; Acts I, 24, or of thoughts and movements of the soul, of the hidden places and recesses in souls, of counsels however clandestine and of which man himself is not conscious, Psalm CXXXIX, 2, 4, 23. Finally, 5) prescience, and that indeed of all things which are (a) most remote, whence so many predictions of future events, to be expected only after many ages, (b) most minute, not only of a period of time, but also of a point and moment, Acts I, 7. (c) Future contingencies, Isaiah XLI, 22, 23; XLIII, 8, 9; XLIV, 7; 1 Samuel XXIII, 11.

II. Of Divine Wisdom: 1) The never-failing election of the best from among many goods, Genesis I, 31, 2. (טוֹב מְאֹד) The infinite amplitude and variety of innumerable ends and means, Psalm XL, 6; LXXI, 15; CIV, 24, which is the "manifold wisdom" (manifold wisdom), Ephesians III, 10. 3) The supreme authority of all counsels, Isaiah XL, 13; Romans XI, 34. 4) The immense profundity, which no one will ever be able to investigate, "the depth of the riches of wisdom" (the depth of the riches of wisdom), Romans XI, 33, 34; of which there are three most illustrious documents: (a) the admirable coupling of things, and as it were, a consenting combination for our well-being, Romans VIII, 28; (b) salutary outcomes, surpassing all hope and opinion of men, Genesis L, 20; Isaiah XXVIII, 29; (c) the selection of means of such a kind that they seem indeed completely contrary to the end and plainly absurd, but in reality are most apt and most suitable, 1 Corinthians I, 25, 27, 28. For what revelation teaches us in the kingdom of grace, reason and experience now demonstrate in the kingdom of nature, namely this: In the smallest things, there is the greatest virtue.

III. Of Divine Goodness. For besides God, no one is good, Matthew XIX, 17, namely, to use received terms, 1) independently, 2) excellently, as being the highest good, and the one most excellent of all, 3) causally, since all goods proceed from the one God, James I, 17, 4) constantly, without any mutability, *ibid*.

IV. Of Divine Truth, and specifically that which is called veracity: 1) Universality, without any exception, Joshua XXIII, 14; 2 Kings X, 10; Luke XVIII, 31; Acts III, 21. 2) Necessity, so that God cannot even ever deceive, Numbers XXII, 19; 1 Samuel XV, 29; Hebrews VI, 18.

V. Of Divine Power, as well as authority, since God is all-powerful, παντοκράτωρ (all-ruler), 2 Corinthians VI, 18; Revelation IV, 8; ισχυρός, δυνατός, Psalm LXII, 12; 1 Timothy VI, 15. Of this, therefore, the proper and reserved things are to be considered (a) by reason of things, or Objects; In the power of God alone is 1) the soul of every man, Matthew X, 28, to which pertains the right

(κ) of obliging the conscience, Romans II, 15; XIII, 5; 1 Peter II, 19; (b) of remitting sins, and that by His own authority, Mark II, 7. 2) Both fortunes, as being the highest and extreme in any action, Genesis XXXIX, 3; Deuteronomy XXX, 9; Psalm CXXVII, 1, 2; Ecclesiastes IX, 11. 3) Heaven no less than the whole earth, Psalm CXV, 16; CXXXV, 6; Daniel IV, 32. 4) The church, Ephesians I, 22. 5) Every Magistrate, with no exception even of the highest Rulers, Daniel II, 21; Romans XIII, 1, 2; 1 Timothy VI, 15. 6) The life and death of mortals, to the last one of all, Psalm XC, 3; Isaiah XXXVIII, 1, 5. 7) Judgment, and that the supreme, and therefore common, judgment, Genesis XVIII, 25; Psalm LIX, 14. 8) The whole nature of things, Psalm LXXXIII, 19, so that God alone is also able to effect miracles, much greater than the powers of nature, Exodus XV, 11; Psalm LXXII, 18.

(α) By reason of mode: God, and He alone, is able to do all things 1) by His own will, or, as is commonly said, independently, in such a way, namely, (a) that He has all power and authority in Himself, not given to Him by another, (b) that no one can ever resist God, (c) that He Himself is never bound to render an account of His deeds to anyone (all these three notions are contained in one saying, Daniel IV, 32). 2) Immediately, when He only wills and commands, Psalm XXXIII, 9; Revelation IV, 11, so that He can effect all things where there was nothing before, Romans IV, 17. 3) Infinitely, so that there was no beginning of His power, nor will there be any end, Daniel IV, 31; VI, 26. 4) Perfectly, so that not the least thing is wanting, Genesis I, 31; Isaiah XL, 26.

I consider this doctrine concerning the divine reservations to be one of the chief ones. For this will hereafter be of very great use, nay, it will bring the greatest moment to proving both the supreme divinity of Christ and of the Holy Spirit. For if we can demonstrate that sacred scripture asserts that those things which are proper to God, all of them without any exception, belong to Christ and the Holy Spirit no less than to the Father, it will consequently follow that we should not doubt that both Christ and the Holy Spirit are altogether equal to the Father, and therefore the supreme God. This will be established from what will be said below.

## SUSPIRIUM

**W**e give immortal thanks to thee, **O** **A**TERNAL **G**OD, that coming forth from the secret seat of thy majesty, thou hast revealed thyself to us with thy stupendous works in the kingdom of nature, and especially by thy revealed word.

Therefore, being anticipated and illumined by the light of thy grace, we acknowledge thee to be the most **H**OLY **S**PIRIT, and we adore thee in **S**PIRIT and in truth. We acknowledge thee as ever-living, and we ardently desire to live now for thee. We fear thee as omniscient, and thy avenging eye that sees all things. To thee, all-wise, and to thy counsel and will we commit our whole selves. We acknowledge thee as most benign, and as we recall thy benefits with grateful memory, so we proclaim them with grateful mouth. We implore thee as most merciful, and troubled by the recollection of our sins, we flee as suppliants to the sacred altar of thy mercy. We acknowledge thee as most powerful, and to thy right hand, which dispenses all things, we most humbly subject ourselves. We revere thee as most present, and we dedicate the temples of our hearts to thee for a gracious indwelling. Remain in us, **O** **L**ORD, that we may remain eternally in thee!

CHAPTER II.  
ON THE  
SUPREME MYSTERY  
OF  
THE HOLY TRINITY.

Question I. How should the mystery of the Trinity be proposed and inculcated to the unlearned people in the simplest and plainest way?



HE WHO IS about to deliver the most august mystery of the venerable Trinity to the simple in the simplest and plainest manner should show 1) that God is one. 2) That the one God is Father, Son, and Holy Spirit. 3) That the Father is one, the Son is another, the Holy Spirit is another. 4) That the Father eternally begets the Son, the Son is eternally begotten of the Father, and the Holy Spirit proceeds from the Father and the Son.

Question II. Why does the church, in explaining the mystery of the Trinity, use words that do not exist, in their letter, in sacred scripture?

The church, in delivering the sublime and arduous article of faith concerning the most holy Trinity, uses certain words which do not exist literally (literally), or according to the letter, in sacred scripture, but are deduced from the same by a good and ready consequence, and are employed both to confute false doctrine (false doctrine) (a), and to declare the heavenly truth (orthodoxy) (b).

Proof a: The enemies of heavenly truth spoke the same as the catholic church, but they did not think the same, as IRENAEUS testifies in the preface to book I. Wherefore the church was compelled, in order to uncover the deceit of its adversaries, to use terms that do not exist in their letter in

sacred scripture, yet do not differ from it in their sense. For when the church taught that there are three in whose name we are baptized, the Father, the Son, and the Holy Spirit, Sabellius, about to corrupt the dogma of the church by a false interpretation (false interpretation), said that those three were not distinguished by a real distinction, but that one and the same person was now called Father, now Son, now Holy Spirit. Therefore, so that the orthodoxy of this article might remain unimpaired, the church began to call those three, three distinct persons. When the church taught that the Father and the Son are one, John X, 30, Arius said that the Father and the Son are one in consent and will, just as the believers are said to have one heart, Acts IV, 32. Wherefore, so that orthodoxy might stand unshaken, the church began to teach that the Son is of one substance with (of one substance with) the Father. Cf. D. GERHARD, exegesis, book III, fol. 334.

Proof b: The most sublime mystery of the Trinity is briefly proposed and nervously explained by words received by the church, which indeed cannot be twisted into a foreign sense by the enemies of heavenly truth.

Question III. What are those words by which the mystery of the Trinity is briefly proposed and nervously explained by the church?

The ecclesiastical words by which the mystery of the Trinity is briefly and nervously proposed are trinity, essence, person, hypostasis, hypostatic character, personal notion, personal act, *ομοῦσις* (of one substance), *περιχώρησις* (circumincession); the meaning of which

must here be elucidated, and their foundations shown from the sacred letters, before we proceed to prove this sublime article of faith.

#### Question IV. What does the word, Trinity, denote?

*Description of the Trinity.* Trinity, by the custom of ecclesiastical speech, here denotes the ternary number of the divine persons.

Obs. I. There are some who would have Trinity so called, as if it were the unity of three; but wrongly. For rightly, with ATHANASIUS, we venerate unity in Trinity and Trinity in unity. But who ever said: We venerate the unity of three in unity?

Obs. II. There is a great difference between trine and triple. Trine is that which, being one in essence, has three modes of subsisting. Triple is that which is composed of three. We say that God is trine, but we are forbidden by the Christian religion to say He is triple. In German, it is more correctly called die Dreyeinigkeit (the three-oneness), than die Dreyfaltigkeit (the threefoldness).

Proof: The word, Trinity, is drawn from the fountains of Israel; for indeed its concrete form is read in 1 John V, 7. "These three are one." Since therefore Holy Scripture uses the concrete, why should it not be permitted to collect from it the abstract, just as from one we collect unity?

#### Question V. What do you understand by the essence of God?

*Essence of God.* The essence of God is the spiritual and independent nature of God, common to the three divine persons, the Father, the Son, and the Holy Spirit.

Proof: 1) In general, they define essence as that which is first conceived in a thing, without which the thing cannot be, and which is the foundation and cause of the other things that are in the same thing, from THOMAS's *On Being and Essence*, ch. 1, and *Metaphysics* VII, text 5. Since therefore in God we first conceive spirituality and independence, which in our way of understanding is the principle and foundation from which the divine attributes flow, we deliberately describe the essence of God as the spiritual and independent nature of God. But the divine attributes are the same thing (the same thing), equally common to the three persons of the divinity. For, "the Father is almighty, the Son is almighty, and the Holy Spirit is almighty: And yet they are not three almighties, but one almighty," says

ATHANASIUS in his creed. 2) The word οὐσία, essence, is indeed not found in express letters in sacred scripture; yet it is elicited from it by an easy consequence. For a) God in the Old Testament is called יהוה, the one who causes to be: therefore He has an essence, and that an independent, infinite, and immutable one. b) In the New Testament, God is named ὁ ὢν, the one who is, Revelation I, 8. From which is οὐσία or essence. c) A synonym for the divine essence is φύσις θεία, the divine nature, which St. Peter mentions in his 2nd epistle, ch. I, 4. Essence, nature, and form of God, according to the holy fathers, is the same thing, says DAMASCENE, *Isagoge*, chap. I.

#### Question VI. What is a person?

*Person.* Person, viewed materially and concretely, is an intelligent suppositum. But a suppositum is a singular, incommunicable subsisting thing (a subsisting thing), not sustained by another. But formally, or abstractly, a person is considered the independent and incommunicable subsistence of a singular, complete, and intelligent substance.

Obs. We define 1) person, viewed concretely, by suppositum, i.e., a singular subsisting thing. There are those who define it by singular substance; but less accurately. For a person, considered in a concrete sense, is not a substance, but a subsisting thing (a subsisting thing), a singular subsisting thing, which consists of a substance and an ultimate mode of subsisting. When CRELLIUS, the Socinian, defined person by substance, D. SCHERZERUS responded: "You define person falsely. 'Subsisting' must be substituted for the word 'substance'," in his *Anti-Socinian* collection, p. 264. And the Augustan confessors in article 1 say: "We use the name 'person' in that signification in which the ecclesiastical writers have used it in this cause, so that it signifies not a part or quality in another, but that which properly subsists." Since, however, to subsist belongs to substances, it follows that no accident is a person. 2) Every person is a singular subsisting thing. Therefore, universals are not persons, since when considered formally they do not exist outside the intellect. We call a person a singular subsisting thing (a subsisting thing), not an individual; because this implies a logical respect to the most special species, which is predicated of an individual. But God is not predicated in the manner of a species of the divine persons,

nor do these differ by numerically diverse essences, just as individuals do. 3) Every person is an intelligent suppositum. This stone, this tree, this horse, are indeed called supposita, but not persons, because they are destitute of intellect. 4) Every person subsists incommunicably, i.e., the subsistence of one person cannot be communicated to another person, because each person obtains its own and ultimate act of subsisting, so that it cannot be further terminated by another person. 5) Every person subsists independently of another united to it as a sustainer. For which reason the human nature of Christ is not called a person, because it is united with the Word (τῷ λόγῳ), by which it is terminated in subsisting.

### Question VII. What do you understand by hypostasis?

*Hypostasis.* ὑπόστασις (Hypostasis), not differently than person, abstractly denotes the incommunicable mode of subsisting of a singular and complete substance; concretely it is the same as a subsisting thing (a subsisting thing) or a suppositum.

Obs. I. The holy Fathers, as DAMASCENE testifies in his dialogue, chap. XXVI, called hypostasis and person the same thing. Yet person differs from hypostasis in this very thing, that hypostasis is common to an intellectual nature and to one devoid of reason; person is said only of an intellectual nature.

Obs. II. The formal and abstract signification of both person and hypostasis has its place when three persons, or hypostases, are asserted in one divine essence. For by that assertion of the catholic church, three relative and incommunicable modes of subsisting of the one divine essence are indicated, and are called by the Greeks τρόποι ὑπάρξεως, modes of subsistence; since to each person a proper mode of subsisting belongs; for the Father subsists unbegottenly (ἀγεννήτως), the Son begottenly (γεννητῶς), the Holy Spirit processingly (ἐκπορεύτως).

Proof. Although the word 'person' in the signification in which it is here used by the church is not read, yet since the Greek fathers called that 'hypostasis' which the Latins called 'person', it is incumbent on us to deduce the name ὑποστάσεως (of hypostasis) from the sacred letters. The word ὑπόστασις (hypostasis) is found in Hebrews I, 3, where the Son of God is called the express image of the Father's hypostasis (χαρακτήρ τῆς ὑποστάσεως τοῦ πατρὸς). There are those

who deny that hypostasis is used by the apostle in the ecclesiastical sense, to denote the person of the Father. But our GERHARDUS rightly admonishes that the name of person is taken either materially and concretely, for a suppositum having an essence, or formally and precisely, so that it is distinguished from the essence, and is the same as personality. In the former sense, the Son of God is called the image of the Father's person, but not in the latter sense. The image immediately respects the person, because an image, as such, is a relative term; it mediately respects the essence, because the Son of God is not only an imperfect, but a most perfect substantial image of the Father. The correlate of the image is indeed the person, but the foundation, by reason of which the Son is called the image of the Father, is the essence of the Father communicated to the Son through eternal generation. To which LUTHER referred when he rendered it in German as *das Ebenbild seines Wesens* (the image of his being). For he indicated the essence marked by the hypostatic character of the Father. The divine essence, viewed absolutely, cannot be understood by ὑπόστασιν (hypostasis) in this apostolic passage, because the same essence is in the Father and the Son. But an image is not an image of itself, but of another. See AUGUSTINE, book VII, on the Trinity, ch. 1. Cf. GERHARD's exegesis, loc. III, fol. 342, and D. CALOVIUS's system, tom. III, p. 98.

### Question VIII. What is noted by the name hypostatic character?

*Hypostatic Character.* The hypostatic character, or personal property, is a relation founded in a personal act, constituting a person in the being of a certain person, and inferring a real distinction from another person through relative opposition.

### Question IX. How many hypostatic characters or personal properties are there?

The hypostatic characters of the divine persons are three: paternity, filiation, and passive spiration, or procession, strictly so called.

Proof. Paternity is a relation founded in active generation, constituting God the Father in the being of the Father, and, through the relative opposition which exists between paternity and filiation, inferring a real distinction between God the Father and the Son. The same judgment should be

formed concerning filiation and passive spiration. The term, *hypostatic character*, undoubtedly derives its origin from Hebrews I, 3, where the Son of God is called, as we indicated above, the character, or image, of the Father's hypostasis, because He represents the person of the Father with respect to the essence. From this it came to be that indiscriminately every relation by which one divine person represents or respects another is called a hypostatic character or personal property.

Obs. The proximate foundation of the hypostatic relation is the personal act; which, since it founds the relation and does not really differ from it, is not rarely called by theologians a hypostatic character or personal property. Thus the active generation of God the Father, and the passive generation of the Son of God, is a hypostatic character. Certainly, by the consent of all, by the name of passive spiration, or procession, the personal property of the Holy Spirit is expressed. Cf. D. CALOV. in system. tom. III. p. 193, sqq.; D. SCHERZ. in system. p. 65.

#### Question X. What are personal notions?

*Personal Notions.* Personal notions are the reasons for knowing the divine persons and for distinguishing them ad intra; of which some are constitutive (συστητικαί), or constitutive of each person in the being of such a person; some are significative (σημαντικαί), or significative, which indeed notify the divine persons and indicate their distinction, but do not constitute any person in the being of such a person.

Obs. The constitutive personal notions coincide with the hypostatic characters, or personal properties; which, if they are counted among the personal notions, the personal notions are numbered as five: innascibility and paternity in the Father, spiration in the Father and the Son, filiation in the Son, procession in the Holy Spirit. But insofar as personal notions, taken more strictly, are only significative and notificative (σημαντικαί and θεωρητικαί), i.e., only significative and notificative, and distinct from personal properties, there are only two personal notions: innascibility and active spiration. For unbegottenness (ἀγεννησία) or innascibility indeed notifies God the Father and indicates that He derives His origin from no other person, but it does not constitute Him in the being of the Father, and is therefore not His hypostatic character,

but a personal notion. Active spiration, since it is common to God the Father and the Son, is not a property, but a personal notion. On personal notions, D. IO. ADAM. OSIANDER in his systematic collection, part 1, p. 408, D. BAYER in his compendium of theology, p. 251, and D. BREITHAUPT in his theological institutions, p. 350, have treated accurately.

#### Question XI. Which are the personal acts?

*Personal Acts.* The personal acts are those which are terminated within the divine essence at a certain person, and whose principle of acting is not the divine essence common to the three persons, but one or two are the persons; and they are two, generation and spiration.

Obs. I. The personal acts are also called works ad intra, concerning which that well-worn theological axiom is true: the personal works ad intra are divided, i.e., they are not common to all the persons of the divinity; since a work proper to one person does not belong to another, relatively opposed to it.

Obs. II. Generation no less than spiration, viewed with respect to the principle from which it emanates, is called active, and with respect to the term which it produces, passive, speaking grammatically; although on the part of God the nativity of the Word (τοῦ λόγου) is eternal, most pure, and devoid of all passion, it is an emanation from the Father, while the procession of the Holy Spirit is His emanation from the Father and the Son; since passive potentiality does not fall upon God.

#### Question XII. What does the word ὁμούσιος signify?

*ὁμούσιος* The Greek word ὁμούσιος is rendered in Latin as coessential or consubstantial, and denotes that the three persons of the divinity are of one and the same essence.

Proof. The Greek word ὁμούσιος is derived from ὁμῶς, together, or at the same time, and οὐσία, essence, and indicates that the Son of God and the Holy Spirit are of the same essence with God the Father and co-eternal. It is deduced from those sayings of scripture which testify that two or three persons, expressly named, are one. Christ says in John X, 30, "I and the Father are one." St. John says: "These three are one," 1 ep. V, 7. AUGUSTINE says appositely in tractate 97 on John: "Against the impiety of the Arian heretics, the fathers coined a new name,



ομοούσιον, but they did not signify a new thing by such a name; for that is called homousion which is: 'I and the Father are one,' namely, of one and the same substance." God the Father and the Son are one, not indeed by a unity of person, nor only of will and concord, but of essence, not specifically, but most singularly one. This is gathered 1) from the purpose. Christ proves that no one can snatch the sheep from His hand, because He and the Father are one; that whatever power the Father has, the Son has the same. Imagine that the discourse is only of a unity of concord; by the same consequence you could infer that no one can be snatched from the hand of John or Peter either. 2) From the manner of speaking befitting God (θεοπρεπῶς) concerning divine things. From which we conclude in this manner: The one will of the Father is the one essence of the Father (for the divine attributes are the same thing with the essence of God (ταυτό)). But the will of Christ is that one will of the Father. Therefore, the will of Christ is the very essence of the Father. These things being well considered, the council of Nicaea asserted and defended the ὁμοουσίαν, i.e., the most singular unity of essence, in the three divine persons against the Arians. The ὁμοουσία was so hateful to these that they preferred to thrust their own ὁμοιούσιον upon the church. From this it happened that the entire Christian world was distracted by only a single letter. Yet that one letter represented not a light, but a great difference between the catholic dogma and the Arian; since by ὁμοουσίαν the Son of God was designated by the catholics as independent, eternal, and the supreme God with the Father, while by ὁμοιούσιον He was designated by the Arians as a creature similar to the creator, but in respect of essence infinitely distant from the creator. For the rest, EPIPHANIUS in his *Ancoratus* admonishes that συνέσιον is one thing, ταυτούσιον another, and ὁμοούσιον another. Συνέσιον denotes a specific unity of essence, as the one common essence of all men; ταυτούσιον signifies in one essence one person, exerting itself with diverse properties and operations; but ὁμοούσιον denotes a numerical unity of essence, with a distinction of persons. AMBROSE says splendidly in Book III, on the faith, ch. VII: "Rightly do we call the Son of God homousion with the Father; because by that word both the distinction of persons and the unity of nature is signified." Cf. D.

CHEMNITZ, in theological loci, on the three divine persons, fol. m. 46.

**Question XIII. What does the word περιχώρησις signify?**

Περιχώρησις is rendered in Latin as immeation, circumincession, immanence, and denotes the eternal and intimate immanence of one divine person in another.

Obs. 1. The word περιχώρησις is not biblical, but ecclesiastical, used by DAMASCENE in book I of the orthodox faith, ch. 19. It is distinguished by theologians into essential and personal. The former is the most singular immanence of one divine person in another; the latter is the intimate and ineffable immeation, by which the divinity of the Word (τῷ λόγῳ) intimately permeates, inhabits, and perfects the assumed humanity. We are presently concerned with the essential περιχώρησις of the divine persons, which is founded on the words of Christ in John XIV, 11: "Believe me that I am in the Father, and the Father in me." Cf. John XVII, 21. Namely, the essential περιχώρησις of the divine persons causes the Father to be in the Son, the Son in the Father, and the Holy Spirit in both.

Obs. II. The ecclesiastical words having been elucidated, by which the most august mystery of the Holy Trinity is commonly proposed in the church, the truth of this mystery must now be demonstrated. Since, therefore, the most singular unity of the divine essence has been lucidly proven above, it will now be worthwhile to show clearly that both the indefinite plurality of the divine persons and, determinately, their trinity are most openly taught by the Holy Spirit in the divine letters.

**Question XIV. In how many ways does the sacred scripture of the Old and New Testament propose the number of the divine persons?**

*Pragmatology.* Sacred scripture proposes the number of the divine persons in two ways: (1) It teaches their plurality indefinitely or indeterminately. (2) It expresses the trinity of the divine persons definitely or determinately.

*Proof of the Trinity.* Obs. I. To the more unlearned, who are to be imbued with catechetical doctrine, the faithful catechist should propose and inculcate from the outset not the indefinite plurality of the divine persons, but their determinate trinity, according to the divine command in

Matthew XXVIII, 19, where the ministers of the church are ordered to teach and baptize the nations in the name of the Father, and of the Son, and of the Holy Spirit. But in a disputation with adversaries, one playing the part of the respondent can, against the objected unity of one person in the divine essence, in the first conflict (whose end is to confound the adversary and to convict his antithesis of falsehood) defend the indefinite plurality of the divine persons. In the second action, or the progress of the disputation, he should confirm the catholic truth, namely, that there are no more and no fewer divine persons than three, and that they are that one true and supreme God. See in HULSEMANN, *breviar. enucleat.* p. 128.

Obs. II. The indefinite plurality of the divine persons is more frequently proposed in the Old Testament, although the determinate trinity is not merely tacitly or obscurely insinuated there either. In the New Testament, however, testimonies of the indefinite plurality of the divine persons are rarer, while testimonies of the Holy Trinity are more frequent and clearer than in the Old Testament.

**Question XV. By what arguments will you demonstrate the indefinite plurality of the divine persons?**

The arguments by which the indefinite plurality of the divine persons is proven are sought from the lucid testimonies of sacred scripture, of which some vindicate distinct divine actions for distinct persons (a), some attribute common colloquies and common works to several divine persons in the plural number (b), some make manifest mention of several divine persons (c), and some express the plurality of the divine persons with names of the plural number (d).

Proof a: The Son of God is begotten by God, Psalm II, 7. God is anointed by God, Psalm XLV, 8. Jehovah is sent by Jehovah, Isaiah XLVIII, 16. The Lord is exalted to the right hand by the Lord, Psalm CX, 1. We argue; Wherever God is introduced as begetting and begotten, anointing and anointed, sending and sent, exalting and exalted, there several divine persons are introduced. But in the sacred letters, God is introduced as begetting and God as begotten, etc. Therefore.

Proof b: (1) From Genesis I, 26. "And Elohim said (by distribution, each one of the Elohim, or the divine persons, said to one another, exciting and consulting themselves): Let us make man in our image, after our likeness." We argue; where there are several speaking and consulting, there are several persons. But in the divinity, there are several speaking and consulting. Therefore, in the divinity there are several persons.

You say: I. God speaks of Himself in the plural number out of honor, in the manner of princes. Resp. No king or prince speaks of himself alone in the sacred letters in the Hebrew language, which is most simple and devoid of all artifice, in the plural number. In other languages, indeed, princes speaking of themselves use the plural number, but they signify that they are deciding something with the assistance of counselors and nobles; which cannot be said of the all-wise God.

You say: II. God conferred or consulted with angels. Resp. Angels were never admitted into the counsel of God, Isaiah XL, 13; nor could they concur in the work of creation, which is of infinite power; nor were men created in the image of angels, but in the image of God.

Proof the same (2) From Genesis XI, 7. "Jehovah said: go to, let us go down, and there confound their language." The adversaries object that God joined the angels to Himself in the confusion of tongues; but in vain. For the confusion of tongues belongs to God alone, who possesses that incomparable power, that He can act immediately upon the minds of men, insert other concepts, other thoughts into them, and obliterate the memory of a language previously most known. (\*)

Proof c: (1) From Genesis III, 22. "And Jehovah God said (to himself): Behold, the man is become as one of us (divine persons), to know good and evil (and yet he sinned)." Whoever compares one to several of his own order by reason of knowledge, designates several persons. But God, speaking of himself, compares one man to several of his own order by reason of knowledge.

(\*) To this is added that in v. 8, the singular number is used. This, therefore, when compared with that plural number in v. 7, does not allow us to doubt that these many, who are one Jehovah, are signified.

Therefore, God designates several persons. (\*\*)

(2) An illustrious passage is Isaiah VI, 8, where Adonai says: "Whom shall I send, and who will go for us?" He who says "for us" implies that he is not one (in person), but that there are others with him, and therefore several. That אלהים is a divine name that is plural not only in its termination but also in its signification, we have demonstrated above. This divine name is construed (1) with a plural verb, Genesis XX, 13, where Abraham says: "And it came to pass, when Elohim caused me to wander from my father's house." Since there is only one God, by Elohim construed with a plural verb we cannot but understand several divine persons. Cf. Genesis XXXV, 7; 2 Samuel VII, 23. (2) It is construed with a plural adjective. Thus by Joshua ch. XXIV, 19, they are called קדשים אלהים, holy divine persons.

You say: Elohim is also construed with a singular verb, Genesis I, 1, ברא אלהים. Resp. It is construed with a singular verb to indicate the mystery of several persons in the one essence of God.

**Question XVI. How will you prove the determinate Trinity of the divine persons?**

The determinate Trinity of the divine persons is proven by indubitable testimonies of sacred scripture, of which some exhibit all three persons of the divinity conjunctively, while some distinctly teach that not only the eternal Father, but also the Son of the eternal Father, as well as the Holy Spirit, is true and supreme God. Both classes of testimonies concerning the most holy Trinity are drawn both from the apostolic writings of the New Testament and from the prophetic monuments of the Old Testament.

Obs. A distinction must be made here between the order of divine revelation and the method of demonstration. The latter proceeds in such a way that we begin from the clearer and progress to the less clear; the former observes the series of times. Since we must here demonstrate the trinity of the divine persons against the enemies of heavenly truth, attending to the method of demonstration, we premise the testimonies of

the New Testament, as clearer, to the testimonies of the Old Testament, in which a lesser degree of clarity is noticed.

**Question XVII. What are the testimonies of the New Testament by which the trinity of the divine persons is exhibited conjunctively?**

The testimonies of the New Testament by which the trinity of the divine persons is proposed conjunctively, our regeneration through baptism (a), the theophany (θεοφάνειαν) or appearance of the divine persons (b), the incarnation of the Son of God (c), the mission of the Holy Spirit (d), the gracious indwelling of God in us (e), the divine operation in the church and its ministry (f), the religious veneration of God (g), and the apostolic assertion concerning the ὁμοουσία (consubstantiality) of the divine persons (h), perspicuously expound, so that we may be imbued with the salutary knowledge of the most holy Trinity.

Proof a: Christ, just about to ascend into heaven, prescribed the solemn form of administering baptism to His disciples, Matthew XXVIII, 19: "Go ye therefore, and make disciples (μαθητεύσατε) (to me) of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." From this classic text we demonstrate (1) the Deity of the Father, the Son, and the Holy Spirit, (2) their personal distinction, (3) the ὁμοουσίαν (consubstantiality), i.e., the one essence, of the divine persons. We argue: He in whose name we are baptized is the true and supreme God. We are baptized in the name of God the Father, and of the Son, and of the Holy Spirit. Therefore, God the Father, the Son, and the Holy Spirit is the true and supreme God. The major premise is established, because we are baptized in the name of Him who instituted baptism, the means of grace and salvation. But God alone, the fount of grace and author of salvation, instituted baptism. Add that we are baptized in the name of Him in whom we are bound to believe and whom we are bound to invoke; for by the sacrament of baptism we are bound to the profession of faith, worship, and obedience of Him who is the author of

(\*\*) Besides the fact that man is said to have been created not in the image of angels, but in the image of God, it should also be noted that man in the state of integrity was not similar to, but equal to the angels, just as we will be "equal unto the angels" (ισάγγελοι), not "like the angels" (ὁμοιάγγελοι), when we have arrived at consummate blessedness. Luke XX, 36.

baptism. Therefore, baptism is called the answer of a good conscience toward God, 1 Peter III, 21. "We ought to believe as we have been baptized, to adore as we believe," says BASIL THE GREAT, epistle LXXVIII. Then, those who are baptized in the name of the Father, the Son, and the Holy Spirit must believe that there are three divine persons. But all nations are baptized in the name of the Father, the Son, and the Holy Spirit. Therefore. The major premise is clear, because without any doubt the Father and the Son differ as distinct persons. But in the same way that the Son is distinguished from the Father in the words of the institution of baptism, in the same way the Holy Spirit is distinguished from the Father and the Son, as the series of the text shows. But the Son is distinguished from the Father as a person. Therefore, the Holy Spirit is also distinguished from the Father and the Son as a person. Furthermore, the Holy Spirit is not only proposed in this place as other than the Father and the Son, but is also so conjoined with these divine persons in the administration of baptism that the same name, the same authority of instituting baptism, the same majesty of adoration, the same power of regenerating, which belongs to the Father and the Son, is attributed to Him. Therefore, the Holy Spirit is a divine person. It is certainly absurd and contrary to living speech to apply the same name to persons and to a non-person. Finally, we prove the *ὁμοῦσιαν* (consubstantiality) of the divine persons, because we are not baptized into the names, but into the name of the Father, the Son, and the Holy Spirit, that we may be obliged to acknowledge and venerate the same name, the same authority, majesty, sanctity, grace, and power, and therefore the same essence of the Father, the Son, and the Holy Spirit.

The Socinians object (1): To be baptized in someone's name is not an indication of deity, since one can also be baptized into a man; thus the Israelites were baptized into Moses, as Paul testifies in 1 Corinthians X, 1.

Resp. (a) It is one thing to be baptized into someone, another to be baptized in the name of someone. The former can be explained ministerially, the latter only authoritatively. (b) A distinction must be made between baptism properly so called, which is the laver of regeneration and a sacrament of the New Testament, and typical or metaphorical baptism. Baptism properly so called cannot be administered in the name of any man; but

the baptism of the Israelites into Moses was typical, by which they were obliged to render obedience and service to Moses, the servant of God, so that under the cloud they might readily pass through the Red Sea, with Moses leading the way; just as we by the baptism of regeneration are obliged to place our trust in God the Father, the Son, and the Holy Spirit.

They object (2): It is not new, in matters of no less moment than baptism, for things and persons not pertaining to His essence to be joined to God. Thus, 1 Samuel XII, 18, the people are said to have feared the Lord and Samuel. Exodus XIV, 31, where the Israelites are said to have believed God and His servant Moses. Ephesians VI, 10, Paul says, "be strong in the Lord, and in the power of his might," where Paul joins with the Lord, who is a person, the power of God, which is not a person, but a divine attribute. Resp. (1) The examples adduced are dissimilar and unsuitable. For God and Moses are joined as master and servant, as principal and instrumental cause, by reason of a concurrence to a certain third thing, which belongs to God and the creature (not equally, but in a different way). But to dispense baptism in someone's name belongs to no creature, 1 Corinthians I, 13. Let our adversaries produce an example from the sacred letters where God and a man by a single, simultaneous command, and with equal authority, instituted a new sacrament, and we will yield to them. (2) A non-person is never joined to persons in an authoritative communion (as happens in this place, where one name is attributed to three) of a divinely ordained means of salvation. Paul indeed says, "be strong in the Lord, and in the power of his might," but he does not attribute one name to the Lord and His power. To be baptized in the name of a divine attribute, or even of a divine breath, is unheard of in the sacred writings and unsuitable.

Proof b: A most illustrious theophany (*θεοφάνεια*) or divine appearance occurred in the administration of baptism conferred on Christ, which is described in Matthew III, 16; Mark I, 10; Luke III, 22. Concerning this theophany (*θεοφάνειαν*), we observe (1) three names. For He whose voice is heard from heaven is called the Father, 2 Peter I, 17. He who stands on the bank of the Jordan is called the Son, Matthew III, 17. He who descends in the form of a dove is called the Holy Spirit, Luke III, 22. (2) Three distinct symbols of manifestation, as the Father

appears by a voice, the Son by a body, the Spirit by a bird. (3) Three distinct acts; of the Father crying from heaven, of the Son standing in the Jordan, of the Holy Spirit descending in the form of a dove. (4) The common deity of the three persons. For the Father, crying from heaven, is undoubtedly true God; to whom the Son is coessential, since He is not an adopted, but the natural Son of God; for He is emphatically called with a doubled Greek article "the son, the beloved" (ὁ υἱὸς ὁ ἀγαπητός), in whom all the good pleasure (ἐνδοκία) of God resides and is at rest. But every natural son has the same essence with his father; the same, I say, in species in human affairs, the same in number in divine affairs. The Spirit, who descended in the form of a dove, cannot be a creature; for He came upon Christ for this reason, that He might fill and anoint Him, as He is man, with gifts, so that He might preach liberty to the captives and release to the prisoners, Isaiah LXI, 3, who also afterwards drove Christ into the desert, Matthew IV, 1. Therefore, that Spirit is true God. These things being premised, we argue; As many persons as there are in the divinity, by so many names, external symbols, and distinct acts did God manifest Himself in the baptism of Christ. But God manifested Himself in the baptism of Christ by three names, three external symbols, and three distinct acts. Therefore, there are three persons in the divinity.

The Socinians, seeking to cut the nerve of this argument, object (1) that no theophany (θεοφάνειαν) occurred at Christ's baptism, since besides Christ and the Holy Spirit nothing was seen, but only a divine voice was heard; (2) that the Holy Spirit did not appear in the form of a dove, but only descended from on high upon Christ with a rush and a sound like a dove; (3) that the form of a dove no more argues the Holy Spirit to be a person than the tongues of fire, which were many, were many persons; (4) that the external symbols, since they were separate, infer three persons distinct not only really, but also essentially; for what are distant in place have distinct essences.

Resp. to 1) That God the Father manifested Himself by an audible voice is clear (a) from the correlate, which is the Son; for He cried: "This is my beloved son." (b) From the assertion of Peter in his 2nd Epistle, ch. I, 17, where he says of Christ: "For he received from God the Father honour and glory, when there came such a voice to him

from the excellent glory, This is my beloved Son, in whom I am well pleased."

Ad 2): The adverb ὡσεὶ does not denote a mode of descending similar to the flight of a dove, but the form of a dove; for the dove was seen and it remained upon him, John I, 32. "The Holy Ghost descended in a bodily shape like a dove," according to Luke III, 22.

Ad 3): We establish the personality of the Holy Spirit from this theophany (θεοφάνεια): Whoever assumed a bodily form, appeared in it, and visibly descended, he is a subsisting suppositum (ὁφιστάμενον), and, since he is of an intellectual nature, a person. But the Holy Spirit, etc. Therefore. That he is a person distinct from the Father and the Son is clear from the fact that not the Father, not the Son, but only the Holy Spirit assumed the form of a dove. The example sought from the multitude of fiery tongues, from Acts II, is disparate. For the Holy Spirit occupied those many tongues with the same form of fire. Wherefore, there was not a diverse, but one symbol of the same Spirit, dispersed through many tongues. But in Matthew III, the Father, the Son, and the Holy Spirit are distinctly named. The Father manifests Himself by one external symbol, the Son by another, the Holy Spirit by another, and according to the diversity of the symbol, diverse acts are produced by them.

Ad 4): From the separation of external signs to the separation of the thing signified, the consequence is not valid. Although the external symbols are separated and essentially distinguished, the divine persons are nevertheless neither separated nor essentially distinguished; for they are one, 1 John V, 7. The symbolic manifestation of the Trinity implies a personal, not an essential, distinction.

Proof c: We are led to the acknowledgment of the Holy Trinity by the incarnation of the Son of God, which the angel announces to St. Mary and declares in Luke I, 35: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." The incarnation of the Word (τῷ λόγῳ) flows from the common hand, as it were, of the Trinity, if you consider its principle; but it is terminated at the sole person of the Son of God (just as three virgins place a crown on one from their number). Cf. D. DANNH. in *hodós. phan.* II. p. 185. Wherefore the angel commemorates all three persons of the divinity: he calls God

the Father the Highest, who sent the Son into the flesh, Galatians IV, 4. He calls the Son of God the power of the Highest, who overshadowed Mary in a secret and ineffable manner, by filling the temple of his body in Mary's womb with all the fullness of the divinity, just as God once filled the temple of Solomon, 1 Kings VIII, 11, by an overshadowing (ἐπισκιασμόν). But the Holy Spirit, as the angel foretold, will come upon Mary, by exciting the droplets of blood, sanctifying them, and from them forming the body of Christ. For this reason, pious antiquity derived a proof of the Trinity from the incarnation of the Word (τοῦ λόγου). RUFFINUS says beautifully in his exposition of the creed: "See the simple Trinity cooperating! The Holy Spirit is said to come, and the power of the Highest to overshadow. And who is the power of the Highest, but Christ Himself, who is the power and might of God? Whose power is this? Of the Highest. Therefore, the Highest is present, the power of the Highest is present, the Holy Spirit is present." We argue: Whoever, from the revealed word of God, acknowledges that the incarnation of the Son of God is the work of the Father, the Son, and the Holy Spirit, cannot but believe in the Trinity of the divine persons. But all Christians, etc. Therefore.

The Socinians object; (1) that only God the Father is called the Highest by the angel; (2) that Christ is called the Son of God on account of His singular conception from the Holy Spirit; (3) that the Holy Spirit is named the power of the Highest, and therefore is not Himself the highest God, nor even a person, since power is not a person.

Resp. ad 1): God the Father is indeed called the highest, but not exclusively, since Christ is also designated by the name of the highest, Luke I, 76. Ad 2): The angel does not say that Christ is called the Son of God on account of His singular conception by the Holy Spirit, but because of the overshadowing of the power of the Highest. For the conclusive conjunction διὸ, therefore, immediately refers to the words immediately preceding: "the power of the Highest shall overshadow thee," so that the sense is: because the Son of God, the consubstantial power of the Father, overshadowed Mary, by assuming flesh in her womb and uniting it to Himself, therefore that which will be born of Mary will be called the Son of God. Certainly, if Christ is called the Son of God because He was conceived by the Holy Spirit, it will

follow that the Holy Spirit Himself is the father of Christ, which we are forbidden by the Christian religion to say. Ad 3): Not the Holy Spirit, but the Son of God is called the power of the Highest, since Paul also calls Christ the power of God, 1 Corinthians I, 24. There is no need to object that power is not a person; for Reuben was also called the strength of his father, Genesis XLIX, 3, who was a true person.

Proof d: We seek a not invalid proof of the Holy Trinity from the mission of the Holy Spirit, which is described in John XIV, 16: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." In the same chapter, v. 26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." John XV, 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth (ἐκπορεύεται) from the Father, he shall testify of me." Cf. Galatians IV, 6. Obs. We use these testimonies both to demonstrate the deity of the Son of God, and especially the personality of the Holy Spirit, since both are attacked with great effort by our adversaries. To this end, we argue: (1) He who is not true God with the Father, equal to Him in unity of essence, does not have the right to send the Holy Spirit. But the Son of God has the right to send the Holy Spirit. Therefore, the Son is true God with the Father, equal to Him in unity of essence. The major premise is established, because according to the mind of our adversaries, the Holy Spirit is the power and efficacy of God. But no one can send the power and efficacy of God unless he himself is God. (2) The Holy Spirit is described by Christ as a comforter, as another comforter, as the spirit of truth, teaching all things, who proceeds from the Father, is sent in the name of the Son, whom the Son also sends from the Father. Therefore, the Holy Spirit is a divine person distinct from the Father and the Son of God. The reason for the consequence is by no means obscure, since all those predicates befit only a true person, and likewise infer a personal distinction.

The Socinians object; (1) that Christ obtains from the Father by prayers that he may be able to send the Holy Spirit, and is not its fount or source, and therefore not equal to Him from whom he is derived. (2) Nor can the Holy Spirit be equal to Him from whom He proceeds and is given. Resp. ad 1):

Intercession of a person does not in itself argue inequality, since an equal can intercede with an equal, indeed a greater with a lesser, a prince with a count, for some third party. But Christ, as man, asks the Father for the sending of the Holy Spirit, when indeed, as God, He obtains the right of sending by nature. Nor indeed is the Father alone the fount and source of the Holy Spirit, but also the Son of God, from whom, as He receives wisdom, so He receives the essence of the Holy Spirit, John XVI, 14, 15. Ad 2): It is not permissible to infer inequality from the fact that the Holy Spirit proceeds from and is given by the Father and the Son, but only the origin and order in the Holy Trinity is to be gathered from it.

Proof e: The mystery of the Trinity becomes known from the gracious indwelling of the triune God in the faithful, which the Savior promises in John XIV, 23: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Paul teaches the same in 1 Corinthians III, 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" From these divine utterances we argue: Whoever dwells in the faithful, as in consecrated temples, is true God. But the Father, the Son, and the Holy Spirit dwell in the faithful, as in consecrated temples. Therefore. The major premise shines with its own light. "Ye are the temple of the living God," says Paul in 2 Corinthians VI, 16. Cf. Leviticus XXVI, 22. CYRIL says splendidly in Book XXXIV of his Thesaurus: "No creature, nor any made thing, is said to dwell as God in a temple."

The dissenters object: (1) that according to the opinion of the Lutherans, Christ also dwells in the pious according to His assumed human nature, which is not God; (2) that from the indwelling of the Holy Spirit in the faithful it does not follow that the Holy Spirit is a divine person, since God dwells in the saints through His Spirit, as through His power. Resp. ad I: The human nature of Christ, viewed not in itself, but in the personal union, inasmuch as it has been assumed into the hypostasis of the Word (τῷ λόγῳ), has been elevated into the fellowship of the Holy Trinity. Ad II: The deity of the Holy Spirit is invincibly asserted from His gracious indwelling in the pious. For He Himself, whose temple the Corinthians are said to be, is expressly called God; but He, according to Paul, is the Spirit of God. Nor

do we read anywhere in the sacred letters that God dwells in us through the Holy Spirit as through His power, but just as God the Father and the Son, as divine persons, dwell in the pious, so also we rightly conclude that the Holy Spirit dwelling in them is a divine person.

Proof f: The Trinity of divine persons is known from the divine operation of the Father, the Son, and the Holy Spirit in the church, which the apostle teaches in 1 Corinthians XII, 3, 4, 5, 6: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." There are some who take vv. 4-6 to refer to the person of the Holy Spirit, and think that he comes under the name of one Spirit, one Lord, one God. But since the apostle wishes to recall the Corinthians to the adequate object of Christian worship and faith, which is the triune God, the Father, the Son, and the Holy Spirit, and by "one Lord" he understands the same one whom in v. 3 he had called "the Lord Jesus" (κύριον Ἰησοῦν), and by "one God" he designates the same one of whom in v. 3 he had spoken as the Spirit of God, we have no doubt that all three persons of the divinity are exhibited conjunctively by the apostle in this passage. Namely, to the Holy Spirit are assigned spiritual gifts (χαρίσματα), both ministering and sanctifying, according to the third article of the Apostles' Creed; administrations (διακονίαι) in the church are attributed to Christ, the Lord and archbishop of the church; operations (ἐνεργήματα) are vindicated for God the Father, from whom originally is all faculty of operating. Cf. D. CALOV. in bibl. illustrat. on this passage, fol. 378. We argue: He from whom all gifts, all ministries, all operations in the church depend, is true God. But from God the Father, the Son, and the Holy Spirit, etc. Therefore.

The Socinians object: (1) that although divine gifts and operations are ascribed to the Father, the Son, and the Holy Spirit, it cannot be inferred that they are of the same essence; (2) that the Lord and the Spirit are here clearly distinguished from the one God, so that the name of Lord signifies something less than the name of God; and the Holy Spirit, since he is distinguished from God,

denotes only the power of God. Resp. ad (1): All divine gifts and works proceed from God, whose essence is only one. Ad (2): The celestial Father is indeed called God, but not exclusively. For just as Christ the Lord and the Holy Spirit do not exclude God the Father from dominion and the communion of a spiritual nature, so neither does God the Father exclude Christ and the Holy Spirit from the unity of the divine essence. Nor is Christ a subordinate Lord, but the supreme Lord, the Lord of lords, Revelation XIX, 16. Nor is the Holy Spirit the power of God without a hypostasis (ἄνυπόστατος), destitute of its own personality, but self-subsisting (αὐθυπόστατος), an intelligent suppositum, or a true divine person; since the same Spirit works and distributes to each one as he wills, 1 Corinthians XII, 11. But operations belong to supposita. (\*)

Proof g: The trinity of the divine persons becomes manifest from the apostolic wish in 2 Corinthians XIII, 13: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all! Amen!" Obs. The apostle in this final wish placed the grace of the Lord Jesus Christ in the first place, not to invert the order among the divine persons, but to set forth the substantial foundation of faith and salvation, which is Christ, 1 Corinthians III, 11, the author and finisher of our faith, Hebrews XII, 2, by whose merit both the love of the Father and the communion of the Holy Spirit were obtained for the fallen human race. Wherefore, the Apostle understands the

special love of the Father and the active communion of the Holy Spirit, who indeed makes us partakers of the grace of Christ and the love of the Father. From this apostolic wish an argument arises: He whose love, grace, and communion we pray for for ourselves and others with pious wishes and sighs, is one and true God. But we pray for the love of the Father, the grace of the Lord Jesus Christ, and the communion of the Holy Spirit for ourselves and others. Therefore, the celestial Father, the Lord Jesus Christ, and the Holy Spirit are one and true God. (\*\*)

The adversaries object: 1) It is one thing to wish that the communion of the Holy Spirit be with all, another to invoke the Holy Spirit. 2) The name κοινωνίας, communion, is not taken actively, but passively, so that it is understood of the gifts of the Holy Spirit communicated to us, which do not sustain the name of a person. 3) Only the Father is designated by the name of God pre-eminently (κατ' ἐξοχήν).

Resp. ad I: The apostolic wish is a votive invocation of the Holy Trinity. The Father and the Son are joined to the Holy Spirit. Therefore, just as we invoke them, so also we invoke him. Ad II: In the same way that we pray for love from the Father and grace from Christ, we pray for communion (κοινωνίαν) from the Holy Spirit. But we pray for the active love and grace of Jesus Christ. Therefore, we also seek the active communion of the Holy Spirit. The Holy Spirit communicates Himself to us with His gifts, which He distributes, as a divine

(\*) The nerve of the proof is indeed this: He who is said to work all things (ἐνεργῶν τὰ πάντα) is one God (v. 6). But He who works all things (ἐνεργῶν τὰ πάντα), and indeed by His own will, "as he will" (καθὼς βούλεται), is also the Holy Spirit (v. 11), and also Christ (Romans XV, 18). Therefore, both Christ and the Holy Spirit, equally as the Father, is one God. But that the Father is singly called God (Θεός), this is the underlying reason: because the Son and the Holy Spirit have their eternal divinity from the nature of the Father, for which reason the former is called the Son of God (υἱὸς τοῦ Θεοῦ), and the latter the Spirit of God (πνεῦμα Θεοῦ). Therefore, inasmuch as they are equal persons in one nature, all three are one God. But insofar as the Son of God is considered as the Son, begotten of the Father, and the Spirit of God as the Spirit, proceeding from the Father and the Son, God (the Father) (Θεός (πατήρ)) is distinguished from the Son and the Holy Spirit.

(\*\*) I collect the reasons thus: A wish is a certain kind of prayer. That which Paul has in his wishes is, without controversy, the salvation of the church, to which indeed the entire sense of this epistle and the others looks. Prayer, especially in causes of this kind which pertain to the salvation of souls, is a certain part of religious worship. All religion ought to be referred to the one God. Therefore, these three are one God. This demonstration, in itself sufficiently evident, is greatly illustrated by what the Apostle had said before in v. 11: "God shall be with you" (ὁ Θεὸς ἔσται μεθ' ὑμῶν), and indeed "the God of love and peace" (ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης); but no one is unaware that both love (ἀγάπην) and peace (εἰρήνην) are numbered among the merits of Christ and the fruits of the Holy Spirit. Therefore, those three, whom he now names and prays to be "with you all" (μετὰ πάντων), are "God" (ὁ Θεός).



person, as He wills, 1 Corinthians XII, 11. Ad III: The celestial Father in the apostolic wish is designated by the name of God because He is the fount of divinity. By this is inferred the origin and order of the divine persons, not an eminence or prerogative of the Father, since the essence of the divine persons is one and the same, and their majesty and glory are one and the same.

Proof h: The apostolic assertion concerning the *ὁμοουσία* (consubstantiality) of the divine persons is read in 1 John V, 7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." The scope of St. John in chapter V of his epistle was to teach that Jesus of Nazareth, born of the virgin Mary, is the Christ, or Messiah, promised in the Old Testament and exhibited in the New Testament (v. 1), the true Son of God (v. 5), and the savior of the world, who by His most perfect obedience and most full satisfaction acquired the victory over the world (v. 4) and eternal life (v. 11) for us sinners. The apostle, about to confirm this doctrine of greatest moment, adduces three heavenly witnesses, as well as three earthly witnesses. Concerning the heavenly witnesses, he says in v. 7: "For there are three that bear record in heaven, the Father, and the Word, and the Holy Ghost; and these three are one." Concerning this classic text, let us observe: 1) The divine majesty of the heavenly witnesses. For those three witnesses are said to be in heavenly and divine glory, just as our Father, whom we daily adore, is in the heavens, Matthew VI, 9. Therefore, the three heavenly witnesses are divine witnesses. 2) The unity of the divine essence. For John says: "and these three are one." He does not say: They think one thing, but they are one. He therefore implies a unity of essence, or *ὁμοουσίαν* (consubstantiality), the consequent of which is a unity of consensus. 3) The trinity of the divine persons; for the apostle says: "These three are one." There is therefore here a trinity, not in the abstract, but in the concrete. For we easily gather: If three divine witnesses are one, a trinity of persons is given in one divinity. For the apostle understands witnesses properly so called, living, intelligent, subsisting by themselves, such as are the Father and the Son; to which personal witnesses, since the Holy Spirit is joined as a third witness, He cannot but be a true person. 4) The name and personal property of each person. St. John calls the first witness the Father, whose

hypostatic character is paternity, founded in the eternal generation of the Son. He calls the second witness the *λόγον* (Word), or Word, because of His eternal generation from the Father. For just as an internal word is generated in the mind without a real change of the one conceiving, so also the Son of God was begotten of the Father immutably, within the divine essence. He names the third witness the Holy Spirit, whose personal property is passive spiration, from which the Spirit is denominated. 5) The order of the divine persons, founded in the origin of the mode of having the divine essence. For the first witness is the Father, because He is neither begotten by, nor proceeds from, anyone. The second witness is the *λόγος* (Word), or the Son of God, because He is begotten of the Father; the third witness is the Holy Spirit, because He proceeds from the Father and the Son. These things being premised, we conclude: Whoever asserts that three divine witnesses are one, teaches that in one divine essence there are three distinct persons. But St. John asserts, etc. Therefore.

The Socinians object: 1) that this text is spurious, since it is not read in the Syriac version, nor in the ancient Latin versions, nor in the first German version of Luther; 2) that it does not follow that as many as are the witnesses, so many are the persons, for in the following verse the spirit, the water, and the blood are called three witnesses, yet they are not three persons; 3) that the apostle is speaking of a unity not of essence, but of consensus, because otherwise it would follow that the spirit in the ministry, the water in baptism, and the blood in the supper agree in one essence, since unity is also attributed to them by the apostle.

Resp. ad 1): This text is not spurious. For although in certain codices of the Bible it was expunged or erased by the Arians, it is nevertheless read in the most approved Greek exemplars, in the most ancient British codex, in the Complutensian, Basel, and Antwerp editions, in the Vatican exemplar, in the Bibles of Robert Stephanus, and in many others, far more numerous. It was adduced by ATHANASIUS in his disputation against Arius, and was neither rejected nor called into doubt by him. It was alleged by the Ante-Nicene fathers. It was found in all the Greek codices in the time of Jerome, who accused the Latin translators of infidelity because they had omitted the testimony of the Father, the Word, and the Holy Spirit, by which the catholic faith is especially

strengthened, and the one divinity of the Father, and of the Son, and of the Holy Spirit is proven. Cf. D. GERHARD, in *disp. acad.* p. 1293 sqq.; D. CALOV. in *bibl. illustrat.* on this passage, fol. 1664; D. SCHERZ. in *colleg. Anti-Socin.* p. 162 sqq. Nor can it be omitted without a hiatus in this fifth chapter of John. For John, about to prove that Jesus of Nazareth is the Christ, the Son of God, and the Savior of the world, adduces witnesses partly heavenly and partly earthly, and connects them by the copulative conjunction καὶ (and) in v. 8. But with the three heavenly witnesses omitted, the primary ones would be passed over, and the coherence of the text would be disturbed.

Ad 2): I distinguish between a witness properly and figuratively so called. When John asserts that there are three witnesses in heaven, he speaks of witnesses properly so called, which is clear from the fact that the Father is certainly a testifying person, the Son is a testifying person, as the Socinians themselves acknowledge. What, therefore, hinders the Holy Spirit from also being a testifying person? But if the Holy Spirit were only a power, not three, but only two witnesses would emerge in the heavens. But in the following verse 8, the discourse is of witnesses improperly and figuratively so called, because that whole verse speaks of things, not of persons.

Ad 3): The earthly witnesses "are into one" (εἰς τὸ ἓν εἶσι), i.e., they tend to one goal, to bear a concordant testimony to Christ the savior of the world, and likewise they are divinely ordained as means and seals of grace for offering, conferring, and sealing the salvation procured by the merit of Christ. But the heavenly witnesses "are one" (ἐν εἶσι), i.e., they are of one essence. This we prove a) because these witnesses are divine; for they are in heaven, i.e., in heavenly and divine glory; their testimony is called divine in v. 9. The (substantial) Word and the Holy Spirit are immediately conjoined with God the Father in testifying, and are said to be one with Him. Therefore, just as the Father is true God, so also the Word (ὁ λόγος) is true God, and the Holy Spirit is true God. But since there are not three gods, not three divine essences, it is necessarily inferred that the three divine witnesses agree in one essence, but are distinguished by a personal distinction. b) We appeal to the parallel passage, John X, 30. That unity is urged here by St. John which is intimated by Christ Himself in John X, 30, when He says: "I and

the Father are one." But the Father and the Son in that passage are said to be one in such a way that not only a unity of consensus, but of essence is evidently concluded. For Christ posits that unity as the foundation of His insuperable power and the impossibility of snatching the sheep from His hand. But unless a unity of power, and consequently of essence, is granted, there will be no force of proof in the argument. For the apostles were also one thing, by a unity of consensus with the Father; but who would say that no one could snatch the sheep of Christ from their hands? c) Just as the Holy Spirit, whom most Socinians state to be the essential power of God, does not differ essentially from the Father, so neither does the Word (ὁ λόγος), or the Son of God, who is one with the Father and the Holy Spirit. d) If only a unity of consensus had been indicated by John, he could have adduced far more witnesses in heaven. For the angels, Moses, and Elijah bore testimonies in agreement with Christ, as is clear from the angelic apparitions and the transfiguration of Christ. e) If the Word and the Holy Spirit are one with the Father by reason of consensus and will, they are also one with Him in essence, because the will of God does not really differ from the divine essence. For which reason, just as in our manner of conceiving the will follows the essence of God, so the unity of consensus follows the unity of the divine essence.

#### Question XVIII. What are the testimonies of the Old Testament by which the Trinity of the divine persons is exhibited conjunctively?

The testimonies of the Old Testament by which the Trinity of the divine persons is taught conjunctively are drawn from the creation of the world (a), the leading of the Israelites out of Egypt (b), the foretold mission and anointing of the Messiah (c), the solemn blessing of the priests (d), and the angelic trisagion (e).

Proof a: From Genesis I, 1, 2, 3. "In the beginning Elohim created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." That this passage is among the principal ones in the Old Testament which treat of the mystery of the Holy Trinity appears from this, that without a doubt the phrase of Psalm XXXIII, 6 is derived from it: "By the word of the Lord

were the heavens made; and all the host of them by the breath of his mouth." And who would deny that John in ch. I, 1, 2, 3 referred to this with these words of his: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

Obs. 1) Moses, about to describe the first work of God, says, "Elohim (אלהים) created," which plural name, not only in its termination but also in its signification, construed with a singular verb, ברא, signifies the common work or action of several, as if to say, He who are God, created. See the annotations of D. SEB. SCHMID on Genesis, p. 2. 2) God, about to create light, said: "let there be light." The God who speaks is God the Father, by contradistinction to the Word, through whom He spoke, and the Holy Spirit, in whom He, with the Word through whom He was about to speak, moved upon the waters. 3) God the Father spoke by commanding, according to Psalm XXXIII, 9: "He spake, and it was done; he commanded, and it stood fast." Therefore, the speaking of God denotes a word of command, yet so that 4) it connotes or prenotes the hypostatic (ὑποστατικόν), or substantial, word. This we prove a) from the infallible interpretation of John, ch. I, 1, 2, 3. From which passage we conclude thus: That Word was in the beginning of creation with God the Father, through whom all things were made. But the Word, subsisting by Himself, who is true God, was in the beginning of creation with God the Father. Therefore, the Word, subsisting by Himself, is that Word through whom all things were made. b) From the testimony of Solomon, who attributes the same things to the wisdom of God (the hypostatic wisdom, the eternal Son of God, the author and source of all wisdom) which Moses here attributes to the word of God, Proverbs VIII, 22, sqq. c) From the consideration of the thing itself. For just as in man the external word of the mouth presupposes the internal word of the mind and internal wisdom, so the word of divine command is not without the hypostatic word, not without substantial wisdom, the eternal Son of God, since the Father does not work without the Son, John V, 17. d) When Moses in verse 2 says: "And the Spirit of God moved upon the face of the waters," by the Spirit of God is indicated the third person of the divinity, whom King David calls the Spirit of the divine mouth,

Psalm XXXIII, 6. By the movement of the Spirit of God we understand His most eminent movement to create light, since in verse 2, the latter hemistich in the Hebrew codex coheres most closely with the following verse 3, so that this sense emerges: And in this His Spirit, moving upon the waters, God the Father said through His internal Word, the Son, this uttered (προφητικόν) saying: "Let there be light." Cf. the annotations of D. SCHMID on Genesis, p. 4. These things being premised, we argue: Whatever work is common to several divine persons, and is perfected by God speaking through His internal Word, in the Spirit of His mouth, from that work the trinity of the divine persons becomes known. But the work of creation is common to several divine persons, and is perfected, etc. Therefore.

The Socinians object: 1) That the Word of God in the work of creation denotes a divine command. 2) That the Spirit of God, who moved upon the face of the waters, designates the air, or wind. 3) That neither the Word nor the Spirit of God are persons. Resp. ad I: The word of divine command is not to be thought of here without the hypostatic word, without whom nothing was made, John I, 3. Ad II: Neither air nor wind existed on the first day of creation; nor did God employ wind, or any other creature, for the creation of light. And why is it called the wind of God, rather than the heaven of God, the earth of God, etc.? Ad III: Since creation, a most noble action, is ascribed to the Word and the Spirit of God, personality cannot be denied to them, for actions belong to supposita.

Proof b: The leading of the Israelites out of Egypt testifies to the trinity of the divine persons. God the Father led the Israelites out of Egypt by the angel who was their guide (ὁδηγόν), Exodus XIV, 19, whom the ancient Rabbis called מטטרון (Metatron), the measurer or leader of the way. He is not a created angel, but uncreated, namely the Son of God. For he is called (1) expressly יהוה, which is the proper name of God and incommunicable to creatures, Exodus XIV, 24. (2) He is called the angel of the face, who saves the people, Isaiah LXIII, 9. (3) Concerning this angel, God says: "my name is in him," by which the glory, majesty, essence or divine nature is denoted. (4) To this angel is attributed the judicial power of punishing the disobedient. "Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions," Exodus XXIII, 21. (5) Divine

works are assigned to him, which are the singular guardianship on the way, the preceding, and the introduction of the Israelites into the land of Canaan, Exodus XXIII, 20, 23. (6) To this angel is to be exhibited a religious veneration, due to God alone. "Obey his voice," says Jehovah, Exodus XXIII, 21, which honor is nowhere read to have been rendered to any created angel. For which reason, by the angel-leader of the people of Israel, we understand the Son of God, who led the Israelites, and was tempted by them, 1 Corinthians X, 9. To this is added that God the Father led His people out of Egypt by the Holy Spirit. For the Israelites are said to have rebelled in the desert and vexed the Holy Spirit of Jehovah, Isaiah LXIII, 10. From these things an argument arises; He who led the Israelites out of Egypt is true, eternal, and supreme God. But God the Father, the Son, and the Holy Spirit, etc. Therefore.

Proof c: We gather the Trinity of divine persons from the mission and anointing of the Messiah, concerning which those words, worthy of perennial memory, in Isaiah XLVIII, 16, especially deserve to be noted: "and now the Lord GOD, and his Spirit, hath sent me." He who speaks here is not the prophet Isaiah, as the Jews and Photinians will have it, but the Messiah; since Christ Himself made the immediately preceding words, "I have not spoken in secret from the beginning," His own, John XVIII, 20. He who speaks here is called the first and the last, v. 12, the founder of the earth, v. 13, the redeemer, v. 17. There is therefore expressed in this prophetic oracle the Lord who is sent, Christ the redeemer; the Lord who sends, God the Father, to whom in the sacred letters the mission of the Son is attributed in countless places; and the Spirit of the Lord, who anointed and sent Christ according to the flesh, Isaiah LXI, 1: "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me." Cf. Luke IV, 18. Truly therefore we argue: Wherever God sent, God sending, and His Spirit are introduced, there three persons of the divinity are expressed. But in the prophetic oracle of Isaiah, etc. Therefore.

Proof d: The mystery of the Trinity shines forth from the priestly blessing, Numbers VI, 24: "The Lord bless thee, and keep thee; The Lord make his face shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee

peace." From this solemn blessing, the Trinity of the divine persons is gathered: (1) Because the name of Jehovah was to be recited in this blessing not twice, not four or more times, but three times. Which threefold repetition of the name of Jehovah, since it is not without mystery, nor can a solid reason for it be adduced from scripture if you depart from the mystery of the Holy Trinity, there is no doubt that the Trinity of the divine persons was designated here, since no apex in such a succinct and nervous blessing is superfluous. (2) Because twice three benefits are wished for and vowed to the people of God. Invoked is (a) God the Father, as the fount of blessing and the author of the keeping of soul and body. That keeping denotes the divine conservation and protection, which benefits pertain to the first article of the apostolic faith. (b) Invoked is the Son of God, as the light of the Gentiles, Isaiah XLII, 6, and the throne of grace, Romans III, 25. (c) Invoked is the Holy Spirit, lifting up His face upon us, by the word and sacraments calling, illuminating, converting, regenerating, justifying, renewing, and bestowing upon us the internal peace of conscience. For the Holy Spirit is the comforter, John XIV, 16, who tranquilizes the conscience. To which priestly blessing we join the royal blessing of David, Psalm LXVII, 7: "God shall bless us; and all the ends of the earth shall fear him." The word "God" is repeated three times, not in vain, but to notify that God is one in essence, trine in persons. We gather: Whomever the ministers of the church invoke in the solemn blessing as the author of all corporal and spiritual benefits, which they pray for for the sacred assembly, that one is the Triune God, the Father, Son, and Holy Spirit. But the ministers of the church, etc. Therefore. He who is prayed to by the high priests of the church is the one and true God. But the high priests of the church invoke God as three in persons, etc. Therefore.

Proof from experience. The angelic trisagion, or the Seraphic doxology (δοξολογία), which is read in Isaiah VI, 3, teaches us the Trinity of divine persons: "Holy, holy, holy is Jehovah Zebaoth: the fulness of the whole earth is his glory."

The one whom the Seraphim celebrated is not one person, but several. For with the Seraphim singing in harmony, the prophet soon heard the voice of Adonai saying: "Whom shall I send, and who will go for us?" To whom the prophet said: "Here am I! send

me." God speaks of himself in the plural, to teach the plurality of divine persons. That these several persons are determinately three, we gather from the fact that the Seraphic choir repeats the "Holy" three times; for which threefold repetition no other suitable reason can be given than the determinate trinity of the several divine persons. To this assertion of ours, no little strength is added from the infallible exposition of the New Testament, since this prophetic passage is expounded in the New Testament concerning the distinct persons of the Godhead. For Isaiah saw the glory of the Son of God, and spoke of him, as Saint John testifies, chapter XII, 41. The Holy Spirit spoke there through Isaiah the prophet to the fathers, as Paul testifies, Acts XXVIII, 25. With these presuppositions, we argue; In whatever place of scripture God himself has revealed a plurality of divine persons, in the same place, since God is called thrice holy by the angelic choir, the Trinity of divine persons is indicated; this is all the more certain, the more clearly that place is expounded elsewhere in the sacred writings concerning the distinct persons of the Godhead. But in the present passage or chapter of Isaiah, God himself has revealed a plurality of divine persons, and in the same place God is called thrice holy by the angelic choir. Therefore, in this place, or chapter of Isaiah, the Trinity of divine persons is indicated; this is all the more certain, the more clearly this place is expounded elsewhere in the sacred writings concerning the distinct persons of the Godhead.

The Jews and Socinians object; 1) That God deliberated with the angels about sending a messenger, when he said in v. 8. "Who will go for us?" 2) That a thing is often called three times, even if it is in reality only one, not threefold. Thus the hypocrites cry out; "This is the temple of the Lord, this is the temple of the Lord, this is the temple of the Lord." Jer. VII. 4. Compare Jer. XXII, 29. Ezech. XXI, 27. 3) That the threefold repetition of "holy" is made either to demonstrate the perfection of divine holiness, or for the sake of the constancy of the assertion.

Response. to I. The all-wise God never deliberates with angels. Who has been His counselor? Is. XL, 13. To II. We do not argue from the mere threefold repetition of "holy," but we observe that God Himself in chapter VI, 8 of Isaiah has revealed a plurality of divine persons, and so when the Seraphim, crying out, repeat three times; "holy, holy, holy Jehovah Zebaoth," we assert that the determinate Trinity of the several divine persons is indicated. We have cited as the preceding leaders of our assertion, or as irrefutable witnesses, John, chap. XII, 41, and Paul, Acts XXVIII, 25. To III. The threefold repetition is an index of perfection, because the most perfect being is threefold. For the first in every genus is the measure of the rest. Besides, there was no reason why the Seraphim should go on to confirm the holiness of God with a constant assertion, since there is no doubt about it. A constant assertion is accustomed to be opposed to doubts that have been raised.

**Question XIX.** By what arguments is the divinity of the Father, the Son, and the Holy Spirit distinctly proved?

The arguments by which the divinity of the Father, the Son, and the Holy Spirit is distinctly and solidly confirmed are drawn from the divine names, attributes, actions, and religious worship owed to God alone.

Observation. The general and invincible argument is this: If the same truly divine names, attributes, works, and glory, which belong to God the Father, insofar as he is considered absolutely as the true God, are attributed in the sacred scriptures to the Son of God and the Holy Spirit, it is necessary that the Son of God and the Holy Spirit be one, true, and supreme God with God the Father, or as the church says, that in one essence there are three distinct persons.

That in the divine essence there are three distinct persons, the Father, the Son, and the Holy Spirit. The antecedent is true. Therefore, so is the consequent. In order to validly fortify the truth of the antecedent, we must now treat distinctly of the three persons of the Godhead. (\*)

(\*) Since 1) all adversaries bring forth various exceptions against the major proposition, 2) some of them attribute to Christ a true divinity indeed, but deny it to be the highest (although this contradicts itself); therefore, in order to shut off all their paths, the truly greatest weight of our argumentation must be perfected in this way: He to whom belong 1) the divine Names, and indeed those proper to the supreme God, and the very indicators of

## CONCERNING GOD THE FATHER.

## Question XX. Who is God the Father?

*Description of God the Father.* God the Father is the first person of the Godhead, neither begotten, nor proceeding, but from eternity begetting the substantial Son, the image of Himself, and with the Son from eternity spirating the Holy Spirit.

He is more fully described: God the Father is the first person of the Godhead, neither begotten, nor proceeding, but from eternity begetting the substantial Son, the image of Himself, and with the Son from eternity spirating the Holy Spirit, creating, conserving, and governing all things, sending the Son as redeemer and the Holy Spirit as sanctifier of the human race.

Observation. In the first, succinct and vigorous description, God the Father is described 1) by order, that he is the first person of the Godhead; 2) by personal notion, that God the Father is unbegotten (ἀγέννητος), unoriginated, neither begotten, nor proceeding from another. 3) By personal acts, the eternal generation of the Son, and the eternal spiration of the Holy Spirit. On the active generation of the Son is founded paternity, the personal property of the Father. Through active spiration the Father and the Son, although not from each other, are nevertheless distinguished from the Holy Spirit. The latter, more ample definition, connects to the personal notion and property of God the Father his works ad extra, and his benefits in relation to the church. See D. CHEMNITZ. loc. theol. fol. m. 44.

## Question XXI. How is the name of Father understood here?

The name of Father is not taken here essentially (ἐσιωδῶς), but personally (ὕποστατικῶς).

Proof. The name of Father, taken essentially, does not belong to the first person of the Godhead alone, but to all divine persons equally; since taken in this sense, it implies a relation to creatures, of whom God is called Father both because of

creation, in which way the angels are called sons of God, Job. XXXVIII, 7.; and because of regeneration and adoption; in which way converted and reborn men, by the merit of Christ, apprehended by faith, have received this power (ἐξουσίαν), or dignity, that they should become sons of God, John I, 12. But the name of Father, taken personally, is proper to the first divine person, and implies a relation to the consubstantial Son, whom he begot from his own essence as the image of himself, of whom he is said to be the proper Father (ἰδιος πατήρ). John V, 18.

## Question XXII. Why is God the Father called the first person of the Godhead?

God the Father is called the first person of the deity not by reason of the divine essence, nor with respect to time, nor on account of a prerogative of dignity; but by reason of origin and order.

Proof. God the Father is named the first person of the Godhead not by reason of the essence of nature; because the Son and the Holy Spirit have the same essence as the Father; nor by reason of time; because the three divine persons are co-eternal; nor by reason of dignity; because in the Trinity nothing is greater or less, as Athanasius teaches in his creed; but by reason of origin and order. By reason of origin God the Father is the first divine person; because he is unoriginated, neither begotten, nor proceeding from another. The Son and the Holy Spirit originate from God the Father, and the Son indeed as the second person from the Father alone, but the Holy Spirit as the third person from the Father and the Son together. From this, God the Father is called by Athanasius against Sabellius the root and fount of the Son and of the Spirit (ρίζα καὶ πηγή τοῦ υἱοῦ, καὶ τοῦ πνεύματος), as quoted by DANHAUER, in hodos. phæn. III. p. 230. God the Father is also the first person of the Godhead by reason of order, or natural enumeration, founded on the origin, or emanation of one person from another, and observed in the solemn formula of baptism,

his divine nature, 2) all the Attributes to a one, both properties and perfections (p. 234. \*\*), and, as far as these are concerned, even the reserved ones, with none omitted (p. 281.), 3) the Works of God, and in every way, namely those also which God himself, with no minister employed, and therefore He alone, can effect, and indeed even in that way which uniquely befits God, 4) the worship, fitting for God alone, that is, religious worship, and all its parts; he is certainly the true God, and the same supreme one. Thus determined, the major proposition holds without any exception, and the entire proof pertains to bringing the minor to light, about which we shall see hereafter.

Matthew XXVIII, 19. and repeated by John, 1 epist. c. V, 7.

**Question XXIII. By what arguments is the divinity of God the Father proved?**

The divinity of the eternal Father is demonstrated by (1) Divine names; (2) Attributes proper to the true God alone; (3) Works truly and purely divine, both ad intra and ad extra; (4) Religious worship competent to God alone.

Observation. The demonstration of the divinity of the heavenly Father can be deduced most sufficiently from innumerable sayings of Holy Scripture; But since no one who accepts the sacred writings as infallible doubts it, we will refrain from a more lengthy demonstration, and we will adduce only one apostolic saying, embracing the four classes of arguments already mentioned, from 1 Peter I, 3. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has regenerated us to a living hope through the resurrection of Jesus Christ from the dead." This apostolic oracle presents to us (1) a nominal (ὀνομαστικὸν) argument, drawn from the divine names. For God the Father is explicitly called God by the apostle Peter, he is called the Father of our Lord Jesus Christ, who can be none other than the highest God. (2) This apostolic utterance contains an attributive (ἰδιωματικὸν) argument, taken from a divine attribute. Abundant mercy is attributed to God the Father, which is a property of the true God. (3) It embraces an operative (ἐνεργητικὸν) argument, drawn from a divine action. For God the Father is said to regenerate us. Regeneration is a divine action. (4) This classic saying includes a worshipful (λατρευτικὸν) argument, taken from religious worship. For the apostle says: "Blessed be God the Father!" God the Father is worshipped and celebrated by the apostle, as the fount and source of all blessing, regeneration, and eternal inheritance. Therefore God the Father is the true and supreme God. But this scope of proof may perhaps seem superfluous. For if God the Father is not God, there will be no God in the world, since he is the fount of divinity.

**Question XXIV. Whence is the distinct personality of God the Father known?**

That God the Father is a distinct person from the Son of God and the Holy Spirit is

established from his denomination and personal property (a); from his personal acts ad intra, and their manifestation (b); from the action ad extra, appropriated to God the Father (c).

Proof a. God the Father is named the proper Father of the Son in John V, 8, and therefore on account of a properly so-called paternity founded in a true and essential generation. But a Father, generating a Son from his own substance, is a distinct person from this Son.

Proof b. Just as God the Father is personally distinguished from the Son by active generation, so by active spiration He is distinguished from the Holy Spirit. This personal distinction is also made manifest by the mission of the Son for the work of redemption, and the mission of the Holy Spirit for the work of sanctification. For the one who sends and the one who is sent differ as distinct persons.

Proof c. Since God the Father created this universe through his Son, as substantial wisdom, Prov. VIII, 30. and hypostatic word, John I, 3. in the Spirit of his mouth, Ps. XXXIII, 6. it is gathered that he is a true person, and one distinct from the Son and the Holy Spirit.

**Question XXV. What is the personal property of God the Father?**

The hypostatic character, or personal property of God the Father is paternity, founded in the active generation of the only-begotten Son.

Proof. By paternity God the Father is not only distinguished from the other divine persons, but he is also constituted in the being of the Father. Therefore, paternity is the hypostatic character of the Father.

Observation. Since the proximate foundation of paternity is the active generation of the Son, on account of which God the Father is properly called Father, by some theologians the hypostatic character of the Father is held to be active generation, especially because this does not in reality differ from paternity. Cf. DANNHAV. hodos. phæn. III. p. 186.

**Question XXVI. What are the personal notions of God the Father?**

The personal notions of God the Father are unbegottenness (ἀγεννησία) (a), and the active spiration of the Holy Spirit (b).

Proof a. A personal notion, strictly speaking, insofar as it is contradistinguished

from a hypostatic character, notifies a person, and distinguishes it from another person, but does not constitute it in the being of such a person. But unbegottenness (ἀγεννησία) does not formally constitute the Father in the being of the Father; for he is called Father on account of the eternal generation of the Son, whom he regards as his correlate. But unbegottenness (ἀγεννησία) in itself does not imply such a relation, and therefore it is not a constitutive (χαρακτηριστική) property, but only a merely notificative (γνωριστική) notion. For when unbegottenness (ἀγεννησία), as is usually done, is so explained that it denotes the negation of all origin, God the Father is called unbegotten (ἀγέννητος), i.e., unoriginated, because he has his origin from another neither through generation, nor through spiration. But the Holy Spirit is sometimes denominated unbegotten (ἀγέννητος), because he derives his origin from the Father and the Son not through generation, but through spiration. Rightly in the same sense God the Father is said to be of Himself (ἀφ' ἑαυτοῦ), because He is from no other; likewise God of Himself (αὐτόθεος), not because the Father alone is God of Himself (ἀφ' ἑαυτοῦ), or He alone possesses self-existence (αὐτουσίαν), i.e., an independent and uncreated essence; but because He alone is God from Himself, and does not have the independent essence of self-existence (αὐτουσίαν), by which He is Jehovah, from another, as do the Son and the Holy Spirit. Cf. D. CALOV. in system. theol. tom. III. p. 192.

Proof b. The active spiration of the Holy Spirit, according to the different way of considering it, is called a personal act and notion. It is called a personal act, because through it the Holy Spirit is produced. It is called a personal notion, because through the same, God the Father is known as a person distinct from the Holy Spirit. And yet it is not the personal property of God the Father; since it is common to the Father and the Son; nor is God the Father the Father because of the spiration of the Holy Spirit, but because of the generation of the Son.

#### Question XXVII. What are the personal acts of God the Father?

The personal acts of God the Father are the generation of the Son, and the active spiration of the Holy Spirit.

#### Question XXVIII. What is the active generation of God the Father?

The active generation of God the Father is a divine, personal act *ad intra*, by which God the Father, by the communication of one and the same essence in number, begets the Son, the image of Himself, from eternity, truly and properly, yet in a hyperphysical and inscrutable manner.

Observation. This hyperphysical generation will be proved below, where the passive generation of the Word (τῷ λόγῳ) will come to be considered.

#### Question XXIX. What is active spiration?

Active spiration is a divine, personal act *ad intra*, by which the eternal God the Father with the eternal Son, by the communication of one and the same essence in number, produces the Holy Spirit, the common breath of both, in one indivisible and eternal act, in a hyperphysical and ineffable manner.

#### Question XXX. What is the consequence of active generation and spiration, by which it is manifested?

Active generation and spiration is followed by active mission, by which God the Father sent the Son as redeemer (a), and together with the Son, sent the Holy Spirit as the sanctifier of the human race in time (b).

Proof a. John III, 17. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." In these words the purpose of the mission of the Son of God is designated (1) remotely; not to judge, i.e. condemn the world; (2) positively, that the world might be saved through him, that is, be advanced by divinely ordained means from darkness to light, from sin to righteousness, from death to life.

Proof b. John XV, 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." God the Father and the Son send the Holy Spirit. The Father, because he proceeds from him. The temporal mission is a sign and an argument *a posteriori* for the eternal procession. The Father sends the Holy Spirit in the name of Christ, i.e., on account of the merit and intercession of the savior, John XIV, 26. The Son of God sends the Holy Spirit from the Father; because as he has his essence, so he has the power from the Father to send the Holy Spirit.



Observation. This active mission is not local or separative, since local separation is repugnant to the intimate identity of the divine persons and to their infinite presence; but it is non-local and manifestative; nor is it indicative of inequality, because it happens by voluntary consent, not by command.

**Question XXXI.** What divine action ad extra is peculiarly claimed for God the Father?

In the sacred scriptures, and in the Apostles' Creed, to God the Father, as the first person of the Godhead, creation, which is the first divine operation ad extra, is ascribed by a certain singular appropriation.

Proof. This universe God the Father created by speaking through the substantial Word in the Spirit of his mouth, Gen. 1, 1. 2. Ps. XXXIII, 6. John I, 3. The work of creation is therefore claimed for God the Father not exclusively, as if the Son of God and the Holy Spirit were entirely excluded from that first action; nor by way of excellence (ἐξοχικῶς), in a more excellent manner, as if God the Father were the principal cause, and the Son the instrument of creation; because the unity of essence, which is the principle of operations ad extra, is repugnant to this; but appropriatively and relatively, God the Father is said to have created through the Son in the Holy Spirit, to designate the order of the divine persons, while preserving the unity of action and of the power to act. The same judgment should be formed concerning conservation, which is a continuous creation, and the governance of this universe.

#### CONCERNING GOD THE SON.

*Description of the Son of God.* The Son of God is the second person of the Godhead, begotten from the essence of the Father from eternity, who with God the Father from eternity spirates the Holy Spirit.

He is more fully described: The Son of God is the second person of the Godhead, begotten from the Father from eternity, of the same essence and majesty with the Father; who with the Father from eternity spirates the Holy Spirit, and in the fullness of time assumed a human nature into his own hypostasis, in order to redeem and save the human race.

Observation. In the first description, brief yet vigorous, the Son of God is described (1) by order, that he is the second person of the Godhead; because he is not from himself, but from the Father. (2) By origin, which he

derives from the Father through eternal generation, in which, viewed passively or terminatively, is founded filiation, the hypostatic character of the Son of God. (3) By a personal notion, namely the active spiration of the Holy Spirit, so that the Son of God may be distinguished not only from the Father, but also from the Holy Spirit; for He Himself spirates Him with the Father. The latter description, somewhat more lengthy, adds to the former (a) the incarnation of the Son of God, by which He manifested Himself externally. "God was manifest in the flesh," says Paul in 1 Tim. III, 16. Mention of this is made here, because the human nature now pertains to the integrity of the person of the Son of God, after He assumed it into the unity of His person. (b) The external operation, which is appropriated to the Son of God, is the redemption of the human race, the end of which is the eternal salvation of men.

**Question XXXIII.** How is the name of the Son of God understood here?

The name of the Son of God is here taken not improperly, but properly, to designate a son begotten from the substance of the father.

Proof. Improperly, the sons of God are said to be (1) angels, on account of a certain likeness of divine wisdom and holiness, which shines in them, Job. XXXVIII, 7. From which God embraces them with a singular love, as sons. (2) Magistrates, on account of an analogy or certain correspondence with God, by reason of their office, Ps. LXXXII, 6. (3) The faithful, on account of spiritual regeneration, John I, 12. and adoption to the inheritance of eternal life, Rom. VIII, 16. Gal. IV, 5. (4) The blessed, on account of the glorious fruition of adoption, Luke XX, 36. But the second person of the Holy Trinity is called the Son of God on account of a true, proper, and essential generation, by which the very essence, which is of the begetting Father, is perfectly communicated to the begotten Son, so that he is the Son consubstantial with God the Father. Thence the Son of God is called the proper Son, Rom. VIII, 32. and only-begotten, John I, 14. existing in the bosom of the Father, John I, 18. the image of the invisible God and the firstborn of all creation, Col. I, 15. The brightness of his glory and the express image of the Father's person, Hebr. I, 3.

**Question XXXIV.** By what arguments is the true and eternal divinity of the Son of God proved?

The true and eternal divinity of the Son of God is confirmed by nominal (ὀνομαστικοῖς) arguments, drawn from divine names (a); by attributive (ιδιωματικοῖς) arguments, drawn from attributes proper to the true God alone (b); by operative (ἐνεργητικοῖς) arguments, taken from the personal and essential acts of God (c); by worshipful (λατρευτικοῖς) arguments, drawn from the religious worship owed to God alone (d). To which add a careful comparison of the Old and New Testaments (e).

Proof a. There are very many places in Holy Scripture in which the Son of God is distinguished by divine names, both essential and personal, from which we shall select a few, and those the clearer ones.

The divinity of the Son of God is therefore shown:

I. From the essential divine names. In the Old Testament, Christ, the branch of David, is called Jehovah, our righteousness, Jerem. XXIII, 6. He is called Jehovah, whom Jehovah has anointed, upon whom is the Spirit of the Lord, Is. LXI, 1. 8. He is called Adonai, sitting upon a throne, high and lifted up, religiously honored by the Seraphim, Is. VI, 1. 2. 3. compared with John XII, 41. No creature is called Jehovah and Adonai. In the New Testament, the Son of God (1) is absolutely, without any limiting or alienating condition, called God. "The Word was God," says John in chapter I, 1. Whom Thomas, about to make a sincere confession, addresses with great confidence: "My Lord, and my God," John XX, 28. These words were not directed to God the Father, but to the Lord Jesus. For Thomas answered and said to him (Jesus, who, having shown the scars of his hands and side, had said: "be not faithless, but believing"): "My Lord, and my God." Nor are these words merely of one exclaiming, or admiring, but of Thomas confessing; for Christ immediately adds: "Because you have seen me, you have believed." (2) To the divine names are added words by which the incarnate Son of God is designated. Thus Paul in Acts XX, 28 says: "God has purchased the church with his own blood." Where by God, who purchased the church with his own blood, none other than the Son of God is understood. The same apostle says in 1 Tim. III, 16. "God was manifest in the flesh." The Son of God, inasmuch as he was made flesh, John 1, 14,

was made partaker of flesh and blood. Hebr. II, 14. and came in the flesh. 1 John IV, 2. 3. (3) To the divine names are annexed epithets by which the supreme God is indicated. For (a) Christ is named by St. John "the true God and eternal life." 1 John V, 20-22. "And we know that the Son of God is come, and has given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Where (α) the position of the words (because the demonstrative pronoun this [ὁτός], ordinarily refers to and demonstrates the immediately preceding noun), (β) the purpose of the apostle, to treat of Christ as the principal theme of this epistle. Vid. 1 John I, 2. (γ) the absurdity of tautology (if it is referred to the Father), (δ) the epithet of eternal life, so proper to Christ that you may read it attributed to no other person with such ease, and so all things cry out that the truth of deity is asserted of Christ. Cf. DANNH, hodos. phæn. III. p. 233. (b) By St. Paul the Son of God is called "the great God." Titus II, 13. "Looking for that blessed hope, and the glorious appearing of the great God." Concerning this apostolic utterance we observe: (α) The name of the great God is claimed for the one and only supreme God. This the prophet Daniel teaches in chapter II, 45. "The great God has made known to the king what shall come to pass hereafter." (β) By the words, "of our great God and Savior Jesus Christ" (τῷ μεγάλῳ θεοῦ καὶ σωτῆρι ἡμῶν Ἰησοῦ Χριστοῦ), one and the same subject, namely Jesus Christ, is designated; since only one Greek article is used, which denotes only one subject, according to the property of the Greek language; just as the apostle is treating of that God, whose appearance (ἐπιφάνεια) at the judgment is expected; which appearance at the judgment is attributed to the Son of God alone. 2 Thess. II, 8. 1 Tim. VI, 14. 2 Tim. IV, 1. Nor does the interposed conjunction, "and," stand in the way; for it often joins two nouns to one subject. Cf. 1 Peter 1, 3. (c) By the same apostle Christ is named "God over all, blessed forever." Rom. IX, 5. "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen!" From these things it is clear that Christ is the supreme God; since those words of the apostle express a periphrasis of the supreme God. Cf. Rom. 1, 25. The Socinians, seeking to evade this illustrious saying, object (1); that those words "who is over all,

God" (ὁ ὢν ἐπὶ πάντων θεός) are not to be referred to Christ, but are a doxological (δοξολογικὴν) exclamation, by which God the Father is celebrated: And therefore after the words, "according to the flesh" (κατὰ σάρκα), a period should be written, which many scribes are accustomed to omit. (2) "Over all" (Ἐπὶ πάντων), signifies, over all men, not over all things. Response. To 1): The Socinian punctuation is opposed by (a) all Greek exemplars; (b) The purpose of the apostle, which is to extol the dignity of the Jewish nation; which, in order to do so successfully, he teaches that Christ, sprung from the fathers of the Jews, is not only man, but also God, blessed over all; (c) The added limitation, "according to the flesh"; which would not be necessary if Christ were only a man; (d) The context; The doxological (δοξολογικὴ) exclamation, which is imagined by the adversaries, coheres neither with the preceding nor with the following words. Not with the preceding; because the apostle had testified his sympathy (συμπάθειαν) for the Jews, v. 2. and had wished to be accursed for his brethren, v. 3. describing whose glory, v. 4. he commemorates among other things, that from their fathers is Christ according to the flesh. How then would the apostle abruptly transition to a doxology (δοξολογίαν)? He grieves, he wishes, he does not give thanks. He extols the dignity of the Jews, not to celebrate God, but to exaggerate the causes of his grief. Nor with the following; for how do these cohere? "I could wish that I myself were accursed for my brethren, etc. Of whom is Christ according to the flesh Who is over all, God, be blessed forever, Amen! Not as though the word of God had taken none effect?" Certainly no connection (συνάφεια), or cohesion of the text appears. To 2): Even if the words, "over all" (ἐπὶ πάντων), were rendered, over all men, the divinity of Christ would not be

diminished; for he is not only over all men, but also over all creatures. He is Jehovah, high above all the earth, greatly exalted above all gods, whom all the angels of God worship. Psalm XCVII, 9. Cf. Hebr. 1, 6. With these premises, we argue: Whoever in the O.T. is called Jehovah and Adonai, and in the N.T. not only absolutely God, but also true, great, God blessed over all, he is the supreme God and God by nature. But the Son, etc. Therefore.

Nor does the name Lord (Κύριος), often corresponding in the N.T. to the O.T. name יהוה (Jehovah), which is claimed for the true God alone, supply an invalid argument for the divinity of Christ. For he is called (1) the Lord from heaven (Κύριος ἐξ οὐρανοῦ). 1 Cor. XV, 47. Since this cannot be said of him by reason of his human nature; there must be in him a higher, and divine nature, according to which he is the Lord from heaven. (2) He is called Lord of all, Acts X, 36. and therefore Lord of heaven and earth, which is a description of the true God. Matth. XI, 15. (3) Lord of lords and King of kings, Rev. XVII, 14. chap. XIX, 16. which denomination is proper to the true God alone, as is clear from 1 Tim. VI, 15. We may therefore gather: The Lord from heaven, the Lord of lords, and King of kings is the supreme God. But Christ, etc. Therefore (\*).

II. From the personal divine names. Christ is called in the sacred writings (1) the proper Son of God, Rom. VIII, 32. having God as his proper Father. John V, 18. But he would not be the proper Son of God if he were of a different nature from the father. For it is of the formal reason of being properly called a son, that he be of the same essence with the Father. (2) The only-begotten Son from the Father, John 1, 14. The name of only-begotten son in the entire sacred code never denotes anyone other than he who alone is born from the substance of the Father (\*\*). (3) The Son

(\*) Indeed, the name Jehovah is attributed to Christ no less than to the Father, Exod. III, 7. Ps. CII, 13. as interpreted by Paul, Hebr. I, 10. 11. 12. Is. XLV, 24. 25. add: Rom. XIV, 10. 11. Rev. I, 8. Not only that one, but also these five names, undoubtedly proper to the supreme God: 1) Jehovah Zebaoth, Is. VI, 3. ff. add. John. XII, 41; 2) Jehovah Elohim, Exod. III, 2-6; 3) Jehovah our righteousness, Jer. XXIII, 6; 4) God of Israel, Ex III, 2. 6. & Luke 1, 16. 17; 5) Lord God of the Holy Prophets, Rev. XXII, 6. cf. with v.16.

(\*\*) That this argument has the greatest force is apparent 1) from the signification of the word, only-begotten (μονογενής). To be sure, there are two ways in which someone can be said to be begotten of God, either properly, from nature, or improperly, from grace. A third way can never be conceived. But men are generated from God by grace, James I, 18. where there are two distinguishing words (α) having willed (βυληθεύς), (β) by the word (λόγῳ), by which indeed our divine generation is discerned from a certain other, which is (α) necessary

existing in the bosom of the Father, John 1, 18. which is said of him metaphorically and anthropopathically (ἀνθρωποπαθῶς); yet it insinuates the intimate secret of paternal love and nature, in which the Son always is, as AMBROSE has it lib. de bened Patriarch. serm. 17. The kinship of substance, closeness, equal knowledge and power with the Father, as CHRYSOSTOM has it on this place. that he is consubstantial with the Father, intimately beloved, conscious of the paternal heart and of all secrets, inseparable (ἀχώριστος) from the Father, as Augustine and others explain; whom see cited by D. CALOVIUS in system. theol. tom. III. P. 554. (4) The firstborn Son, Hebr. 1, 6. The firstborn of all creation; because in him all things were created, Coloss. I, 15. 16. He is not called first-created (πρωτόκτιστος); as if he himself were also of the number of creatures, but firstborn (πρωτότοκος) of all creatures, and their creator; because in him all things were created, visible and invisible, which are in the heavens, which are on the earth; The apostle therefore implies that the Son of God was begotten from eternity, before anything was created. v. 16. (5) The Son superior to the angels, Hebr. 1, 5. "For unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee." The apostle, having adduced the testimony of Psalm II, 7, teaches that Christ is the Son of God not by creation, nor on account of a concession of power, as the angels are called sons of God in Job XXXVIII, 7. but in a far more eminent manner, which far exceeds the condition and source of all the angels. Since, however, there is nothing more eminent than the angels, except God, as to nature, or essence, it is necessary that the Son of God be of a divine nature, and therefore, since there is but one God by nature, of the same nature and essence with God the Father. (6) The Son equal to God the Father. John V, 17. 18. "Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the

more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." The Jews concluded from those words of Christ: "My Father worketh hitherto, and I work," that Christ was making himself equal with God. So far was Christ from disapproving of that manner of concluding, that he rather confirmed it, saying: "what things soever the Father doeth, these also doeth the Son likewise (ὁμοίως)," to indicate that he accomplishes the same works with the Father by one and the same power, as he has one and the same essence. With these things established, we conclude: The proper Son of God, only-begotten from the Father, existing in his bosom, the firstborn of all creation, superior to the angels and equal to God, is by nature the true and supreme God, consubstantial (ὁμοούσιος) with God the Father. But Christ is the proper Son of God, etc. Therefore.

Proof b. The divinity of the Son of God is validly established from the divine attributes, which are assigned to him in the sacred scriptures no less than to God the Father. For the Son of God is I. ETERNAL; whose eternity Paul indicated, saying, Col. 1, 17. "The Son of God is before all things (πρὸ πάντων), and by him all things consist." He who is prior to all creatures visible and invisible, which are conserved by his providence, is the eternal and independent God. According to the same apostle, "Jesus Christ the same yesterday, and today, and for ever," Hebr. XIII, 8. By which words, embracing all differences of time, not a finite, but an infinite duration, not time, but eternity, which eminently embraces all durations, is described. St. John supports this, who gravely says in chap. 1, 1. "In the beginning was the word," understanding the hypostatic word, namely the only-begotten son from the Father, v. 14. He was already then in the beginning, when the universe of things began to be created. John does not say:

and (β) from the very nature of God. And Christ is called the only-begotten (μονογενής) Son of God, because he alone by necessity of nature is begotten from the Father. It is also apparent 2) from the coherence of the words. He is namely called only-begotten (μονογενής), (α) who is the Word (λόγος), V. 1. (β) who already was in the beginning of all things, ibid. (γ) and was with God from the beginning, v. 1. 2, (δ) who is God himself, v. 1. (ε) through whom all things were created, so that without him nothing ever came into existence, v. 3. (ζ) who has life in himself, and always has had, v. 4. add. V, 26. where there is the opposite, Acts XVII, 25. & 28. (η) who has made it possible for us to enter into the fellowship of the sons of God, v. 12. (θ) who already was before he was made man, 1. a. cf. with v. 14. 15. Therefore, this name, the only-begotten son (ὁ υἱὸς μονογενής), clearly ought to be referred not to the human nature of Christ, but entirely to the divine.

"In the beginning the word was made," or "began to be," but "was," as if to say, he was prior to every beginning. For the beginning of creation, or of the restoration of men, is not precisely determined here, but the beginning is spoken of absolutely and simply. For whatever beginning you may posit, the Word (ὁ λόγος) did not then first begin to be, but was already then; he anticipated every beginning of times that can be conceived in the mind, every beginning of divine works. Therefore, although these words are rightly compared with the words of Moses: "In the beginning God created the heaven and the earth"; yet here "in the beginning" (τὸ ἐν ἀρχῇ) is taken more absolutely, and has the same value as "before all things." Which the apostle, intending to indicate, says: "The Word was with God," when there was nothing, but God, nothing, but mere eternity. Nor was he with God as a creature, created before all other creatures, but as God. That Word (λόγος), God, was in the beginning with God (the Father), so that the latter did not exist before the Word (λόγον), but the Word (λόγος) coexisted with him from eternity. All things were made by the Word (τὸν λόγον) v. 3. Therefore he was before all things that

were made; for the maker, by whom things are made, is prior to the things made. The world was made by him v. 10. Therefore he was before the creation of the world. Through this Word (λόγον) God created the ages, Heb. 1, 2. Therefore he was before the ages, and thus from eternity. Nor does St. John delineate the eternity of the Son of God less graphically in Rev. I, 8. where he introduces him speaking: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come." Just as the first letter of the Greek alphabet is Alpha, the last Omega; so Christ is the beginning, without beginning of time, and the end, without end; he is the first, because before him there is nothing; the last, because after him there is nothing: on the part from before, and on the part from after he is interminable. Cf. Is. XLI, 4. chap. XLIV, 6. chap. XLVIII, 12. This Lord is, was, and is to come, because his eternity coexists with all the differences of time, itself remaining indivisible in itself (\*).

II. IMMENSE & OMNIPRESENT. He is immense; because he is in the immense bosom of the Father, John I, 18. (\*\*). He is omnipresent; because, where two or three

(\*) Also very clear are these testimonies, John I, 27. 30. VIII, 58. XVII, 5.

(\*\*) But the principal argument is drawn from Eph IV, 10. Although that ascension is properly to be attributed to the human nature in Christ, yet the reason for it is placed in this; that the human nature of Christ is joined with his supreme divinity by the tightest bond. And indeed 1) this expression, to be higher than all the heavens, denotes an immense magnitude, to be asserted of God alone, 1 Kings VIII, 27. and the difference of the words is to be well observed; to ascend into heaven; and above the heavens, and indeed all of them. This certainly cannot but be the highest, and therefore immense. 2) This way of speaking, to fill all things, is used in no other way than of the immensity of God, Jerem. XXIII, 24. 3) Christ openly and plainly asserted that he would return to where he had descended from, John VI, 62. Therefore Christ, before he descended and finally ascended above all the heavens, was superior to all the heavens, and filled all things; Therefore according to his divine nature, since the human had not yet existed. To this point several such sayings look, which testify that, (a) Christ came from above, and for that reason is far superior to all, John III, 31. (b) Christ was with God, before the foundations of the world were laid, John I, 2. (c) Christ descended from heaven, yet in such a way that he himself is still always in heaven, John III, 13. (d) he came forth from the Father, John XVI, 28; but yet is nevertheless perpetually in the Father, John XIV, 10. 11. For in the way that God, who fills heaven and earth, is sometimes said to have descended, namely when he manifested himself in some singular manner; in the same way Christ, the eternal and immense God himself, descending from the heavens exhibited himself to us, manifested in the flesh. I will perfect the argumentation 4) by a comparison of these sayings, Eph. IV, 10. John III, 13. with that one, Job XI, 8. where the divine man assigns the heights of the heavens to God alone, and thence draws an argument for the immense knowledge of all things which is in God, v. 7. So likewise Christ, to make Nicodemus certain that he knows the heavenly things (τὰ ἐπουράνια), adduces this reason; that he himself has always been in heaven, and indeed even higher than all the heavens, Eph. IV, 10. Hebr. VII. 26. These reasons having been collected, that rapture of Christ into heaven, which the Socinians so barbarously speak of, and which they

are gathered together in his name, there he is in the midst of them. Matthew. XVIII, 20. He is with us always, even unto the end of the world. Matthew. XXVIII, 20.

III. IMMUTABLE. "You are the same, and your years shall have no end." Ps. CII, 28. That these words are to be understood of the Son of God, Paul teaches in Hebr. I, 12.

IV. MOST HOLY; for the prophet Daniel calls him the most holy, chap. IX, 24.

V. OMNIPOTENT. The Son of God Himself says: "I am the almighty (παντοκράτωρ)." Rev. I, 8. "No man is able to pluck my sheep out of my hand," John X, 28. Therefore, the power of Christ surpasses all finite power.

VI. OMNISCIENT. "Lord, you know all things," says Peter in John XXI, 17. Christ knows what is in man. John II, 25.

VII. MOST BLESSED & MOST SELF-SUFFICIENT; for he has all that the father has, John XVI, 15.

VIII. MOST GLORIOUS; for he is the Lord of glory, 1 Cor. VIII, 8. He had glory with the Father, before the world was, John XVII, 5.

From these we gather: Whoever is eternal, immense, omnipresent, immutable, most holy, omnipotent, omniscient, most blessed, and most glorious, he is the supreme and true God by nature. But Christ, etc. Therefore. The major is established; because to whom the divine attributes belong, to him belongs the divine essence itself; since the former do not in reality differ from the latter. (\*\*\*)

were indeed forced to invent, serving their own preconceived opinion, is naked of all support.

(\*\*\*) Now I must declare, in what the strength of this proof chiefly consists, that the reserved properties themselves, proper to the individual divine perfections, and all of them, with not one exception, are predicated of Christ equally as of the Father (page 281. \* & page 301.). The reserved properties are attributed to him:

I. Of divine knowledge, specifically 1) the most perfect knowledge of God himself, for in the same way that the Father knows the Son, the Son in turn knows the Father, Matthew XI, 27. John I, 18. & VI, 46. in which place indeed there is a threefold strength of proof, if indeed this knowledge of God the Father, which Christ claims for himself, (a) is denied to all others, add. 1 Tim. VI, 16.; (b) is opposed to that knowledge which is acquired by divine doctrine and institution, v. 45.; (c) is derived from the intimate conjunction of the Son with the Father, "as being from the Father" (ὡς παρὰ τῷ Θεῷ). 2) Knowledge of all nature, John XXI, 17. Hebr. IV, 13. the word, "his" (αὐτοῦ), pertains to what follows, "with whom we have to do" (πρὸς ὃν ἡμῖν ὁ λόγος), but indeed it is not the Father, but the Son, concerning whom it was Paul's established plan to expound in this letter, v. 14. 3) Knowledge of supernatural things, as they are called, John XVI, 30. and this is to be compared with those things which we will discuss hereafter concerning the supreme power which Christ possesses to perform any miracles whatsoever. 4) Knowledge of minds, and that indeed (a) immediate, without any testimony or sign, John II, 24. & 26. (b) certain, not probable, which is the power of the word, "he saw" (εἶδεν), John I, 47. 48. (c) universal and perpetual, John XXI, 17. Peter concludes from the universal to the particular, and especially Rev. II, 23. where the number of the multitude, "all the churches" (πάσαις ταῖς ἐκκλησίαις), is coupled with the number of unity, "every one of you" (ἐκάστῳ ὑμῶν), that is, to know exploratively the thoughts of all and of each. That Christ speaks thus of himself is abundantly clear from v. 18. as well as from the continuation of the discourse up to v. 28. The expression itself is entirely that which befits the one God, 1 Kings VIII, 39. add. Jer. XI, 20. where likewise the power of judging is skillfully joined with the searching of the reins and hearts. Finally 5) Prescience, and indeed (a) of the most remote events, Luke XXI, 25. ff. and frequently in the revelation of John, (b) of the most minute, of which number is also the point of time, and even the opportunity (which indeed pertains more to wisdom than to knowledge) John XIII, 1. XVII, 1. (c) of future contingents, John XVIII, 4. even of those things which would have happened, a certain condition being posited (that which they have called mediate knowledge in God) John VI, 15.

II. Of divine wisdom: 1) The choice of always the best, wherefore Christ, no less than the Father, is named both par excellence (κατ' ἐξοχήν), and in the abstract, the very wisdom of God, Luke VII, 34. 35. XI, 29. cf. with Matthew XXIII, 34. 2) infinite breadth, without any exception "the treasures of wisdom" (οἱ θησαυροὶ τῆς σοφίας), Col. II, 3. 3) supreme

authority, or, as is commonly said, independence, for Christ possesses such wisdom that (a) no one taught him, 1 Cor. II, 16. add. Rom. XI, 34. (b) he himself confers it on others, and (c) no one is able to resist it, Luke XXI, 15. 4) immense depth, 1 Cor. II, 16. cf. with Rom. XI, 34. Eph. III, 8. add. Rom. XI, 33.

III. Of divine goodness; 1) independently, John III, 31. XVI, 15.; 2) excellently, for which reason Christ is called good par excellence (κατ' ἐξοχήν), John X, 11.; 3) causally, John X, 10. add. Pr. XXIII, L. 6. and especially notable is that which is said of Christ, 2 Cor. XII, 9. 4) constantly, so that neither change nor mutability can fall upon him, Hebr. I, 11. 12. thus indeed Paul interprets the words of David concerning the Son of God. In that passage, however, Matthew XIX, 16. 17. Christ institutes a discussion according to man (κατ' ἄνθρωπον), against him who was denying to him the glory of divinity. By what right, he says, or with what mind, do you call me good, when you are unwilling to confess that I am God? An example, very similar to this, we see in Matthew XXII, 43. 45. Who would think that Christ denied he was the Lord of David? But this he meant, that his adversaries should explain how they could reconcile this with their false opinion.

IV. Of divine truth, which is wont to be called veracity: 1) Universality, without any exception, John III, 31. 32. 33. 2) Necessity, so that Christ is unable to deceive. For so he attributes immutability to his own words, Luke XXI, 33. add. Ps. CXIX, 96. For which reason he himself is named par excellence (κατ' ἐξοχήν), "the Amen, and the true one" (ὁ Ἀμήν, καὶ ὁ ἀληθινός), Rev. III, 7. 14. and the truth itself, John XIV, 6. Therefore Christ also swears by himself, and Paul confirms his own utterances with an oath by Christ; about which argument we will have to dissert below.

V. Of divine power, and therefore of authority. General sayings exist in John XVI, 15. Phil. III, 21. Ps. VIII, 7. so that nothing is excepted, except God, 1 Cor. XV, 27. Specifically (κ) by reason of things, or objects; In the power of Christ, equally as of the Father, are: 1) the mind of each and every man, and of his dominion there are two parts, (a) the right to bind the conscience, Rom. XIV, 1. & 10. (b) the right to remit sins, and indeed in his own name, Matthew IX, 6. in which way also the Legates of Christ, in his name as well as the Father's, have performed the duty entrusted to them, both in remitting sins, 2 Cor. II, 10. and in retaining them, 1 Cor. 5:4-5. 2) the directing of fortune, Mark. XVI, 20. Rom. XV, 18.; 3) heaven and earth, and all created things, Rev. V, 13.; 4) the Church, Col. I, 18. the foundation of which supreme power is not only liberation, v. 14. but also creation and conservation, v. 16. 17. Hebr. III, 3. 4. and to that pertains the right of instituting sacraments; 5) Magistrates, and therefore supreme Rulers, Ps. II, 9. CX, 1. and therefore this name, King of kings, Lord of lords, which is certainly proper to the supreme Deity (1 Tim. VI, 15. 16.) is attributed to Christ no less than to the Father, Rev. XVII, 14. XIX, 16. compare with the preceding v. 11-15, and the following v. 17. 6) the right of life and death, constrained by no limits, Rom. 14:7-9. in which place four things are worthy of note: (a) the name, "the Lord" (Κύριος), by which Christ is signified, is perspicuous, v. 9.; (b) the sign of universality, "none of us" (οὐδείς ἡμῶν); (c) the expression is exactly the same as is used of God the Father, Luke XX, 38. "for all live unto him" (πάντες γὰρ αὐτῷ ζῶσιν); (d) the conjunction of this predicate with others, indices of supreme divinity, v. 10;11. add. Is XLV, 21-24. to which prophecy the Apostle manifestly had respect. But it is also pertinent to say what Christ pronounces about his own life, John II, 19. X, 18. 7) The right to judge the entire world, Rom. XIV, 10. 11. 8) The right over the entire nature of things, so that he himself can perform miracles, superior to all the forces of nature, whatsoever and in whatsoever manner he wishes; about which I will explain shortly after. (κ) By reason of mode, namely 1) independently; for Christ, (α) as he has life in himself, John V, 26. (see page 234.) so he also has all power of acting, if he wishes, and whatever he wishes, John V, 21. Matthew VIII, 2. 3. (but it befits all those who are inferior to God to speak much differently, James IV, 15.); (β) no one is able to resist him, 1 Cor. XV, 25.; (γ) he ought to render an account to no one, he the supreme judge of all; 2) immediately, with one word, and by his own sufficient will, Matthew VIII, 8. 3) infinitely, Rev. V, 12. 13. in which place there is a threefold strength of proof, (α) "power and strength" (ἰσχύς καὶ κράτος), without any determination, (β) eternal power, and that (γ) attributed to the Son equally as to the Father, v. 13. Add. Dan VII, 13. 14. Luke 1, 33. cf. with Dan. IV, 31. where the same thing, in the same words, is predicated of the most high God; 4) perfectly, Matthew XXVIII, 18. Phil. III, 21. IV, 13.

Proof c. The true divinity of Christ is demonstrated by the divine acts, both personal and essential, which are attributed to him in the divine writings. The personal acts of the Son of God are the eternal spiration and the temporal mission of the Holy Spirit.

From which it is argued: He who together with God the Father from eternity spirates, and in time sends the Holy Spirit, is true God, consubstantial (ὁμοούσιος) or co-essential with God the Father. But the Son of God, etc. Therefore. The major is clear; because the Holy Spirit, who is eternal God, can be spirated and sent only by the true and eternal God. We will establish faith in the minor below.

The essential divine acts, which are claimed for the Son of God in the sacred writings, generally considered, are the same as those of God the Father; specifically considered they are the acts of divine power, omniscience, mercy, and justice (\*\*\*\*). The identity of the essential operations of God the Father and the Son is evident from John V, 19. "For what things soever the Father doeth, these also doeth the Son likewise." By which words Christ both teaches that absolutely all things which the Father does are his works, and claims for himself both the identity of the works and the same manner of working. To these add John X, 37. 38. "If I do not the works of my Father,

believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." The Savior shows not obscurely that from the communion of works, the communion of essence is to be gathered. Wherefore we conclude: He who does the same divine works as the eternal Father, and operates in the same manner of acting with him, is of one essence with the heavenly Father. But Christ, etc. Therefore.

The acts of divine power are 1) The creation of this universe, the making of all things (ποίησις τῶν πάντων), John 1, 3. Col. I, 16. so that not only are all things said to be produced through him (just as Paul says he was called through the Father, not certainly as a less principal cause, but as a principal one, Gal. I, 1), but he himself is also said in the nominative case to have created all things, Hebr. 1, 10. from Psalm CII, 26. "You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands." 2) The conservation and governance of this universe. For the Son of God upholds all things by the word of his power. Hebr. I, 3. he upholds all things by conserving and governing: he upholds all things by the word of his power, i.e. by his most powerful command and dominion. From which Paul asserts that in him all things consist, Col. I, 17. namely lest they dissolve or fall apart. 3)

(\*\*\*\*) Entirely divine works, namely both all those which God himself performs, not through some minister, and in every way that is fitting for God alone (page 301. \*) Behold! a general saying, John V, 19. Specifically (x) actions, and indeed all those which God himself alone, with no one ministering, performs, are 1) The creation of the entire world, as well as its conservation, both of which are asserted of Christ, Col. I, 16. & 17. John 1, 3. (the particle, "through" (διὰ), in this place, as sometimes elsewhere, denotes the efficient cause, as we learn from Hebr. I, 10. III, 3. 4.); 2) The new creation, Hebr. III, 1-4. 3) The mission of the ministers of the church, John XX, 21. and plainly in such a way as it is attributed to the Father, Gal. I, 1.; 4) The efficacy of the means of grace, Rom. XV, 18. Hebr IV, 12. (for who is he, from whose mouth the word proceeds like a two-edged sword? Indeed Christ, Rev. 1, 16. II, 12. 16.); 5) The recalling of all the dead to life, John V, 21. (□) entirely in a manner that uniquely befits God, 1) To act by his own will, in his own name, and by his own authority, in the same way as the Father, John V, 21. Luke IV, 36. VII, 14. Matthew VIII, 3. 4. No one sent from God, not even an angel, ever dared this. All, if they undertook anything, did it under divine auspices, always appealing to the will and authority of God. The one greatest of all prophets, Moses, always calls God the effector of such great things, he says that God did this, but that he lent his hands to God, Ex. IV, 22. 23. VII, 16. XIV. 21. 24. He never dared to say: I will do this, so I will, so I command, in the way that Christ, and he alone indeed, did not hesitate to speak. 2) To confer on others the power of performing divine things, and the greatest of all, Matthew XVI, 19. Luke IX, 1. John XX, 21. Eph IV, 10. 11. so that his Legates might conduct his business in his name, relying on his will and authority, Luke IX, 54. Mark XVI, 17. Acts III, 6. cf. with v. 12. 3) To perform miracles with the intention of making his own glory manifest, John II, 11. V, 23. But all things are to be referred and directed only to the glory of the supreme Deity.



The effecting of miracles. True miracles with His own authority (αυτοκρατορικῶς), by his own power, only God performs. Ps. LXXII, 18. Ps. CXXXVI, 4. For true miracles are rare and unusual effects, produced by God, beyond the order of the whole of created nature. Christ performed a) true miracles, to which he appealed as witnesses of his divine mission, greater than any exception. Matthew XI, 5.; b) singular and inimitable (ἀμίμητα) ones, of which AUGUSTINE commemorates three in tom. II. epist. III. "To be born of a virgin, to rise from the dead, to ascend into heaven; he who thinks this too little for God, I know not what more he would expect." c) with His own authority (αυτοκρατορικῶς) by a power not adventitious or precarious, but primitive and independently flowing, from which as from a fount the grace of miracles flowed down into other thaumaturges. Matthew X, 1. Acts III, 6.; d) for his own glory, John II, 1.

The acts of divine grace are, 1) Redemption, which is certainly a truly divine action. For "God purchased the church with his own blood." Acts XX, 28. 2) The collection, conservation, governance, and defense of the Church; which indeed as king of Zion, Ps. II, 6. he gathered through the word and sacraments. Mark XVI, 15. Matthew XXVIII, 19. chap. XXVI, 26. which also he protects against the gates of hell. Matthew XVI, 18. The gates of hell are the vices, heresies, and persecutions stirred up by the devil against the church. 3) Salvation, which is certainly a divine work. "I, even I, am Jehovah; and beside me there is no savior." Is. XLIII, 11. But Jesus is the Savior, who saves his people from their sins. Matthew I, 21.

The acts of omniscience are 1) the prediction of future things. Future contingents, which depend on the will of God or of men, God alone has foreknown and predicts with certainty and infallibility, Is. XLIII, 9. Christ predicted future things. Matthew XXIV, 15. John II, 18. Indeed, the prophets also predicted future things, but being illuminated by the Spirit of Christ, 1 Peter II, 11. 2) Knowledge of hearts (Καρδιогνωσία), the scrutiny of human hearts, which belongs to God alone, 1 Kings

VIII, 29. Jer. XVII, 10, belongs to Christ, who says of himself in Rev. II, 23. "I am he which searcheth the reins and hearts." The acts of divine justice are 1) the resurrection of the dead, which is a truly divine action, Rom. IV, 17. 2 Cor. 1, 9. and is attributed to Christ, Job. XIX, 26. John VI, 39. 2) The universal judgment, John V, 22. for which infinite knowledge, power, and majesty are required, and therefore it is claimed for God alone, Gen. XVIII, 25. From the divine actions taken together, an argument is born: Whoever created this universe, conserves and governs the created; performs true miracles by his own power for his own glory; redeemed the entire fallen human race; gathered, protects, and saves the church through the word and sacraments; infallibly foreknew and predicts future contingents, and scrutinizes the hearts of men; raises the dead, and exercises a universal judgment on all men, he is the supreme and true God by nature. But Christ, etc. Therefore.

Proof d. The divinity of Christ is also solidly established from divine worship. God denies that he will give his glory to another, Is. XLII, 8. But to Christ is claimed 1) in general, divine worship. For all are commanded to honor the Son, just as (καθὼς) they honor the father, John V, 22. 2) In particular, all men are commanded a) to be baptized in the name of the Son of God, equally as in the name of God the Father and the Holy Spirit, Matthew XXVIII, 19. b) to believe in Christ just as in God the Father. "Believe in God, and believe also in me," John XIV, 1.; c) to worship Christ religiously, Ps. XLV, 12. Is. XLV, 24. Rom. XIV, 11. Phil. II, 10.; d) to celebrate God the Father and the Son with equal honor. "To him that sitteth upon the throne, and unto the Lamb (be) blessing, and honour, and glory, and power for ever and ever," Rev. V, 13. This will be the argument; Whomever men are commanded to honor, just as they honor the Father, to be baptized into him and to believe, to worship him religiously, and to celebrate equally as the Father, he is the supreme God, of the same essence and majesty with the heavenly Father. But the Son of God, etc. Therefore (\*\*\*\*\*).

(\*\*\*\*\*) Religious worship is that which has respect to the properties and supreme perfections of God. It is to be rendered to Christ, and therefore all its parts, so that nothing remains, proper and principal to the Father. 1) Saving trust, which our ancestors in the Apol. of the Aug. Conf. p. 69. § 8 rightly call worship (λατρείαν) and the highest worship of God,

of which let us consider (a) the object, which are the merits of Christ (what and how great? So great certainly, that they are able to reconcile the whole world to God, and the world in turn to God, 2 Cor. V, 19. 20. which declares the infinite force of Christ's merits; the liberation of one soul, not to mention all, costs a price which is to be valued more than the universe of things, Matthew XVI, 26.); (b) the mode, and true reason, by which it ought to be done, that we prefer Christ, the supremely good, to all things, Phil. III, 8. 9.; (c) the effect, namely righteousness valid before God, and the forgiveness of all sins, Acts X, 43. 1 Tim. I, 15. 16. indeed eternal salvation, John. III, 16; (d) the foundation, on which it rests, which is the word of Christ, as one who can neither deceive nor be deceived, John. VIII, 51.; (e) the adjunct, namely this, that the trust to be placed in Christ is closely joined with that which we ought to place in the Father, John. XIV, 1.

2) Hope, the most certain expectation of all future goods, John. X, 11. XIV, 13. 14. Finally of sempiternal blessedness, John. X, 28. and so indeed, that the foundation of this hope is the immense power of Christ, Phil. III, 20, 21. so that also the effect is self-sufficiency (αὐτάρκεια), 2 Cor. XII, 9. 10. Phil. IV, 11. 12. 13.

3) Love conquering all things, both good things to be sought, Luke XIV, 26. cf. with Matthew X, 37. 39. XIX, 29. and evil things to be feared, 2 Corinthians XII, 10. Both kinds are treated in Rom. VIII, 37. 38. 39. in which place heights (ὕψωμα) are honors and pleasures, depth (βάθος) are dangers and calamities.

4) Obedience, and that indeed entirely most perfect, without any exception either of duties, John XV, 10. or of men, Prov. II, 8. 10. We are admonished to avoid repugnance against Christ and temptation, entirely the same by which God was once violated, 1 Cor. X, 9. add. Exod. XVII, 2. 7. Num. XXI, 5. 6. Deut. VI, 16.

5) Covenant, and that indeed, by which we profess our conscience to be bound and devoted to God, 1 Pet III, 21. Math. XXVIII, 19.

6) The greatest religion indeed of an oath, by which we profess the supreme knowledge which God possesses, especially knowledge of the heart (καρδιογνωσίαν), and justice, and power, Deut. VI, 13. X, 20. Hebr. VI, 13. 16. Therefore these three documents are to be noted: (α) Paul swears by Christ no less than by the Father, Rom. IX, 1. 2 Cor. XI, 10. 2 Tim. IV, 1. (β) Paul adjures Timothy by Christ equally as by the Father, 1 Tim. VI, 13. (γ) Christ swears by himself, which is an indication that there is no one superior to him, Hebr VI, 16. He swears, however, in that manner, Is. XLV, 23. That these are the words of Christ is apparent both from the whole series of the oration, and from the interpretation of Rom. XIV, 10. 11. Phil. II, 10. Nor should that be passed over, Is LXV, "the God of truth" (אלהי אמת) - Christ, Rev. III, 14. The reason is at hand, 2 Cor. I, 20. & John. I, 17. From which it is understood, (a) why Christ, and he alone, and frequently, has used this form of speech, "amen, I say to you" (ἀμὴν λέγω ὑμῖν), thus indeed swearing by himself, (β) for what reason he generally used that double assertion, "amen, amen" (ἀμὴν, ἀμὴν), for in that prophecy, as it is in Isaiah, both the repetition of "amen" (אמן) exists, and the signification of two things, of which one indeed is an oath, and the other, a blessing. Therefore Christ saying, "amen I say" (ἀμὴν λέγω), and again "amen I say" (ἀμὴν λέγω), first swears by himself, then also speaks good to us, by himself likewise.

7) Prayer, and indeed both kinds of it: a) Adoration, by which we venerate the infinite majesty and excellence of God. Cf. Rom. XIV, 11. with that of Is. XLV, 23. 24. where Christ is considered as יהוה (Jehovah). A great deal of weight is certainly in this saying, Rev. V, 13. 14. in which the strength of the proof is fourfold: (a) the eternal continuation of praise, which is a certain part of supreme religion, "for ever and ever" (εἰς τοὺς αἰῶνας τῶν αἰώνων), (b) the common office of all created things, "every creature" (πᾶν κτίσμα), "which is in heaven etc." (ὃ ἐστὶν ἐν τῷ οὐρανῷ κ.τ.λ.) so that not even the angels are excepted, Hebr. I, 6, none of whom, however, venerates Christ as their liberator, Hebr. II, 16. Therefore as their Creator, and Conservator, Hebr. I, 10.; (c) a most significant combination of words, "the blessing, and the honor, and the glory, and the power" (ἡ εὐλογία, καὶ ἡ τιμὴ, καὶ ἡ δόξα, καὶ τὸ κράτος), so that nothing is left that pertains to supreme veneration, (d) the conjunction of the Son with the Father, as worthy of equal honor, "to him that sitteth upon the throne, and to the lamb" (τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, καὶ τῷ ἀρνίῳ). What remains, reserved for the Father alone? Absolutely nothing. b) Supplication, or, as it is commonly called, Invocation,

Proof e. A careful comparison of the sayings of the O. and N.T. supplies us with most certain arguments for confirming the divinity of Christ. For example, let the argument be: The one whom the Israelites tempted in the desert besides Moses, is the true and eternal God, Num. XXI, 5. 6. But Christ is he, whom the Israelites etc. 1 Cor. X, 9. Therefore, Christ is the true God. Similarly: He who ascended on high, led captivity captive, received gifts for man, is God, Ps. LXVIII, 19. But Christ etc. Eph. IV, 8. Therefore. By a like reason compare Ps. CX, 1. and Hebr. I, 10. Mal. III, 1. with Matthew XI, 10. Is. XL, 3 with Matthew III, 3.

The antithesis is of all the Antitrinitarians, among whom today the most hostile enemies of the divinity of Christ are the Socinians; but the Arminians deny that Christ is truly called God of Himself (αὐτόθεον). Their arguments are of a twofold order. 1) They proceed to prove that only the heavenly Father is the supreme God. Whence they gather that Christ is not the supreme, but a subordinate God. 2) They directly attack the supreme divinity of Christ. The arguments of the former class are.

I. Whomever Christ calls the only true God, besides him there is no supreme God. But God the Father etc. Therefore. The major is clear; because an exclusive particle of the subject excludes all other subjects from the participation of the same predicate. The minor is evident from John XVII, 2. where the Savior says: "This is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Where only the Father is called the true God. Response. The particle, "only," is not added to the subject,

which (as to the sense) is the Father, but to the predicate, which is that true God; and so the words of Christ do not mean that the Father alone is that true God, but that the Father is that only true God, or he, who alone is the true God. Notwithstanding this, the Son of God is also the true God, as is expressly stated in 1 John V, 20. "This (the Son) is that true God." For the word, "to be" (εἶναι), seems to be omitted by ellipsis, or insinuated by the article, "the" (τὸν), so that the complete sense is this: This is eternal life, that they might know, thee, Father, to be that true God, and with the addition; and, whom you sent, Jesus Christ, the predicate from the preceding must be repeated in this way: And, whom you sent, Jesus Christ, to be that only, true God; so that thus the Father and the Son are said to be that only true God.

II. In 1 Cor. VIII, 6. Paul says: "But to us there is but one (only true) God, the Father, of whom are all things, and we in him; and one (true) Lord Jesus Christ, by whom are all things, and we by him." Where Paul calls only the Father God. Response. 1) The apostle does not say: "The Father alone is God"; but thus: "to us there is one God, the Father, of whom are all things." One God is opposed not to the divine persons, but to the so-called gods (θεοῖς λεγομένοις), v. 5. who are so called either metaphorically and by analogy (κατ' ἀναλογίαν), as angels and magistrates, or catachrestically, and by opinion (κατὰ δόξαν), as the idols of the gentiles. 2) If from the fact that the Father is called one God, it were permissible to gather that Christ is not one God; by a like reason from the fact that Christ is called one Lord, it would have to be inferred that God the Father is not one Lord.

by which we implore the kindness of God, and ask for benefits to be divinely conferred upon us. That supplication, however, which is to be decreed for the supreme God alone, ought to be common and perpetual, Rom. X, 13. 14. It is called common, and what is wont to be said, universal, for a fourfold reason, by which it always has respect to the divine properties and perfections, and therefore is religious worship (by definition). There is namely a universality of (a) places, the reason for which is the immense presence and knowledge of God, (b) times, to this pertains the eternity and immutability of God, (c) supplicants, the foundation of this is the knowledge of the supreme dominion of God, that all depend on the will of the one God, (d) things to be sought, this rests on the consideration of the infinite power, authority, and goodness in God, Eph. III, 20. But this universality of supplication is attributed to Christ no less than to the Father, by reason of (a) all places, Matthew XVIII, 20. 1 Cor. 1, 2. (b) all times, 2 Thess. 1, 11. & 12. (c) all supplicants, Rom. X, 13. 14. cf. with v. 9. 10. 11. 12. (d) things and benefits, partly the bestowal of all good, John XIV, 13. add. Ps. XXXVII, 5. where this is said to be proper to God, "Jehovah, he will do it" (יהוה יעשה), partly liberation and freedom from all evil, 2 Tim. IV, 18. That the Lord (Κύριον) is Christ, both the context declares, v. 1. 8. 22. and the perpetual custom of Paul's speech, see 1 Cor. VIII, 6.

The Father would therefore be God, who was not the Lord of all, and Christ would be Lord, who was only a so-called god (θεὸς λεγόμενος), by name, not by nature. Which things are most alien to the Christian religion. For the Father is the Lord of heaven and earth, Matthew XI, 25. and Christ is the true God, 1 John V, 20.

Objection: Christ is subordinated to God by the apostle; because all things are said to be from God, and through Christ. "From" designates the principal cause, "through" the less principal cause. Response. The particles, "from," and "through," do not designate an inequality, but the order of the divine persons. Nor does the particle, "through," always denote a less principal cause. For from God, and through God are all things, Rom. XI, 36. Through the Father are all things. Hebr. II, 10. (\*)

III. In Eph. IV, 6. Paul says: "One God and Father of all." Where "one God," and "Father," signify the same subject. Therefore the one does not extend more widely than the other, nor is anyone else that one God, than the Father of our Lord Jesus Christ. Response. 1) If Father, and God, are as broad here; the name of father is not taken personally here, but essentially. Which signification is established from the fact that he is called the Father of all. When it is taken personally, it precisely implies a relation to the only-begotten Son Christ. But the one God, as he is the father of all, is the whole Holy Trinity. Whence it can be conceded that the one God, and the Father of all, extend equally broadly here. 2) Even if it is posited that the name of Father is taken personally here, still the one God is not opposed to the Son of God, who indeed is the true God, 1 John V, 20. but is opposed to creatures, and false gods.

Objection: But the one God is openly distinguished from the one Lord, and the one

Spirit, v. 4. 5. Therefore the Father is God, Christ is Lord, and the Spirit is our Sanctifier. Response. The adversaries wrongly oppose the one God, the one Lord, the one Spirit by reason of essence; and this against the mind of Paul, who distinguishes them by reason of person, and of the actions which are appropriated to them; Otherwise it would follow that the Father is not Spirit, because there is one Spirit v. 4. nor is he himself Lord, because there is one Lord v. 5. But that is false, see John IV, 24. And this is false, see Matthew XI, 25.

IV. The Father alone knows the last day and hour. Therefore, the Father alone is the true God. The reason for the consequence is evident: Because omniscience, to which belongs the knowledge of the last day, is an attribute of the true God. The antecedent is made clear from Mark XIII, 32. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Response. The particle "only" here excludes from the participation of the prescience of the last day the creatures, and the Son himself, as man in the state of humiliation, in which he voluntarily abdicated the universal and incessant exercise of divine omniscience; but it does not exclude the Holy Spirit and the Son, as God; who indeed knows all things, John XXI, 17.

V. Whoever is distinguished by the name of God from the Son and the Holy Spirit, he alone is the supreme God. But God the Father etc. Therefore. The minor is clear from 1 Cor. XII, 6. "There is one God, who worketh all in all." The Son is called lord v. 5. The Holy Spirit is absolutely called spirit v. 4. But only the Father is called God. Response. In the cited passage the name of God is taken personally (ὕποστατικῶς), and distinctively (διακριτικῶς), because he is distinguished

(\*) I consider a certain distinction necessary. Christ must be considered either as God, or as the Mediator, intervening between God and men, in which respect he is himself discerned from God. When we look at the former, then that "through" (διὰ) has the same value as "from" (ἐξ), or "he who," and therefore denotes an efficient cause, is clear from a threefold argument: 1) that the word, "through" (διὰ), is used of the Father equally as of Christ, and indeed in the conjunction of both, Gal 1, 1. 2) that the particle, "from" (ἐξ), is applied in the same way to both, Rom I, 7. 3) that the Son of God is not only said to be the one through whom all things were created, but also himself the Creator and Maker of this universe, John I, 3. cf. with Hebr II, 10. if we contemplate both the context and the scope of this chapter. But where this latter is the case, there "through" (διὰ) does not indeed designate an efficient cause, nor yet a ministerial one, as is said, but a meritorious one, for example 1 Cor. VIII, 6. But satisfaction is contained in this: that our Sponsor is the God-man (θεάνθρωπος), and his human nature is joined with the divine person by the tightest bond.

from the Son and the Holy Spirit as the first person of the Godhead, so that nevertheless, essentially (ἔσσιον), the Son, as well as the Holy Spirit, are also that same God, working all in all.

VI. Whoever is that God, between whom and men Christ is the mediator; he alone is the supreme God. But between God the Father and men Christ is the mediator. Therefore. The minor is established from 1 Tim. II, 5. Response. By God in that place is understood the triune God, Father, Son, and Holy Spirit.

Objection: If in that place by God is understood the triune God, Christ will be the mediator of himself, when yet the mediator is manifestly distinguished from God. Response. 1) Christ is not the whole Holy Trinity, although he is one of the Holy Trinity. 2) Christ is not the mediator of himself, inasmuch as he is one God with the Father and the Holy Spirit, the offended party, but inasmuch as he is the God-man (θεάνθρωπος) satisfying for the offense, according to that: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," 2 Cor. V, 19. 3) The mediator is distinguished from God by reason of person and office, not by reason of the divine essence.

VII. If only the Father sits on the throne of divine majesty, he himself alone is the supreme God. The antecedent is true. Therefore, so is the consequent. The reason for the consequence is; because the supreme God occupies the most lofty throne of divine majesty. The antecedent is proved from Dan. VII, 9. Rev. IV, 5. Response. a) In general: Parabolic theology is not argumentative. b) In particular: From the vision of the Father alone on the throne to the negation of the divinity of the Son is not a valid consequence. For an apparition is of free determination, and therefore can be of one or of several persons. Although God is three in persons, he can nevertheless in some vision be represented not as three, but as one, on account of the unity of essence, power, glory, and majesty. Christ says of himself: "I have sat down with my Father in his throne," Rev. III, 21. (\*)

VIII. Whoever alone is God of Himself (αὐτόθεος), he alone is the supreme God. But

God the Father etc. Therefore. The major is established; because God of Himself (αὐτόθεος) is he who is God from himself. To be from oneself is proper to the supreme God. The minor is clear, because God the Father has not received his essence from anyone, he is truly called God of Himself (αὐτόθεος), i.e., God existing from himself. Response. The Greek word God of Himself (αὐτόθεος) is not biblical, but ecclesiastical, used first by ORIGEN tom. II. in Ioan. fol. 272. as cited by HÜLSEMANN in brev. enucl. p. 137. We could safely abstain from this word. But since the dissenters attack the deity of Christ from this ecclesiastical word, its force of signification must be accurately weighed. Since "himself" (αὐτός) signifies self, and "God" (θεός) signifies God, the ecclesiastical term God of Himself (αὐτόθεος) can be explained in two ways, so as to note a) him, who is God by himself, or in himself. Thus the Son of God (as also the Holy Spirit) is God of Himself (αὐτόθεος) by himself, or in himself. For as the Father has life in himself; so has he given to the Son to have life in himself, John V, 26. b) So as to designate him, who is God from himself. But just as to be from oneself either says the negation of dependence on another, as an efficient cause, or the negation of all origin and personal procession; so God of Himself (αὐτόθεος), God from himself, is said 1) The independent God. In which sense the Son of God is rightly called God of Himself (αὐτόθεος); because he is a being, equally as the Father, independent. For to depend signifies to be from another, as an efficient cause, in a diversity of nature. But in the divine, the Father is not the cause of the Son, but only the non-causal principle through eternal generation; nor between the Father and the Son is there a diversity of nature, but a most singular unity. 2) God of Himself (αὐτόθεος) is called the unoriginated God. Thus only the Father is God of Himself (αὐτόθεος), God from himself (ἀφ' ἑαυτοῦ), i.e., having his origin from no one. The Son has the communicated divine essence through generation, from the Father, the Holy Spirit through procession, from the Father and the Son. And yet from this the supreme divinity of the Son or the Holy Spirit is not rightly attacked. For to be from oneself is proper to the supreme God, insofar as it

(\*) But also those words, whose meaning is the same, Is. VI, 1. are to be understood not of the Father alone, but also of the Son of God, and of the Holy Spirit, as will be abundantly clear, if the continuation of the words v. 3. 8. 9. is compared with John. XII, 40. 41. & Acts XXVIII, 25. 26.

denies causal dependence on another; but insofar as it denies all origin or personal procession, it is a notificative (γνωριστική) notion of the first person of the Godhead. It remains therefore fixed and settled, that the Son of God is God of Himself (αὐτόθεον), who is God from himself and in himself, because he is the independent and eternal Jehovah. Nor was EPIPHANIUS wrong, when he called the Son of God self-perfect and God of Himself (αὐτοτέλειον καὶ αὐτόθεον). *Hæres.* LXIX.

Objection I: The fathers of the council of Nicaea called the Son God from God, and therefore denied that he was God of Himself (αὐτόθεον), God from himself. Response. By the very fact that the fathers of the council of Nicaea called the Son God from God, they indicated that he is from the Father not by way of dependence, as creatures are, but by way of origin, and consubstantiality (ὁμοουσίας), otherwise they would not have called him God from God. They took the word, God, not essentially, but personally. Cf. 2 Cor. XIII, 13. 1 Tim. III, 16.

Objection II: God the Father seems to be God par excellence (κατ' ἐξοχήν), because he is a) the fount of deity; b) because the reason of the giver is weightier than that of the receiver; as, if a king should give to his son equal power with himself in the kingdom. Response. A fount and principle has an excellence (ἐξοχήν) or prerogative over the principled, if it is essentially distinguished from it. But the three divine persons are of one singular essence, and therefore of one excellence and majesty.

Objection III: A distinction could not incongruously be made between a personal (ὑποστατικόν) or personal axiom, and a natural (Φυσικόν) one. Although the Son of God possesses the same majesty with the heavenly Father, if you look at the same divine nature; yet by reason of person God the Father seems to be prior, more worthy, and more eminent. Which personal eminence of the Father some doctors of the primitive church asserted, according to DIONYS. PETAV. L. II. de trinitat. cap. II. §. XI. Response. Excellence (Ἐξοχή) and majesty of God is a divine essential attribute, not a personal one. Hence where a diversity of excellence (ἐξοχής), worth (ἀξιόματος), and dignity is asserted; there a diversity of essence is believed. And where there is a prerogative, there is inequality. But the Son (the same is to be felt of the Holy Spirit) is consubstantial (ὁμοούσιος) with the Father,

John X, 30. equal, John V, 18. having all things that the Father has, John XVI, 15. We do not imitate the imprecise language (Ἀκυρολογίαν) of the Fathers.

The arguments of the latter class, by which they directly attack the supreme divinity of the Son of God, are the following:

1. Whoever is distinguished from the supreme God, is not the supreme God. But Christ, etc. Therefore. The minor is proved from John I, 2. Where the hypostatic Word, which is Christ, is said to have been with God. Response. Christ is distinguished from God the Father by reason of person, and office, not by reason of the divine essence.

Objection I: It is necessary that the substance of the Father be one, and that of the Son another. Response. It is sufficient that there are two persons.

Objection II: The Son is later in time than the Father, and therefore of a different essence from him. Response. The Son in human things, not in divine, is later than the Father in time. For in human things the Son was born in time, and has a different nature in number than the Father. But the Son of God was begotten from eternity, and has the same essence in number with the Father.

II. The supreme God can do all things from himself. The Son of God cannot, etc. Therefore. The major is evident; because the supreme God as he is from himself; so from himself he has the freest power and ability to act. The minor is proved from John V, 19. "The Son can do nothing of himself, but what he seeth the Father do." Response. 1) That phrase; "to do from himself," can be taken in a twofold sense, one, that it simply imports a negation, of all origin whatsoever, so that the sense is: That supreme God can do all things from himself, so that he acknowledges no origin at all, whence he has the power and knowledge of working. In the other, that to do from himself imports a negation of dependence in working on another higher cause, and the sense is: That supreme God can do all things from himself, that is, independently of another higher cause. In the former sense the major proposition is not universally true, but proceeds only of the Father. In the latter sense the minor is denied. When therefore Christ says: "The Son can do nothing from himself, but what he seeth the Father do?" then his words are to be taken in the former sense, not in the latter, and their meaning is: The Son, as he is from the Father by eternal generation, and has received from the Father the same power

and knowledge of working which the Father has; so he can do nothing from himself, and separately, from the Father, but whatever he does, he does simultaneously with the Father. 2) Nor from the words of Christ: "but what he seeth the Father do," is his supreme divinity rightly attacked. For the Son cannot do anything, unless he sees the Father doing, as a disciple, but as the Son. If however as the Son, he certainly has that concurrence of operation not by information, but by eternal generation. Since therefore the divine essence and knowledge are identified; it follows, that he who receives the essence from the Father by generation, also receives knowledge from the same. Therefore the Son can do nothing from himself on account of the unity of both power and knowledge with the Father; which unity is an argument for divine consubstantiality (ὁμοουσίας).

III. Whoever is sent by God, is not the supreme God. But the Son of God, etc. Therefore. The major is clear; because the superior sends the inferior. The minor is proved from John III, 17. Response. The Son of God was sent by the Father not by command, but with consent. But a mission which is made with consent does not infer the right of a superior. For a friend can send a friend of the same dignity.

IV. Whoever has not come of himself, is not the supreme God. Christ has not come of himself. Therefore. The major is evident; because the advent of him who has not come of himself, depends on another. The minor is proved from John VII, 28. c. VIII, 42. Response. In the cited places Christ the God-man (θεάνθρωπος) speaks of his advent to the prophetic office, to which he came not of himself, arrogating the office of a prophet to himself against the will of the Father, or thrusting himself into the office, but was sent by the Father with that mission which is made with consent.

Objection I: The supreme God does nothing by another's will. Response. Nor does the Son of God do anything by another's will; for the will of the Father is the will of the Son.

Objection II: Christ denies that he came to do his own will, John V, 30. Response. The words of Christ are to be understood not in an opposite sense, but in a composite sense, the exclusive particle, "only," being understood. Christ came, not to do only his own, but to do his own and the Father's will, since the will of both is the same.

Objection III: Christ subjected his will to the Father. Matthew XXVI, 39. Response. Christ subjected to the Father his human will, which indeed is not contrary to the divine will, but is yet distinct from it.

V. If Christ were the supreme God, he could seek his own glory. But he did not seek his own glory. Therefore. The consequence of the major is clear; because the highest honor, the highest glory, belongs to God. The minor is proved from John VIII, 50. Response. 1) Christ in that place speaks not from his own, but from his adversaries' sense. For the Jews were calumniating that he sought glory out of a certain arrogance. But Christ denies that, stimulated by vain ambition, he seeks glory. 2) The words of Christ can also be taken in a composite sense, or a conjunctive one, with the exclusive particle, "alone," being understood, as if to say: I do not seek my glory alone, but my Father also seeks it, since the glory of both is one and common.

VI. The supreme God is good par excellence (κατ' ἐξοχήν). Christ is not, etc. Therefore. The minor is proved from the words of Christ, Matthew XIX, 17. "Why do you call me good? there is none good but one, that is, God." Response. The words of Christ contain a response according to the man (κατ' ἄνθρωπον), by which Christ responds according to the mind of the questioning young man, who had called Christ good in no other sense than he would have called any other teacher. Christ, intending to correct this, responds: "Why do you call me good, whom you believe to be neither God, nor sent from God? No one is good by essence, except the one God; nor does he deserve to be called a teacher, who is not sent from God. Wherefore either cease to call me good, or believe that I am the God-man (θεάνθρωπον), the true God, and the true teacher sent from God."

VII. Christ is not the first author of his doctrine. Therefore he is not the supreme God. The antecedent is established from John VII, 16. "My doctrine is not mine, but his that sent me." Response. The sense of Christ's words is: My doctrine is not only mine, but also the Father's; whom the Jews were separating from the Son, and were considering Christ to be a mere man, who ought to have learned letters like others. In response to these, he shows that his doctrine is plainly divine, not drawn from the information of teachers.

VIII. The supreme God is the ultimate scope of faith, and its principal object. But

Christ is not, etc. Therefore. The minor is proved from the words of Christ, John XII, 44. "He that believeth on me, believeth not on me, but on him that sent me." Response. The sense is: He that believeth on me, believeth not only on me, but also on him that sent me.

IX. The Father is greater than Christ, John XIV, 28. Therefore Christ is not the greatest God. Response. The Father is greater than Christ the man in his humiliation, or considered in the state of humiliation. But Christ, as God, is equal to the Father, John V, 18. and consubstantial (ὁμοούσιος), John X, 30.

X. God the Father is called the God and head of Christ, John XX, 17. 1 Cor. XI, 3. Therefore Christ is not the supreme God. Response. In the cited places, it is speaking of Christ, as man.

XI. Christ is of God, 1 Cor. III, 23. Therefore he is less than God. Response. Christ is said to be of God, either as man; or if he is said to be of God absolutely and simply, it will have to be accepted by reason of generation, mission, and destination to the office; which also agree with Christ, as the second person, on account of his origin from the Father. In whichever way he is said to be of God, nothing will thereby be detracted from his eternal deity.

XII. He in whose power and will all things are not, is not the supreme God. In the power of Christ all things are not. Therefore. The minor is proved from Matthew XX, 23. "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." Response. In the cited words Christ does not deny to himself the power of giving a prerogative in the kingdom of grace, or of glory, but only limits the object. For the genuine sense is: To sit on the right and on the left is not mine to give (to others), except to those for whom it has been prepared. But thus neither does the Father grant any prerogative in his kingdom to others than those to whom he has decreed to give it from eternity.

Objection: But Christ says that he will give according to his Father's will. Response. The will of the Father and of Christ is one. For as the Father raises up the dead, and gives them life; so also the Son gives life to whom he will. John V, 21.

XIII. All things were given to Christ by the Father. Therefore he is not the supreme God, to whom nothing can be given. The antecedent is proved from John III, 35. c. V, 22. Response. By a giving inwardly (κατ' ἔσω),

or by eternal generation, the divinity of Christ is not diminished; But a giving outwardly (κατ' ἔξω), or temporal, belongs to Christ according to his humanity.

XIV. Christ received commandments from the Father, John X, 18. c. XII, 49. and obeyed God, Rom. V, 19. Phil. II, 8. Therefore he is not the supreme God. Response. Christ not as God, but as man, having assumed the form of a servant, received commandments from the Father, and obeyed him.

XV. If Christ were the supreme God, he would surely have glorified himself to become a high priest. But he did not glorify himself, Hebr. V, 5. Therefore. Response. This is not a valid consequence from a qualified statement to an absolute statement. In the cited place it is not simply denied that Christ glorified himself, but it is only denied that Christ glorified himself in that way that self-appointed priests (αὐτόκλητοι) glorify themselves, who, not being sent by God, thrust themselves into offices, and take the honor of the office to themselves by their own audacity: whereas Christ was certainly called and glorified by the Father to become a high priest, although the glorification of himself, which was from his Father, was also from himself, as God.

XVI. The supreme God does not hand over the kingdom to another, by laying it down and abdicating his right to rule. Christ will hand over the kingdom to the Father, by laying it down and abdicating his right. Therefore Christ is not the supreme God. The minor is clear from 1 Cor. XV, 24. Response. That the supreme God, as such, hands over his kingdom to no one, is true. But the God-man (θεάνθρωπος), or the supreme God, manifested in the flesh, will hand over the kingdom to the Father, by ceasing from a certain form of government administered by the Word and sacraments, not by laying down his royal power; since it is established from the scriptures that the kingdom of Christ is eternal, Dan. VII, 14. Luke 1, 33.

**Question XXXV. From whence is the true and distinct personality of the Son of God known?**

That the Son of God is a true person, and one distinct from God the Father and the Holy Spirit, is established from his denomination and personal property (a), from his personal act ad intra, and its manifestative sign (b), and from the action ad extra, appropriated to the Son of God (c).



Proof a. Christ is called the proper Son of God, Rom. VIII, 32. and therefore on account of a properly so-called filiation, founded in passive generation, which is manifested by the passive mission for the work of redemption. Now it is evident that a Son begotten from the substance of the Father, and sent by him for a certain office, is a true and distinct person from the Father.

Proof b. Just as the Son of God is personally distinguished from the Father by passive generation, so by active spiration he is distinguished from the Holy Spirit; which personal distinction becomes clearer from the mission of the Holy Spirit. Surely the spirator and the spirated, the sender and the sent, differ as distinct persons.

Proof c. The redemption of the human race is appropriated to the Son of God; which although it is common to the whole Holy Trinity by reason of its principle, ordination, and application; yet terminatively, by reason of merit and acquisition, it is proper to the Son of God; where something singular occurs. For the Son of God not only appropriated this work ad extra externally to himself, but also internally, assumed human nature into the unity of his person, and communicated his own subsistence to it, so that in and with human nature he might accomplish the work of redemption; which cannot be said of the other persons of the Godhead. For neither the Father, nor the Holy Spirit communicated their subsistence to the human nature of Christ; nor do they have their own flesh and blood in such a way, that through it they could have perfected the redemption of the human race.

#### Question XXXVI. What is the hypostatic character of the Son of God?

The hypostatic character, or personal property of the Son of God, is filiation, founded in eternal generation, viewed passively, or terminatively, which is also called eternal nativity.

Proof. Divine, and that proper, filiation belongs to the eternal Son of God, by which he is not only distinguished from God the Father and the Holy Spirit, but is also constituted in the being of the Son.

Observation. Since the proximate foundation of divine filiation is eternal nativity, this is called by some theologians the hypostatic character of the Son of God, especially because filiation, and the eternal nativity of God, do not differ in point of fact.

#### Question XXXVII. What is the passive generation of the Son of God?

Passive generation, or eternal nativity is that by which the Son of God is produced by the eternal Father, as his substantial image, by the communication of one and the same essence, truly and properly, yet in a hyperphysical and inscrutable manner.

Observation. The active generation of the Father, and the passive of the Son of God, are not two generations, but one generation, which by reason of its principle is called active; by reason of its term, passive grammatically, because the Son of God is said not to generate, but to be generated; but it is not passive really and physically, as if a real passion should fall upon the Son of God; his supreme perfection, simplicity, and immutability do not admit this.

#### Question XXXVIII. What is the nature of the generation of the Son of God?

The generation of the Son of God is not improper, metaphorical or accidental, but proper, true, and substantial (a); it is not physical, but hyperphysical (b); not temporal, but eternal (c); not external, but intimate (d); not voluntary, but natural and necessary (e).

Proof a. That the generation of the Son of God is not metaphorical, or accidental (such as the regeneration of sinful men), but proper and substantial, we learn from Ps. II, 7. where God the Father addresses his Son with the sweetest words: "You are my Son; this day I have begotten you." From which words we form an argument. To whomever Jehovah said: "You are my Son, this day I have begotten you," he was produced by a true, proper, and substantial generation from the Father Jehovah. But to the second person of the Godhead Jehovah said, etc. Therefore. The major is proved (1) from the true reason of a Son. A Son, properly so called, is he who is brought forth from the substance of the Father, and has either the same essence in species (as in humans), or the same in number (as in the divine) with the Father. But Christ is the proper Son of God, Rom. VIII, 32. But he would not be the proper Son of God, if his generation were improper, or metaphorical; He is the only-begotten Son from the Father, John I, 14. The name of only-begotten Son in the entire canonical scripture never denotes anyone other than him who alone is born from the substance of the Father. The Socinians object that "only-begotten" is said of a most beloved son, just

as Solomon is called "the only one" (יחיד), Prov. IV, 3. and as Isaac is not only called "your only son" (יחידך) Gen. XXII, 22. but also "only-begotten" (μονογενής), Hebr. XI, 17. yet he had a brother Ishmael. Response. Solomon is indeed called the only one, but not only-begotten; Isaac, however, was properly only-begotten. For although he had a brother Ishmael, he was nevertheless only-begotten with respect to that marriage which was between Abraham and Sarah. (2) From the true reason of generation. Generation formally is an action by which the generator, by producing the generated, communicates to this one his own essence, so that he becomes his image. But God the Father, by producing his Son, communicated to him his own essence, so that he might be his image. The word "I have begotten" (ילדתי), which is in Ps. II, 7. whenever in the sacred scriptures it is used of a person, producing a person, absolutely and without a diminishing addition, designates a substantial production. (b) Christ himself says: "As the Father has life in himself; so has he given to the Son to have life in himself." God the Father through eternal generation gave the Son his life; Therefore also his essence; since the latter does not really differ from the former. (c) The Son of God is the image of the invisible God, Col. I, 15. Every image implies both an origin and expression from the exemplar, and a correspondence with the same, so that it represents it. The Son of God is therefore the substantial image of the Father; because he has his origin from God the Father through eternal generation, and corresponds with the same by reason of a most singular essence, being personally distinct from him. The apostle teaches the same more fully, when the Son of God in Hebr. 1, 3. is called by him "the brightness of his glory, and the express image of his person" (ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ), (of God the Father). "Brightness" (Ἀπαύγασμα) properly signifies an effulgence, a radiance, or a resplendence issued from a light, and in the N.T. it is used only in this place. The author of the book of Wisdom, c. VII, 26. calls wisdom "the brightness of the everlasting light" (ἀπαύγασμα φωτὸς αἰδίου). The glory of the Father, however, is the most glorious and adorable essence of God the Father. The apostle therefore implies by this phrase that the Son of God is begotten by the most glorious Father not freely, or by will and counsel, but naturally, necessarily, continuously, from eternity, without any

change of the begetter or the begotten, and that he coexists inseparably with the Father; just as the light of the sun naturally, necessarily, continuously, and coeval with the sun, and inseparable from it, emanates from the sun without any change; and yet that the Son is distinct from the Father, as a ray is distinct from the sun. To which the Fathers of the council of Nicaea had respect, when they called the Son of God "light from light." Besides, as every Son is the image of his Father; So the Son of God is the express image of the hypostasis, taken concretely, namely of the person of the Father, or of the divine essence, determined by the subsistence of the Father. Now "express image" (χαρακτὴρ) denotes an image not shadowy, fleeting or evanescent, but express, constant and perfect. Wherefore by this word the apostle asserts that the Son of God is the express, most perfect and eternal image of God, by which the Father is represented to the life, so that he who has seen the Son has seen the Father, John XIV, 9. The minor of this argument is clear; because the whole of Ps. II contains a most manifest prophecy concerning the kingdom of Christ, expounded and applied by the apostles, Peter, Acts. IV, 25. Paul, Acts. XIII, 33. Hebr. 1, 5. c. V, 5. John, Rev. II, 27. c. XIX, 15.

Proof b. That the generation of the Son of God is not physical, or common, but hyperphysical and most eminent, is established from the fact that this generation confers on the Son of God a majesty, far superior to angelic eminence, as the apostle teaches, Hebr. I, 5: "For unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee?" A majesty, superior to angelic eminence, is truly divine. The generation of the Son of God is therefore truly divine, to be cut off from all the imperfections adhering to physical generation, such as are: the dependence of the generated on the generator, the priority and posteriority of duration, change and transition from not being to being, the multiplication of numerical essence, propagation by traducianism, etc.

Proof c. The eternity of the generation of the Son of God is proved (1) from Ps. II. 6. 7. in which the generative act, according to our way of conceiving, is described as prior to the divine decree concerning the inauguration of this king Messiah. But the divine decree is certainly eternal. Therefore the act of generation, conceptually prior to that decree, is eternal. Then that act of

generation produces an infinite, omnipotent, omnipresent and adorable person, v. 9. seqq. But such an act is not temporal, but eternal. Finally, that act of generation is described by the "today," which, used of an internal divine act, such as generation, can only be a divine "today," and therefore excludes the flux of time, is separated from the past and the future, and denotes a perpetual now, or the day of immutable eternity. For a day that neither begins with yesterday's end, nor is terminated by the beginning of tomorrow, is always today, i.e., it is eternity itself, in the judgment of AUGUSTINE tom. III. in enchirid. ad Laurent. cap. 49.

The adversaries object: (1) that the "today" intimates a certain day, which is plainly contrary to eternity; (2) that God the Father addresses the Son in the past: "I have begotten you," to indicate that that generation has already passed. Response. To I. the "today" does not always in the sacred scriptures designate a determinate day, but a continuous time, as Psalm XCV, 7, "Today if you will hear the Lord's voice" i.e. always, as long as it is called today, Hebr. III, 13.; or a long course of time, as Gen. XXII, 14. "Whence it is said today, in the mount of Jehovah it shall be seen." Nay, and the day itself denotes eternity, Is. XLIII, 13. "Yea, before the day was I am he," i.e., from eternity; because one day is with the Lord as a thousand years. 2. Peter. III, 8. & 18. To II. The generation of the Son of God is expressed in the past, not as if it had passed, or ceased, but because the Son of God was most certainly no less than most perfectly begotten before the ages. GREGORY NAZIANZEN says excellently in orat. III. de theol. "Neither does God the Father so generate, that he has not yet perfectly generated; nor did he so generate the Son, that he has ceased to generate. For those things have place only in those things which are subject to the changes of times; in God there is a true nativity, but a perfect one; for the Son is always born, but perfect." (II) From Prov. VIII, 22-24. "Jehovah possessed me, the beginning of his way; before his works, from that which is from eternity I was anointed (poured out) from the beginning, from the ancient times of the earth. When there were no depths, I was brought forth." This passage is to be expounded not of the essential wisdom of God, or a divine attribute, but of the hypostatic or personal wisdom of God, namely the Son of God, as D. CALOV proluxly shows in bibl. illustrat. in h. l. fol. 1147. seqq.

We, studying brevity, observe (1) that the Son of God is also called the wisdom of God in the N. T. "We preach Christ, the power of God and the wisdom of God," 1 Cor. 1, 24, Cf. Matthew. XI, 19. Luke. VII, 35. (2) That wisdom in Solomon testifies of itself: "I was brought forth" (הוּלַלְתִּי), a word for conception and generation (הוּרַר), is clear from Ps. LI, 7. Job. XV, 7. Is. LI, 2.) by which word the hypostatic character of the Son of God is expressed: "I was brought forth," it says, "from the beginning, from the ancient times of the earth, when there were not yet depths"; by which words his pre-existence before the ages and eternal is insinuated; which is more clearly indicated, when the hypostatic wisdom says of itself: "Jehovah possessed me (by generation, cf. Gen. IV, 1) the beginning of his way; before his works from that which is"; where we understand the beginning not as material, but as effective and architectonic. With these things established we argue: The wisdom which was begotten and possessed by God before all his works, from that which he is, its generation is eternal. But the Son of God is that wisdom, etc. Therefore. (III.) From Micah V, 2. "Whose goings forth have been from of old, from the days of eternity." The prophet speaks of the ruler of Israel, or of Christ, cf. Matthew III, 7. John VII, 42. The goings forth, however, are designated not merely manifestatively, inasmuch as the Son of God went forth to the holy Fathers Adam, Noah etc., and revealed himself to them in familiar speech; but generatively; in which way that word is sometimes taken, Gen. XVII, 6. c. XXV, 26. Jud. VIII, 30. The goings forth are said in the plural, not because a twofold nativity, eternal and temporal, is insinuated; for both the determination of eternity, and the absurdness of idle repetition stand in the way; since the temporal going forth was treated in the former member; but to note the eminence of the eternal nativity; for it is solemn for the Hebrews to enunciate sublime things in the plural, and a constant emanation; just as we call the emanation of a fount springs, because water continually springs forth. From these we gather: He whose generative goings forth are from of old, from the days of eternity, was begotten from eternity. But the ruler of Israel, etc. Therefore.

Proof d. That the generation of the Son of God is not external, or transient, but intimate and immanent, is clear; because God the Father did not produce his Son externally, but

begot him within his own essence; nor is the Son separated from the Father, as happens elsewhere, but remains in the bosom of the Father, John 1, 18.; nor is the Son only in the Father, but the Father is also in the Son, through an intimate communion, and mutual interpenetration (περιχώρησιν). "Do you not believe that I am in the Father, and the Father in me?" John XIV, 10. This immanent generation is illustrated from the fact that the Son of God is called wisdom, Prov. IIX, 24. and the Word (ὁ λόγος), which was in the beginning with God, John I, 2. For as the internal word and wisdom flow from the mind as from a principle, and remain in the mind, as a certain offspring and daughter of the mind; so the Son of God is begotten by the Father, and remains in the Father.

Proof e. For if the generation of the Son of God were elicited by an act of will and free, but not necessary or natural, the Son would not be equal to the Father and consubstantial (ὁμοούσιος); for the latter exists necessarily, and cannot not be. DAMASC. L. I. O. F. c. 8 concisely says: "generation is a work of nature, creation a work of will" (γέννησις ἐστὶν ἔργον φύσεως, κτίσις ἔργον θελήσεως). It is to be well observed here that God the Father, not coerced, yet not by the counsel of a free will preceding the generation, but by the necessity of nature, utterly removed from all coercion, begot the Son by a most perfect generation.

The antithesis is of the Socinians (1) denying the eternal generation of the Son of God; (2) seeking other foundations of divine filiation. The arguments by which they attack the eternal and substantial generation of the Son of God are the following:

I. God the Father begot the Son either as existing, or as not existing. If the Son always existed, he could not be begotten; because generation proceeds from not being, to being. If, however, he did not exist, the Son of God is not eternal. Response. God the Father begets the Son as always existing, always

emanating from the Father, just as a ray always flows from the sun. Physical and temporal generation proceeds from not being to being, since it belongs to natural bodies subject to change, but not hyperphysical and eternal generation, for it is of a necessary being, superior to all change. (\*).

Objection: To be from eternity, and to be begotten from eternity, are contradictory, which cannot stand together. Response. They are not contradictory. For a contradiction revolves between the same terms. But here a notable distinction of terms appears. For to be from eternity notes the essence itself; to be begotten from eternity, notes the mode of having the essence from eternity. Hence the contradiction expires. (\*\*).

II. Whatever is eternal, in it prior and posterior have no place. In all generation prior and posterior have place. Therefore no generation is eternal. The major is established, because eternity is a perpetual now, excluding all succession of prior and posterior. The minor is proved; because every generated is posterior to the generator. Response. Every physically generated is posterior to the generator; I concede. But the Son of God was supernaturally begotten.

Objection: A supernatural generation seems to be improper, because it destroys the formal reason of a true generation. Response. The formal reason of generation consists in the communication of the same essence; which a supernatural generation does not destroy. It is called hyperphysical, because it is most eminent, far transcending all the imperfections of physical generation.

III. The Son of God is either always being begotten, or at some point ceases to be begotten. If he is always being begotten, he never attains perfection; because what is still being generated, has not yet reached the term of generation. If, however, he ceases to be begotten, there will be some change in God from being, to not being. Response. He is always being begotten, but without time. From which no imperfection arises. Those

(\*) The principle of the error is this; that the adversaries place the temporal origin of a thing, which then at last exists when it is generated, in the nature of generation, when however it is placed in the nature of a finite thing, both of the begetter and of the begotten, insofar as each is finite; for in that which is finite, and therefore in each of its actions and effects, there cannot but be a beginning at some time. Therefore, from the generation of finite things to the generation of an infinite being is not a valid consequence.

(\*\*) Indeed, this would be an open repugnance, if something infinite were to generate something finite. For since all generation, properly so called, is a communication of the same nature; it is necessary that the nature of him who is begotten from the infinite and eternal, be equally infinite and eternal.

things which are still being begotten in time, have not yet obtained the term of perfection. But eternal generation is not to be estimated from temporal generation. God the Father always generates perfectly, the Son of God is always generated perfect.

IV. Whoever is by nature and necessarily most simple, cannot generate another like himself. But God, etc. Therefore. The major is proved; because God is most perfect; but the most perfect can be but one. Response. A distinction is made between immanent generation, or inwardly (κατ' ἑσώ), and transient, or outwardly (κατ' ἑξώ). In transient generation indeed the essence of the begetter is always one, and that of the begotten another. But it is far otherwise with immanent generation, in which multiplication of essence has no place; because divine immanent generation is the communication of the same singular essence.

Objection 1. That immanent generation is either made without essence, or with essence. If without essence; it will not be a communication of essence. If with essence; the essence of the begetter will be one, and that of the begotten another. Response. It is not made without essence, nor yet with multiplication of essence; because it is the communication of the same essence in number.

Objection II. If it is a communication of the same singular essence, the same will generate itself. Response. I deny the consequence. Because the essence is indeed one, but the persons of the generator and the generated are distinct.

Objection III. God the Father generates either the essence of the Son, or his person. If he generates the essence of the Son, the essence of the Father will be one, and that of the Son another. If he generates only the person, the person will be able to be without essence, which is absurd. Response. Generation is of the person, as to its term, because actions are of supposits. Meanwhile, since generation formally is nothing other than the communication of the same essence; God the Father is rightly said to generate from his own essence; nor yet is a different essence of the begetter and the begotten necessarily inferred.

V. If Christ was begotten from the essence of the Father, he was begotten either from a part of it, or from the whole essence. Not from a part of it; because it is indivisible. Nor from the whole essence; because otherwise the Father would cease to be the

Father. Response. This argument is so invalid, that it is not always valid even in natural things. For the whole soul of the son is propagated from the whole soul of the father, and the latter remains whole. A lamp is lit from a lamp, without the diminution of the latter.

VI. God the Father generates either necessarily, or freely. Not necessarily; because God can be compelled by no one. Nor freely; because thus the Son of God could not be. Therefore God the Father does not generate the Son at all. Response. A fallacy of equivocation is committed. For the necessity of coercion is one thing, the necessity of immutability and of nature is another. God the Father freely begot the Son, if you respect freedom from coercion; yet he begot necessarily, if you look at the necessity of immutability and of nature.

VII. If Christ was begotten from the essence of the Father, he will be begotten from his own essence and consequently from himself, because he is of the same essence in number with the Father. But no one can be begotten from himself. Therefore the Son of God was not begotten from the essence of the Father. Response. The Son of God is said to be begotten from the essence of the Father, because God the Father communicated his essence to the Son. But from this it is wrongly inferred; Therefore the Son of God was begotten from himself. For although the divine essence is one and common to the whole Trinity, if it is considered absolutely; yet the foundation of generation is not the divine essence absolutely, but considered relatively, insofar as it is marked by the hypostatic character of the Father.

VIII. If God the Father by generating the Son communicated to him the same essence in number, the latter cannot be called the image of God the Father. But the Son is called the image of God the Father. Therefore God the Father, by generating the Son, did not communicate to him the same essence in number. The consequence of the major is manifest; because no image is of the same essence in number with him of whom it is the image. Response. In the order of creatures no image is of the same essence in number with him of whom it is the image. But on account of the infinity of the divine essence it happens that one divine person is the image of another; and yet of the same essence with it.

Objection: Thus the same will be the image of itself. Response. I deny the consequence. Because the Son of God is personally distinguished from the Father.

The arguments by which the adversaries strive to establish other foundations of divine filiation are the following.

I. They state that Christ is called the Son of God on account of his miraculous conception by the Holy Spirit, about which the angel says in Luke I, 35. "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you; therefore also that holy thing which shall be born of you shall be called the Son of God." Response. The angel does not assert that Christ is called the Son of God on account of his singular conception from the Holy Spirit, but on account of the overshadowing of the power of the highest, which is Christ, 1 Cor. I, 24. Therefore the sense is; because the Son of God will fill the womb of Mary with a singular presence and in an inscrutable manner, and will unite to himself in it the flesh formed by the Holy Spirit, therefore also that which will be born of Mary, will be called the Son of God.

Objection: Thus there will be two Sons of God, one on account of eternal generation from the Father, the other on account of the incarnation of the Word (τοῦ λόγου). Response. Because the hypostasis of the Son of God is one in number, therefore also the Son of God is one, and although the reasons for the filiation are distinct, yet they do not constitute two Sons of God; because they do not make two persons.

II. They opine that Christ is the Son of God on account of his sanctification and mission into the world; because the Savior himself gives this reason for his filiation in John X, 34-36. "Is it not written in your law, I said, Ye are gods? (Ps. LXXXII, 6.) If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God!" Response. By sanctification in that place is understood the essential communication of divine sanctity through eternal generation. For just as they, to whom the word of God came, are gods and sons of God not by the communication of the divine nature, but by the conferral of a dignity outside of God, and of the essence of God, and therefore adopted sons of God and nominal gods; so he, whom the Father

sanctified, is God and the Son of God by the communication of the divine essence, so that he was sufficient through the communicated divine sanctity, who was to be sent into the world to redeem and sanctify men. Christ makes mention of this sanctification, or of the sanctity communicated through eternal generation, because he wished to indicate the principle of our sanctity. Cf. D. SCHMID. in coll. bibl. post. p. 55.

III. They hold that Christ is the Son of God on account of his resuscitation to immortal life. For Paul says in Rom. I, 2-4. "Which gospel he had promised afore... concerning his Son, which was made of the seed of David according to the flesh; And declared to be the Son of God with power (omnipotent), according to the spirit of holiness, by the resurrection from the dead." Response. Christ is said by the apostle to be "demonstrated" (ὁρισθεὶς), demonstrated or declared the omnipotent Son of God, because he resuscitated himself from the dead by the Spirit of sanctification, that is, by his divine nature; which resuscitation is an argument a posteriori effectively demonstrating the divine filiation of Jesus Christ. They add the saying of Paul in Acts XIII, 32. 33. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." R. The apostle here is not speaking of the resuscitation of Christ from the dead, but of the raising up of the Messiah from the seed of David, whose most eminent person he is about to describe, adducing the words of Ps. II. to show that the Messiah is not a mere man, but the only-begotten and eternal Son of God. The apostle deals with the resuscitation from the dead in v. 35.

Objection: But why is Christ called the firstborn from the dead, Col. I, 18. Rev. I, 5. unless because he is the Son of God on account of the resurrection? Response. Christ is called the firstborn from the dead, because his resurrection was the cause and consecrator of our resurrection, (which is a certain kind of regeneration (παλιγγενεσία)).

IV. They maintain that Christ is the Son of God on account of his exaltation to dominion and the supreme priesthood. They rely on the apostolic saying in Hebr. V, 5. "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten

thee." R. In the words of the apostle, not the cause of divine filiation, but the legitimate and divine calling of Christ to the priesthood is expressed. Christ was not of the family of Aaron, nor even of the tribe of Levi, which alone was sacerdotal, but of the royal family of Judah. A scruple could therefore be injected into the minds of the Hebrews about the authority of Christ's priesthood. Lest a place be left for this, the apostle says: "Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, to day have I begotten thee." as if to say, No one is more worthy of the sacerdotal office than Christ; because he is the only-begotten Son from the Father; from whom as he received his essence by eternal generation, so he received the priesthood by a calling. Certainly the firstborn Son by right of nativity is the priest in the house of his Father. Wherefore the authority of Christ's priesthood is the greatest, inasmuch as its author is the eternal Father of Jesus Christ. (\*).

**Question XXXIX. What is the consequence of eternal nativity?**

The passive mission of the Son of God in the flesh.

Observation. We will give the proof and explanation of this passive mission of the Son of God below p. 656.

**Question XL. What is the personal act of the Son of God?**

The personal act of the Son of God is the spiration of the Holy Spirit, by which the Son of God together with the Father produces the third person of the Godhead, the common breath of both, by the communication of the same essence in number, in an ineffable manner.

Observation. This act of the Word (τοῦ λόγου) is at the same time his personal notion; for it notifies the second person of the divinity, distinguishes the same from the third person, and implies a relation to this one; but it is not the personal property of the

Son of God, because it is common to the Father and the Son, nor does it constitute him in the being of the Son.

**Question XLI. What is the consequence of active spiration?**

The active mission of the Holy Spirit, by which the Son of God together with God the Father sends the Holy Spirit for the work of sanctification.

Proof from John XV, 26. "But when the Comforter is come, whom I will send unto you from the Father." Christians must contend with no small, but great misery, to which Christ opposes the greater solace of the Holy Spirit, whom he calls the comforter (paracletum). Christ will send him by a mission not by command, but by most free consent. He will send the same from the Father, not only with the Father consenting and sending simultaneously, but also communicating the faculty of sending the Holy Spirit to the Son through eternal generation.

**Question XLII. What external action is appropriated to the Son of God?**

*The redemption of the human race.* Proof from Gal. IV, 4. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." Where observe: a) Our Redeemer is the Son of God and the Son of man, and therefore the God-man (θεάνθρωπον). b) sent by the Father, which mission is a certain consequence of substantial generation, not implying inequality, not local, not separative, but manifestative and most free. c) The redeemed are men, who were under the law; by whom are understood not only the Jews, who lived under the ceremonial law, but all men, who have been, are, or will be, all debtors of the law. d) The redemption of Christ is called a buying out (ἐξαγορισμός); by which word is noted a redemption not metaphorical, but true, satisfactory, and meritorious, which is

(\*) Nor with less confidence do they appeal to this saying, Hebr. I, 3. & 5. But the response is easy. In v. 3. various propositions are contained, of which the first is this: "who being the brightness of his glory, and the express image of his person" (ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ); the second, "upholding all things etc." (φέρων τὰ πάντα κ.τ.λ.); the third, "when he had by himself purged etc." (δι' ἑαυτοῦ καθαρισμὸν κ.τ.λ.); the fourth finally, "sat down on the right hand etc." (ἐκάθισεν ἐν δεξιᾷ κ.τ.λ.). Each one of these is confirmed by the sayings of the divine Prophets. To the first pertains v. 5 & 6. To the second, v. 10. 11. 12. To the third, v. 8. & 9. To the fourth, v. 13. Therefore this saying, "thou art my son", ought to be referred not to the last assertion, but to the first.

made by a price paid. e) The final cause of redemption is twofold, namely 1) liberation from the law, insofar as it curses, compels, and presses with the burden of ceremonies. The redeemer liberated us from the law, while submitting himself to the law, of which he was the Lord. 2) Adoption as sons of God, with all the right and privilege that accompanies adoption.

### CONCERNING THE HOLY SPIRIT.

#### Question XLIII. Who is the Holy Spirit?

*Description of the Holy Spirit.* The Holy Spirit is the third person of the Godhead, not begotten, but from eternity proceeding from the Father and the Son.

He is more fully defined: The Holy Spirit is the third person of the Godhead, of the same essence with the Father and the Son, who from eternity proceeds from the Father and the Son, and is sent by both in time to sanctify the hearts of men to be saved.

#### Question XLIV. Why is He called Spirit?

He is called Spirit not so much from spirituality, as from spirating.

Proof. The spiritual essence is common to all three persons of the Godhead; but passive spiration is proper to the Holy Spirit. He is therefore called Spirit, because he is spirated by the Father and the Son in an ineffable manner from eternity, as an omnipotent breath. Job. XXXIII, 4.

#### Question XLV. Why is He denominated Holy?

The third person of the Godhead is called Holy not only on account of the holiness of his essence, but also on account of the work of sanctification, which is appropriated to him.

Proof. The Holy Spirit has the most holy divine essence in common with God the Father and the Son; but the sacred scripture and the apostles' creed appropriate the work of sanctification to the Holy Spirit. "I am the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit," says Paul in Rom. XV, 16.

Question XLVI. How do you prove the Holy Spirit to be a true, and distinct person from the Father and the Son?

The true personality of the Holy Spirit is proved from the definition of a person (a) and from the acts proper to a true person (b). That the Holy Spirit, however, is a distinct person from the Father and the Son, is known from the order of the divine persons (c), from the hypostatic character, and its manifestative sign (d), from the action ad extra appropriated to the Holy Spirit (e), and from the Jordanian theophany (θεοφανεία) (f).

Proof a. A person is defined as an intelligent suppositum, or substance, endowed with free will. The Holy Spirit subsists by Himself, because He is the Paraclete, John 14:16, who cannot even be conceived of by the mind without ultimate subsistence. He is intelligent; indeed, He is called the spirit of understanding, Isaiah 11:2, who searches the deep things of God, 1 Corinthians 2:10. He is endowed with free will, since He distributes gifts to each one as He wills, 1 Corinthians 12:11. Therefore, He is a true person.

Proof b. Actions proper to persons are predicated of the Holy Spirit. For the Holy Spirit speaks through the mouth of holy men, 2 Peter 1:21; Matthew 10:20. He convicts, teaches, announces, John 16:8-13. He consoles and testifies, John 14:26. He appoints bishops over the church, Acts 20:28. He commands that ministers be set apart for Him, Acts 13:2. These actions can only befit a true person.

Proof c. The Holy Spirit is joined with God the Father in the business of salvation and is enumerated as the third person. For we are baptized in the name of the Father, the Son, and the Holy Spirit, Matthew 28:19. Cf. 1 John 5:7, where He is called the third heavenly witness. Therefore, the Holy Spirit is both a true person and distinct from the Father and the Son.

Proof d. The Holy Spirit is breathed, or proceeds, from the Father and the Son, John 15:26, and is sent, John 14:26. But the one who breathes and the one who is breathed, the one who sends and the one who is sent, are distinct persons.

Proof e. The work of sanctification is appropriated to the Holy Spirit, to which also belongs the consolation of the afflicted. But the Holy Spirit is the Paraclete, or comforter, distinct from Christ. "I will ask the Father, that He may give you another Paraclete," John 14:16.

Proof f. When Christ was baptized in the Jordan, the Father appeared by a voice, the Son in the body, the Spirit in a dove,



Matthew 3:16. To assume a visible and bodily form for a time, to descend in it from heaven, to appear in the form of a dove, to come upon Christ and remain, as they argue for a person, so they can in no way be applied to an accident, quality, or state. Moreover, since the Holy Spirit, having assumed a distinct symbol of manifestation, performed distinct acts, we rightly conclude that He is a distinct person from the Father and the Son.

The antithesis is that of the Socinians, who maintain that the Holy Spirit is not a person, but a power of God sanctifying us, and that it is ἀνυπόστατον (without its own subsistence), i.e., that it lacks its own subsistence, but exists in God in the same way that mercy, justice, and other attributes are in God. Their more significant arguments are:

I. The power of God is not a person, because it is an essential attribute of God. The Holy Spirit is the power of God, Luke 24:49. Therefore. Resp. 1) The Holy Spirit is nowhere in the sacred writings called power. In the cited passage, the efficacy, or effective operation of the Holy Spirit, is understood. 2) Distinguish between a power that is ἀνυπόστατον (without its own subsistence), lacking subsistence, and one that is αὐτοῦπόστατον (with its own subsistence), possessing its own subsistence, by which an active and living person is understood. Christ is the power of God, and yet a true person, 1 Corinthians 1:24. Reuben was Jacob's first strength, Genesis 49:3. (\*)

II. The Holy Spirit is a gift, Luke 11:13. Therefore, He is not a person. Resp. Children are gifts, Psalm 127:3, and yet they are persons.

III. The Holy Spirit is a pledge and a seal, 2 Corinthians 1:22; Ephesians 1:13. Therefore, He is not a person. Resp. The Holy Spirit is metaphorically called a pledge and a seal, just as children are commonly called pledges.

Zerubbabel is called a signet ring, Haggai 2:23, and yet he was a person.

IV. A person is incommunicable. The Holy Spirit is not incommunicable. 2 Corinthians 12:13. Therefore, the Holy Spirit is not a person. Resp. The Holy Spirit is incommunicable with respect to His ultimate subsistence; however, He is communicable with respect to His gracious presence and saving efficacy.

V. No person is in another. The Holy Spirit is in God the Father. Therefore, He is not a person. Resp. An infant is in a pregnant mother, yet is nevertheless a true person. God the Father is in the Son, and the Son is in the Father, without prejudice to the personality of either, John 14:10.

VI. If the Holy Spirit were a person, Christ would more correctly be called the Son of the Holy Spirit than the Son of God the Father. The latter is absurd. Therefore, so is the former. The consequence of the major premise is proven because Christ is said to have been conceived not by the Father, but by the Holy Spirit. Resp. The consequence is denied. Christ was conceived by the Holy Spirit, not as a generating principle, but as an exciting and sanctifying one, whence no filiation arises.

VII. No person is extinguished. But the Holy Spirit is extinguished, 1 Thessalonians 5:19. Resp. In the cited passage, the name of the Holy Spirit is not taken ὑποστατικῶς (personally), for the person of the Holy Spirit, but ἐνεργητικῶς (effectively), metonymically and effectively for the gifts of the Holy Spirit.

**Question XLVII. By what arguments is the divinity of the Holy Spirit demonstrated?**

The divinity of the Holy Spirit is demonstrated by arguments that are ὀνομαστικοῖς (nominal), derived from the divine names (a), ἰδιωματικοῖς (idiomatic),

(\*) Indeed, there are three kinds of statements by which we fight and conquer, that the Holy Spirit is not the power of God. 1) There are utterances of this kind, in which the Holy Spirit is distinguished from the power of God, 2 Corinthians 6:6-7, and also from the internal efficacy of God in the soul of man, Ephesians 3:16, 20. 2) There are others, in which He is distinguished from His own power and efficacy, Acts 1:8; 1 Corinthians 12:11; πάντα (all) (χαρίσματα (gifts), v. 4.) are effects, the πνεῦμα (Spirit), producing these effects, is power and efficacy. What then will the πνεῦμα (Spirit) be? What is the meaning? Does divine power exercise its power, or efficacy in these effects? See also Romans 15:13 and 19. 3) There are statements in which such excellent powers are attributed to the Holy Spirit that they cannot flow into men or ever be communicated with any created thing, namely, the most profound understanding, 1 Corinthians 2:10-11, and the secret mind, which no one can perceive, except God alone, Romans 8:26-27.

drawn from the divine attributes (b), ἐνεργητικοῖς (energetic), taken from operations suitable only to God (c), λατρευτικοῖς (worshipful), taken from the worship due to the supreme God (d). To which should be added a careful comparison of the sayings of the Old and New Testaments (e).

Proof a. 1) Peter in Acts 5:3 says that the one to whom Ananias, besides the apostles, and in the first place, lied, or dared to pass off his lie as truth, was the Holy Spirit; but soon after, in v. 4, he calls him God Himself. From this we argue: He to whom Ananias, besides the apostles and in the first place, lied, is the true God. But the Holy Spirit, etc. Therefore. 2) Paul in 1 Corinthians 3:16 says that the faithful are the temple of God because the Spirit of God dwells in them as in temples. He therefore indicates that the Holy Spirit is God. 3) King David in 2 Samuel 23:2-3 says: "The Spirit of Jehovah has spoken in me, and His word was on my tongue." The God of Israel said, the rock of Israel spoke to me. What King David had previously called the spirit of Jehovah, he later calls the God of Israel (\*).

Proof b. Divine idioms are predicated of the Holy Spirit. For He is said to be 1) eternal. Concerning whom Isaiah c. 40:13 says: "Who has directed the spirit of the Lord, when he weighed the mass of the earth?" Therefore, the Holy Spirit, when the earth was first created, already was; which Moses also confirms with his testimony, Genesis 1:2. But

everything before the world is, in the style of Scripture, eternal. Psalm 90:2; Proverbs 8:24. 2) Omnipresent. "Where shall I go from your spirit?" the psalmist asks in Psalm 139:7, as if to say: Wherever I go, your immense spirit will meet me. 3) Omniscient. For "the spirit of God searches even the deep things of God," 1 Corinthians 2:10, i.e., it penetrates the secrets of God, which no creature can investigate. 4) Omnipotent. For He is called the spirit of power, Isaiah 11:2, of whom is said "power from on high," if not synonymously, yet paronymously, Luke 24:49. "You will be clothed with power from on high." Which words Christ Himself explains in Acts 1:8: "you will receive power when the Holy Spirit comes upon you." 5) Ἐξοχικῶς (Preeminently) or excellently good. "Your good spirit leads me in the land of uprightness," Psalm 143:10. 6) Most true. For He is the spirit of truth, leading us into all truth, John 16:13. 7) Most glorious; because He is the spirit of glory, resting upon us. 1 Peter 4:14. 8) With the Father and the Son, ὁμοούσιος (homoousios), or coessential. "Three are the heavenly witnesses, the Father, the Word, and the Holy Spirit, and these three are one," 1 John 5:7. Having premised these things, we argue: Whoever is eternal, omnipresent, omniscient, omnipotent, best, most true, most glorious, consubstantial with God the Father and the Son, He is the true and supreme God. But the Holy Spirit is... Therefore (\*\*).

(\*) *The divine names, even those which are proper to the supreme God (p. 301)* are attributed to the Holy Spirit: יהוה (Yahweh) as also עליון (Elyon). See Psalm 78:17, add Isaiah 63:10; Hebrews 3:7-10. יהוה צבאות (Yahweh Sabaoth), Isaiah 6:3 ff. coll. with Acts 28:25. אלהי ישראל (Elohei Israel), 2 Samuel 23:3. On the name, Θεός (Theos), see also Luke 2:28-29, coll. with v. 26. And when scripture is said to be θεόπνευστος (theopneustos), 2 Timothy 3:16, the Holy Spirit is signified, 2 Peter 1:21.

(\*\*) *Since immutability is undoubtedly to be numbered among the natural properties of God (p. 234),* this also is in the Holy Spirit, 1 Corinthians 12:11. The word, αὐτὸ (the same), can here designate nothing other than perpetuity, devoid of all mutability; for 1) it is distinguished from that voice, ἕτερος (another), 2) it is opposed to variety, just as ἓν (one) is to multitude, v. 8 & 4. Therefore, it denotes that which is contrary to variation and change; 3) it is attributed to the Holy Spirit equally as to the Father, v. 6; 4) it is explained in Hebrews 1:12, that it signifies the opposite of mutability, and corresponds to the Hebrew הוּא (He), always the same, Psalm 102:28. But as for the divine perfections, from their own reserved properties, and indeed from all of them, with none omitted, the supreme divinity of the Holy Spirit shines forth more clearly than light (p. 301.\*). For His, no less than God the Father's, are the reserved properties. I. Of divine knowledge: 1) the most perfect knowledge of God Himself, and of all the secret counsels of God, 1 Corinthians 2:10-11. 2) The nature of the universe, and also 3) of those things which far surpass all the powers of nature, the knowledge, 1 Corinthians 2:10, and therefore miracles are assigned to Him; 4) The knowledge of souls, Acts 5:3-4, and indeed also that, Acts 1:24, especially pertains to

Proof c. The divinity of the Holy Spirit is confirmed by the divine works, which in the sacred writings are attributed to the Holy Spirit. Namely 1) works of power, such as creation, Genesis 1:2; Psalm 33:6; Preservation, Job 33:4; Psalm 104:30. The working of miracles, Luke 1:35; Matthew 12:28; Acts 10:38. 2) Works of grace, which pertain either to the redemption or to the sanctification of the human race. To redemption belong the mission of the redeemer as to His humanity. Isaiah 48:16. Anointing, Psalm 45:8; Isaiah 61:1; 1 John 3:34; Acts 10:38. Instruction, Isaiah 11:2. Direction, Matthew 4:1. To sanctification (taken broadly) belong the calling and preaching of the word, which is called the ministry of the Spirit, 2 Corinthians 3:6. (The Holy Spirit calls and ordains bishops to preach the divine word, Acts 20:28. He speaks through them, Matthew 10:20.) Illumination, 2 Corinthians 3:18. Regeneration, John 3:5. Justification, 1 Corinthians 6:11. Gracious indwelling, 1 Corinthians 3:16. Renewal, Titus 3:5; Galatians 5:22. Glorification, Ephesians 1:14. 3) Works of justice, namely, the conviction of

the world, John 16:8. The withdrawal of the word by a just judgment, Acts 16:6. The resurrection of the dead, Romans 8:11. From these arises the argument: He who performs truly divine works is true God. But the Holy Spirit, etc. Therefore.

Proof d. The divinity of the Holy Spirit is established by the religious worship which is due to Him. For 1) we are baptized into the name of the Holy Spirit just as into the name of the Father and the Son. Matthew 28:19. But baptism implies the worship of faith and invocation. Which Basil teaches excellently in epistle 78: "We ought to be baptized as we have received; but believe as we are baptized; but glorify as we believe, the Father, the Son, and the Holy Spirit." 2) Our hearts are temples of the Holy Spirit. 1 Corinthians 6:19. Whoever dwells in pious hearts as in his temples, he is God to be glorified by us (1 Corinthians 6:19-20). But the Holy Spirit dwells, etc. Therefore. 3) The angels adore the Holy Spirit, Isaiah 6:3, compared with Acts 28:25-26. King David invoked Him, Psalm 143:10. Paul, 2 Corinthians 13:13. John, Revelation 1:4. (\*)

the Holy Spirit, as is apparent from the fact that the power of appointing ministers of the church is attributed to Him, Acts 20:28. 5) The foreknowledge of future and contingent events, both the most remote and the smallest, for His are the predictions and prophecies of things long to come, and also of definite times, 1 Peter 1:11.

II. Of divine wisdom: 1) The choice of what is always best; for which reason He is called κατ' ἐξοχήν (pre-eminently) the Spirit of wisdom and understanding; 2) Its breadth, without any exception, John 16:13; 3) Its independence; for He possesses that wisdom (a) which no one taught Him, Isaiah 40:13-14, (b) which He Himself teaches us, and (c) which no one can resist, Acts 6:10; 4) Its immense depth, 1 Corinthians 2:14, where ἡ μωρία τῶν τοῦ πνεύματος (the foolishness of the Spirit) is said just as ἡ μωρία τοῦ Θεοῦ (the foolishness of God), c. 1:21, 25. This saying is also very notable, Romans 8:26-27. Therefore, the Holy Spirit is more powerful than renewed men can both ask of God and understand, which is proper to God, Ephesians 3:20.

III. Of divine truth: 1) Its universality, John 14:26; 16:13; for which reason He is called κατ' ἐξοχήν (pre-eminently) the Spirit of truth; 2) Its necessity, so that His testimony is most certain, on which our whole faith rests, in divine matters, and those pertaining to our eternal salvation, Romans 8:16; 1 John 5:6-7.

IV. Of divine power and authority; for the Holy Spirit 1) alone can effect a) all things, and indeed b) independently, as He pleases, c) immediately, namely miracles, d) perfectly, so that nothing is lacking that pertains to the common salvation of men, especially of souls. All these things are contained in this one saying, 1 Corinthians 12:11, compared with v. 7.

(\*) *All parts of religious worship* (p. 314.), just as they are fitting for God the Father, are also attributed to the Holy Spirit: 1) Saving trust, and that the greatest, 1 Peter 1:2; Romans 8:15-16; 1 Corinthians 6:11, and the Holy Spirit is our παράκλητος (paraclete), from whom all consolation proceeds, the foundation of all trust; which is utterly divine, 2 Corinthians 1:3; 2) The firmest hope, John 16:13; Romans 8:11, 13; Ephesians 4:30; 3) Love that conquers all allurements of evil, and excites the pursuit of all virtue, Ephesians 4:30-32; 4) Obedience, without any exception, either of men or of duties, Romans 8:14; Acts 7:51, so that the sin against the Holy Spirit cannot be forgiven; 5) A covenant, and that indeed by which our

Proof e. A careful comparison of the sayings of the Old and New Testament scripture furnishes us with the firmest arguments for the deity of the Holy Spirit in the following manner: He who spoke to Isaiah, and ordered him to go to the people, etc. Isaiah 6:9, is the true and supreme God. But the Holy Spirit is He who spoke to Isaiah according to Acts 28:25. Therefore, the Holy Spirit is true God. He who spoke through the prophets is Jehovah, Isaiah 1:2; Ezekiel 1:3. But the Holy Spirit spoke through the prophets, 1 Peter 1:11; 2 Peter 1:21. So cf. 2 Samuel 23:2 with Acts 1:16.

The antithesis was formerly of the Macedonians, but today is of the Socinians, who deny that the Holy Spirit is the supreme God, whose more significant arguments are the following:

I. The Holy Spirit is nowhere in the sacred writings called God. Therefore, He is not true God. Resp. The Holy Spirit is indeed called God. Acts 5:3-4; 1 Corinthians 3:16-17; 2 Samuel 23:2-3.

Instance 1. But this proposition: "The Holy Spirit is God," which the Evangelicals assert, does not expressly exist in the sacred writings. Resp. 1) Neither does that proposition: "The Holy Spirit is the power of God," which Socinus strives to defend; nor that thesis: "The Holy Spirit is a quality intermediate between the power of God and the effects produced in man," which Crellius endeavors to maintain, is expressly read in Holy Scripture. 2) We show by an easy and manifest consequence that the Holy Spirit is expressly called God in the sacred writings. When in 1 Corinthians 3:16-17 believers are called the temple of God, because the Spirit of God dwells in them, it necessarily follows that the Holy Spirit is God himself, from whom believers have this, that they are called the temple of God. This will be the argument: He by whom, as an indweller, believers are called temples of God, is expressly called God (compare with this saying 2 Corinthians 6:16): But by the

indwelling Holy Spirit believers are called temples of God (cf. 1 Corinthians 6:19-20). Therefore, the Holy Spirit is expressly called God. Pious antiquity urged this argument most strongly against the Pneumatomachi. Hence Theophylact on 1 Corinthians 3:16: "If we are the temple of God, because the Holy Spirit dwells in us, therefore the Holy Spirit is God." And Athanasius in Dialogue III on the Trinity, vol. II of his works: "Every temple of God is the temple of the Holy Spirit."

Instance 2. But the Holy Spirit, in that passage, as well as elsewhere in Holy Scripture, Isaiah 63:10; Joel 2:28; Matthew 3:16, is distinguished from God (for He is called the spirit of God): Therefore, He is not God Himself. For what are distinguished are not the same. Resp. The Spirit is distinguished from God not essentially, but personally. For when He is called the spirit of God, then the word God is not taken οὐσιωδῶς (essentially), or essentially, but ὑποστατικῶς (personally), or personally; and from the distinction of the Holy Spirit from God, so understood, it is less correctly inferred that He is not God, but this at least follows, that He is another person from that divine person from whom He is distinguished.

II. The supreme God is eternal. The Holy Spirit is not eternal. Therefore. The minor is proven; 1) John 7:39. "For the Holy Spirit was not yet, because Jesus was not yet glorified." 2) From Acts 19:2. Those baptized by John did not know that there was a Holy Spirit. Resp. to I. The words of the text are to be understood of the wonderful mission and visible outpouring of the Holy Spirit, by which the apostles on the day of Pentecost were furnished with extraordinary gifts, so that the meaning is: the Holy Spirit was not yet visibly poured out upon the apostles, because Christ had not yet been taken up into heaven. To II, in the cited place, the discourse is not about the essence of the Holy Spirit itself, but about the miraculous

conscience is bound to God, 1 Peter 3:21, coll. with Matthew 28:19; 6) An oath, Romans 9:1, with which words Paul signifies that his conscience is a lower witness, whose entire faith rests on the authority of the witness whom he calls upon, the higher one, governing and confirming the conscience, and indeed what pertains to the secret thoughts of the mind, v. 2; 7) Prayer, of both kinds: (a) Adoration and praise, Isaiah 6:3, coll. with Acts 28:25; 1 Peter 4:14. (b) Supplication, 2 Corinthians 13:13; Luke 2:29, coll. with v. 26. For him, on whose promise he relied, Simeon, now dying, supplicates in prayer, and to him he commends his soul, departing from the body, by which he professes him to be Lord both of life and of the soul.

gifts of the Holy Spirit, which flourished at the beginning of the nascent church; for about these Paul had asked in v. 2, and these he had conferred by the laying on of hands in v. 6. How else could the Holy Spirit have been unknown to the Jews or proselytes, who is so often mentioned in the scriptures of the Old Testament, Genesis 1:2; Psalm 33:6, etc.? Indeed, even the Baptist himself publicly professes the doctrine of the Holy Spirit, Matthew 3:11; John 1:32.

III. Whoever has received his essence from God is not the supreme God. But the Holy Spirit, etc. Therefore. The major premise is established; because the supreme God is Jehovah, or the one who gives essence. But he who receives his essence from another is one who has been given essence, and therefore not Jehovah. The minor premise is clear from John 15:26. Resp. Whoever receives his essence from God a) dependently, as from an efficient cause, b) numerically different, is not the supreme God. The Holy Spirit indeed proceeds from the Father and the Son as from a principle of origin, not as from an efficient cause, nor does He receive a numerically different essence, but the same essence.

IV. He who is sent by the Father and the Son of God is not the supreme God. But the Holy Spirit is. John 15:26, c. 14:26, c. 16:7. Therefore. Resp. Whoever is sent by the Father and the Son by an imperious mission is not the supreme God, I grant. But the Holy Spirit is sent with the most free consent, and His mission is nothing other than the temporal manifestation of His origin, or eternal procession from the Father and the Son.

V. The supreme God, whatever He speaks, speaks from Himself. The Holy Spirit does not, etc. John 16:13. Therefore. Resp. The phrase; "to speak from oneself," can be taken in a twofold sense. One; to simply import the negation of all origin, so that the sense is: The supreme God speaks all things from Himself, so that He acknowledges absolutely no origin from which He has the power and knowledge of speaking. The other; that to speak from oneself imports the negation of dependence in speaking on another and superior cause, so that the sense is: The supreme God, whatever He speaks, speaks from Himself, i.e., He speaks independently of another superior cause. In the former sense, the major proposition is not universal, but is true only of God the Father; for only the Father, as He is not from another, so He

does not hear or receive from another what He should speak, but speaks from Himself. But if the major premise is taken in the latter sense, it will indeed be universally true, but the minor will be denied by us. For when Christ says: "The spirit of truth will not speak from himself, but whatever he will have heard, he will speak," then those words are to be taken in the former, not in the latter sense, so that their meaning is: The Holy Spirit, as He has received His essence by procession from the Father and the Son, so He has received the power and knowledge of speaking, so that He speaks nothing from Himself; but whatever He speaks, He speaks together with God the Father and the Son. The venerable Bede agrees with us, who, as quoted by D. Calovius in his illustrated bible on this passage, fol. 801, explains the words of Christ thus: "The spirit does not speak from himself, that is, without the communion of the Father and the Son; for the spirit is not different, nor divided from himself; but whatever he will hear, he will speak; he will hear, that is, through the unity of substance and the property of knowledge; from whom he has his essence, from him he surely also has his knowledge, from him therefore his hearing, which is nothing other than knowledge." For which reason the words of Christ denote not ignorance or dependence, but the identity of doctrine and essence, and the order of eternal procession.

VI. The supreme God is omniscient. The Holy Spirit is not, etc. Therefore. The minor is proven from 1 Corinthians 2:10. The Holy Spirit searches τὰ βάθη (ta bathē), the deep things of God. To search signifies to inquire into those things which are unknown. Resp. The consequence from divine searching, or omniscience, to human searching, or ignorance, is not valid. For the Holy Spirit searches, not as men do, by successively gathering the unknown from the known through discourse, but by penetrating and inspecting the inmost and most secret counsels and decrees of God with a simple intuition. He so searches that He knows the things that are of God, 1 Corinthians 2:11. Thus God is said to search the reins and hearts, Psalm 7:9; Jeremiah 11:20, by knowing them most intimately.

VII. The supreme God is given to no one, is obtained by no one's prayers, is possessed by no one. But the Holy Spirit is given to men, is obtained by their prayers, is possessed by them. Therefore, the Holy Spirit is not the supreme God. The major is clear;

because whatever is given and obtained by prayers is in the power of the giver; whatever, however, is possessed, is in the power of the possessor. Both are most alien to the majesty of the supreme God. The minor is proven from Luke 11:13; John 7:39, c. 14:16-17; Acts 5:32, c. 15:8, etc. Resp. (1) By an instance: The Son of God is true God, and yet is given to us. Isaiah 9:6; John 3:16. We have God the Father, as dwelling in us (John 14:23), and we obtain Him by prayers. (2) For a gift it is not required that it be in the power of the superiority of the one who gives; for the power of origin is sufficient. And one can give himself to another. For the Son of God gave Himself, Galatians 2:20; Ephesians 5:25, not having become superior to Himself. (3) God is possessed by us not indeed by an authoritative possession, which implies the right and power of the possessor; but yet by a communicative possession, by which we have God Himself graciously present and indwelling. Whence He is called our reward, Genesis 15:1, our portion, Psalm 73:26. (4) Concerning the alleged passages, it should be observed that the primary signification, in which the name of the Holy Spirit is taken ὑποστατικῶς (hypostatically), or for the person, must be distinguished from the secondary signification, in which it is taken ἐνεργητικῶς (energetically), or for the gifts. For in Luke 11:13, the gifts, as is clear from Matthew 7:11, in John 7:39, the visible outpouring, in Acts 15:8, the visible gift are understood. In John 14:16; Acts 5:32, the person of the Holy Spirit is indeed treated, but nothing is detracted from the deity of the Holy Spirit, neither by the intercession of Christ, nor by the giving of the Father. For He is given by the Father and the Son, because He proceeds from both from eternity, and is sent in time.

VIII. Whoever is not commanded in Holy Scripture to be adored is not true God. But the Holy Spirit is not commanded in Holy Scripture to be adored. Therefore. Resp. (1) There is no strength in the major proposition. For since we have proven that the Holy Spirit is the supreme God, it is self-evident and clear that the Holy Spirit is to be adored, even if no express command or example of His religious veneration were in the sacred writings. For he who is commanded to adore God is commanded to adore the Holy Spirit. (2) That the minor is false is clear from proof d.

IX. If the Holy Spirit were God, ὁμοούσιος (of the same substance) with the Father and

the Son, He would know both the Father and the Son. But He knows neither the Father nor the Son. Therefore. The antecedent is proven from Matthew 11:27. "No one knows the Son except the Father; nor does anyone know the Father except the Son, and to whom the Son wills to reveal Him." Where the Holy Spirit is excluded from the knowledge of the Father and the Son. Resp. The exclusive and exceptive particle, added to one divine person, does not exclude the other divine persons, but creatures. But that the Holy Spirit knows the Father and the Son without the revelation of another is clear from 1 Corinthians 2:11; John 14:26.

X. The supreme God is not divisible. The Holy Spirit is divisible (cf. 1 John 4:13; Acts 2:18; Hebrews 2:4; Numbers 11:17, etc.). Therefore. Resp. In the cited places, the name of the Holy Spirit is taken metonymically and effectively, for the gifts of the Holy Spirit. But the consequence from the division of the gifts to the division of the essence of the Holy Spirit is not valid. There is one Holy Spirit, and indivisible, but there are divisions and partitions of charisms. 1 Corinthians 12:4, 7.

XI. The Holy Spirit is the power of God, namely that which proceeds from God, and flowing into men sanctifies them, consecrates them, and produces various and admirable effects in them, which is usually called the divine afflatus. Luke 24:49; 1 Corinthians 2:4-5. But the power of God can be neither the supreme God nor a divine person. Resp. (1) We have shown the weakness of this argument above. (2) No power of God that is ἀνυπόστατος (without subsistence), which behaves as a divine attribute, is the Paraclete, another from Christ, the third heavenly witness, distinct from the Father and the Son; no power of God is said to proceed from the Father and the Son, and to be sent by both. These predicates are fitting for the Holy Spirit, John 14:16; c. 16:7; 1 John 5:7. Therefore, He is a divine person, ὁμοούσιος (consubstantial) with God the Father and the Son.

XII. The supreme God is not poured out. The Holy Spirit is poured out. Therefore. The major is clear. For who would say that any person, let alone the supreme God, is poured out into men? The minor is proven from Isaiah 44:3; Ezekiel 39:29; Joel 2:28-29. Resp. The intimate communication of the Holy Spirit to produce gracious effects is metaphorically signified by the name of outpouring. What in this signification is there

that cannot be attributed to the supreme God? Is not the supreme good communicative of itself and, as it were, diffusive? Cannot God the Father, since He is a living fountain, pour Himself out, that we may be irrigated by His grace? Jeremiah 2:13; Romans 5:5. You say: The Holy Spirit does not pour Himself out, but is passively poured out, which is beneath the majesty of the supreme God. Resp. The active communication of the Holy Spirit is desired by Paul, 2 Corinthians 13:13. And by the same apostle, 1 Corinthians 12:4, 11, the Holy Spirit is proposed not only as poured out, but also as pouring out both Himself and the divisions of gifts. But He is said to be poured out by the Father and the Son, because He proceeds from both from eternity, and is sent in time.

XIII. Whoever is omitted in many places of scripture where the Father and the Son are mentioned, when the sanctification and salvation of man are treated, is not the supreme God. But the Holy Spirit is, etc. Therefore. The minor is proven from the epistle of Jude v. 2; 1 Corinthians 8:6-7. R. Neg. maj., which, if it were solid, should be formed thus: Whoever is nowhere in sacred scripture called God, nor is ever mentioned with the divine persons, or joined in the business of salvation, is not the supreme God. But the Holy Spirit is often called God in the sacred writings, and is often mentioned with the mentioned divine persons, Luke 3:22; Matthew 28:19; 1 John 5:7; 1 Peter 1:2, and other places.

**Question XLVIII. What is the hypostatic character of the Holy Spirit?**

The hypostatic character, or personal property of the Holy Spirit, is passive spiration, or the procession of the Holy Spirit from the Father and the Son. Proof. Passive spiration belongs solely to the Holy Spirit, distinguishes Him from the Father and the Son, and constitutes Him in the being of the Spirit. Therefore, it is the personal property of the Holy Spirit.

**Question XLIX. What is the passive spiration, or procession of the Holy Spirit?**

Procession, or passive spiration, is the eternal origin of the Holy Spirit, by which He, within the bosom of the deity, is produced from the Father and the Son, by the communication of one and the same essence in number, as the common spiracle of both.

Obs. 1. It is called passive spiration, not physically, as if it implies passive power, or imperfection; but grammatically, because the Holy Spirit is said not to spirate, but to be spirated. Nor are active and passive spiration two spirations, but it is one and the same spiration, which, with respect to the spirating and producing principle, is called active spiration, and with respect to the produced term, passive. For the rest, the emanation of the Holy Spirit from the Father and the Son is most pure. Obs. 2. Spiration is here understood not as external, such as was the breathing of Christ upon the disciples in John 20:22, but internal and immanent, since it occurs within the very bosom of the deity; not transitory and vanishing, such as is the breathing of men, but eternal and permanent; because the Holy Spirit proceeds from eternity, as the breath of the Almighty, Job 33:4, and the Spirit of the mouth of the Lord, Psalm 33:6; not an accidental spiration, but a substantial one; for accident does not fall upon God, nor can the Holy Spirit, as a divine person and substance, be produced by an accidental act.

**Question L. How will you prove that the Holy Spirit proceeds from the Father and from the Son?**

That the Holy Spirit proceeds from God the Father, the sacred scripture teaches *αὐτολεξεῖ* (in the very words) and in express terms (a). That the same proceeds from the Son of God is validly collected from the denomination of the Spirit of the Son (b), the *ὁμοουσία* (consubstantiality) of the Father and the Son (c), the reception of omniscience from the Son (d), the apocalyptic vision of the river proceeding from the throne of the Lamb (e), the mission of the Holy Spirit from the Son (f), the breathing of Christ upon the disciples (g), the order and distinction of the divine persons (h).

Proof a. The words of Christ are clear, John 15:26. "When the Paraclete comes, whom I will send to you from the Father, the spirit of truth, who from the Father *ἐκπορεύεται* (proceeds), He will testify of me." The Savior speaks of the eternal and internal procession of the Holy Spirit, by which He receives His essence from the Father, not of the temporal and external mission for the work of sanctification, which the Socinians want this classic passage to mean, but wrongly. For (1) the mission is openly distinguished from the procession. "Whom I will send to you from the Father,

who proceeds from the Father." (2) The mission is said to occur in the future tense, the procession in the present tense, so that we may understand the discourse to be not about a temporal mission, but about the eternal emanation of the Holy Spirit. For eternity is a most present and immovable now. (3) Christ's purpose was to assert the authority of the heavenly witness, namely that the testimony of the Holy Spirit is irrefutable and greater than any exception, since He proceeds from the Father Himself, and searches and looks into His τὰ βάθη (deep things), or depths. (4) The origin of the Holy Spirit is designated in parallel places by the verb ἐκπορεύεσθαι (to proceed), Daniel 7:10; Revelation 22:1.

Obs. To this express assertion of Holy Scripture concerning the procession of the Holy Spirit from the Father, other arguments can be added, namely (1) that the Holy Spirit is from God, 1 Corinthians 2:12. (2) That He is the Spirit of the Father, Matthew 10:20. The Spirit of the mouth of the Lord. Psalm 33:6. The breath of the Almighty, Job 33:4. Therefore, because He is spirated by the Father, and proceeds from His mouth as His breath, yet in a divine and ineffable manner. (3) Because He is sent by the Father, John 14:26. The temporal mission is a sign of the eternal procession. Only the Father is not read to have been sent, because He has His origin from no one.

Proof b. In the same way that the Holy Spirit is called the spirit of the Father, Matthew 10:20, in the same way He is called the spirit of the Son, Galatians 4:6, the spirit of Christ, Romans 8:9, the spirit of the lips of Christ, Isaiah 11:4, the spirit of the mouth of Christ, 2 Thessalonians 2:8, because just as He is spirated from the Father, so He is spirated in an ineffable manner from the Son of God, and proceeds from His mouth like a divine breath.

Proof c. "All things, whatever the Father has, are mine; For this reason I said that He will receive from mine, and will announce it to you," John 16:15. From which words of Christ not only the ὁμοουσία (consubstantiality) of the Father and the Son, but also the origination of the Holy Spirit from the Son is gathered. "For whatever is said of the Father, this must be said of the Son in every way, except for this very thing, that He is the Father," says Cyril in his thesaurus. We argue; Whoever has all things that God the Father has, except for paternity

alone, He has the power of spirating the Holy Spirit. But the Son of God, etc. Therefore.

Proof d. John 16:13-14. "When that spirit of truth comes, he will lead you into all truth. For he will not speak from himself, but whatever he will have heard, he will speak, and he will also announce future things to you. He will glorify me; because he will receive from mine, and will announce it to you." He from whom the spirit of truth receives the knowledge of speaking and announcing future things, from the same he receives his essence. But from the Son of God, etc. Therefore. The major premise is established, because in the Holy Spirit, essence and knowledge are the same. The knowledge of future things is divine and eternal, which on the part of the thing is the divine essence itself. You say; If the discourse had been about the reception of knowledge through eternal procession, Christ would not have used a verb in the future tense, but in the present or past. I respond with the words of Augustine in tractate XCIX on John. "Nor should it move you that a verb of the future tense is used; for it is not said, whatever he has heard, or whatever he hears, but whatever he shall hear, he will speak; for that hearing is sempiternal, because the knowledge is sempiternal. But in that which is sempiternal, without beginning and without end, a verb of any tense may be used, whether past, present, or future, it is not used falsely." But Christ used a verb of the future tense because he was speaking of the reception in relation to the annunciation, which at that time was still future, as is clear from verse 14.

Proof e. Revelation 22:1. "Moreover, he showed me a pure river of the water of life, splendid as crystal, ἐκπορευόμενον ἐκ τοῦ θρόνου Θεοῦ καὶ τοῦ ἀρνίου (proceeding from the throne of God and of the Lamb)." Where observe (1) that by the throne of God and of the Lamb is understood the essence of God the Father and the Son, marked with a hypostatic character, insofar as it is most glorious and majestic. (2) That by the river is understood the Holy Spirit, the phrase of scripture teaches, which is accustomed to describe the Holy Spirit thus by water, by which we are refreshed, Isaiah 44:3; John 4:10; c. 7:38-39. (3) The verb ἐκπορεύεσθαι (to proceed or to go out) is appropriated by John to the Holy Spirit, John 15:26. (4) Since this river is said to go out from the throne of God and of the Lamb, the procession of the Holy Spirit from the Father and the Son is



indicated. Having premised these things, we argue; Whoever proceeds like a river from the throne not only of the Father, but also of the Lamb, that is, of the Son of God, He proceeds from both. But the Holy Spirit, etc. Therefore.

Proof f. The Holy Spirit is sent equally by the Son as by the Father, John 15:26 and c. 16:7. But the temporal mission, since it is of a divine person, presupposes an eternal origin and procession from that person by whom He is sent. A divine person is not sent in time, except by Him from whom He eternally proceeds. Whence the argument: The principle of the mission of a divine person in time is the principle of the origin of the same in eternity. But the Son of God is, together with God the Father, the principle of the mission of the Holy Spirit in time. Therefore, the Son of God is, together with God the Father, the principle of the origin of the Holy Spirit in eternity. You say: The Holy Spirit, with respect to the Son of God, is the principle of the mission in time, Isaiah 61:1, and yet not the principle of the origin of the same in eternity. Resp. Christ was sent by the Holy Spirit as man, not as God. We are speaking of the mission of divine persons, insofar as they are divine.

Proof g. John 20:22. "Saying this, he breathed on them, and said to them; receive the Holy Spirit." From which words Augustine, book IV of his doctrine, c. 19, collects the procession of the Holy Spirit from the Son of God: "We cannot say that the Holy Spirit does not proceed from the Son, nor is the same Spirit in vain called the Spirit of both the Father and the Son. Nor do I see what else he meant to signify, when, breathing on the face of the disciples, he said: Receive the Holy Spirit. For that bodily state, proceeding from the body with the sense of being bodily touched, was not the substance of the Holy Spirit, but a demonstration by a suitable signification that the Holy Spirit proceeds not only from the Father, but also from the Son."

Proof h. If the Holy Spirit did not also proceed from the Son, then He would not be really distinguished from Him. For every distinction in God arises from relations founded in origin. Indeed, the reason for the order of the persons in the Holy Trinity would also expire. For no reason could be given why the Son is the second, and the Holy Spirit the third person of the Trinity, if there is no order of origin. Finally, this

absurdity would follow, that the Son of God does not have His own spirit.

The antithesis is of (1) the Nestorians, (2) the modern Greeks, who deny that the Holy Spirit proceeds from the Son of God, (3) the Socinians, who maintain that the procession of the Holy Spirit is His temporal mission, (4) the Weigelians, who assert that the Holy Spirit, before the birth of Christ, proceeded from the Father alone, but after the ascension of Christ, also proceeds from the Son; who attack the orthodox opinion with the following arguments.

I. Sacred scripture testifies that the Holy Spirit proceeds from the Father, John 15:26. It does not assert the same of the Son of God. Resp. The words of Christ in the cited passage are not to be understood exclusively. For He does not say that the spirit of truth proceeds from the Father alone; but when the Savior says: "Whom I will send to you from the Father," He also implies that the Holy Spirit proceeds from Himself. For a divine person is not sent in time, except from Him from whom He eternally proceeds. Add this argument: The Holy Spirit proceeds from the Father, either as such, or inasmuch as He has the Son as coessential. If the former, the Holy Spirit will be the Son; because He who proceeds from the Father, as such, proceeds in the image of Him from whom He proceeds. If the latter, then He proceeds from both.

II. Whoever communicates essence to another, generates the same. The Son of God does not generate the Holy Spirit. Therefore, the Son of God does not communicate essence to the Holy Spirit. The major premise is established because generation is formally the communication of essence. Resp. I deny the major. For the formal reason of generation is not completed by the mere communication of essence, but by the communication of essence in the image of the producer. The procession of the Holy Spirit indeed denotes the communication of essence, but not in the image of the producer, but so that it may be the common spiracle of the Father and the Son.

III. God the Father is either a sufficient principle of spiration, or not. If the former, He will not need the help of the Son; if the latter, imperfection will fall upon God the Father. Resp. 1) By way of example: God the Father is either a sufficient principle of creation, or not. If the former, He does not need the help of the Son of God and the Holy Spirit; if the latter, imperfection will fall upon God the Father, the creator. (2) There

is one power of spiration in the Father and the Son. Therefore, God the Father, in the spiration of the Holy Spirit, does not need the help of the Son of God because of imperfection, but the Son of God concurs in the spiration of the Holy Spirit because of the identity of the spirative power.

IV. Whoever is not the fount and root of the deity, the Holy Spirit does not emanate from him. (For a river emanates from its fount.) But the Son of God is not, etc. Therefore. The minor is proven because only God the Father is the fount and root of the deity, as Athanasius says according to Dannhauer in his *Hedosophia*, p. 230. Resp. The Father is called the fount of the deity because He is unoriginated, and because both the Son and the Holy Spirit derive their origin from Him. In this strictest sense, that the Son of God is not the fount of the deity is evident. But if by fount is understood the principle of origin, nothing prevents the Son of God from being called the fount of the procession of the Holy Spirit.

V. If the Holy Spirit proceeded from the Son, it would follow that the Son is more similar to the Father than the Holy Spirit is. The latter is absurd. Therefore, so is the former. The consequence of the major premise is proven; because, if the Son spirated the Holy Spirit with the Father, He would be similar to the Father not only by reason of essence, but also by reason of the spirative power; of which power the Holy Spirit is destitute. The absurdity of the latter is clear; because the divine persons are of the same majesty, as they are of the same essence. Resp. Similarity in divine matters is considered not according to relations, but according to essence, and therefore the consequence of the major premise is null.

VI. If the Holy Spirit proceeds from both, namely the Father and the Son, He either proceeds by one and simple procession, or by a double procession. If by one, a contraction of persons follows; for the Father and the Son will be contracted into one spirating person, and the Holy Spirit will be the other person, namely the spirated one, and thus the Holy Trinity will be overturned. If by a double one, the Holy Spirit will be duplicated or composed; for a double action implies a double term. Resp. (a) The Holy Spirit proceeds from the Father and the Son by one procession; yet it does not follow that there is a contraction of both into one person; because the Father and the Son agree in the same essence, but are distinguished by a

distinct hypostatic character; But spiration is not the constitutive character of a person, but a personal notion that is γνωστική (gnostic), or merely notificative, common to God the Father and the Son because of their common power of spirating. (b) The three persons of the divinity created the world without any contraction of persons. Instance: From two persons one spirit cannot proceed, since individual persons have their own spirit. Resp. From two persons, essentially different, one spirit does not proceed. But God the Father and the Son have the same essence, and the same power of spirating, and stand for one principle.

VII. The ancient doctors asserted that the Holy Spirit is from the Father through the Son. See Chemnitz, *Loci Theologici*, p. 102. Resp. The preposition, "per" (through), is used by the ancient fathers only for the sake of order, not for inequality or diversity of principle. Namely, they taught that the Holy Spirit is from the Father through the Son, so that the property of each person might be preserved, because the Son, by being born of the Father, has this, that the Spirit proceeds from Him; but the Father has it from no one, but from Himself. But the ancients did not deny that the Son of God is the principle of the procession of the Holy Spirit. Instance: If the Holy Spirit proceeds from the Father through the Son, so that the latter is as much a principle of origin as the former, the Holy Spirit will proceed from God the Father mediately, from the Son of God immediately, and thus the Holy Spirit will be more closely and familiarly joined to the Son than to the Father. Resp. The Holy Spirit does not proceed from the Father ἐμμέσως (mediately), or mediately, that is, through the intervention of the Son; in this way He would indeed be closer to one person than to the other; but He proceeds ἀμέσως (immediately), immediately, from both as from one essential fount. For as the Father and the Son are one in essence; so in producing one and the same consubstantial spirit they are one essential principle; yet in such a way that the Father has that spirative faculty from Himself, while the Son receives it from the Father through an ineffable generation.

**Question LI.** Is the generation of the Son of God through the divine intellect, and the procession of the Holy Spirit through the divine will?

Neither is the generation of the Son of God through the divine intellect, nor the

procession of the Holy Spirit through the divine will, but through the most eminent fecundity of the divine nature, marked by a certain hypostatic character.

Proof I. Because the divine intellect and will are common to the three persons of the divinity. Therefore, if the generation of the Son of God were through the intellect, and the spiration through the will, this absurdity would follow, that the Son by understanding, or thinking, would generate another son, and the Holy Spirit by willing would produce another holy spirit. You say: The discourse is not about the absolute divine intellection, but about the relative intellection of the Father, and the volition of the Father and the Son. Resp. By this distinction new labyrinths are opened. For whence is it that the Father's intellection is fecund, but not the intellection of the Son of God? Whence is it that the volition of the Father in the production of the Holy Spirit is common to the Son of God, but not the intellection?

II. True and proper filiation acknowledges as its principle not the diffusion of the intellect, but fecundity, or the communicability of nature. Since therefore ὁ λόγος (the Word) is the proper Son of God, Romans 8:32, His origin must be attributed not to the intellect, but to the fecundity of the divine essence, which is in the Father and the Son.

III. If God the Father and the Son spirate the Holy Spirit by willing, they surely spirate freely, and can not spirate, and thus the spiration of the Holy Spirit will be a free action, and not necessary or natural. But if the Holy Spirit is not spirated necessarily from the divine nature itself, He is not God, ὁμοούσιος (of the same substance) with the Father and the Son. For the true God exists necessarily and cannot not be.

IV. If the Holy Spirit proceeds through volition, but the Son of God is generated through intellection, the Holy Spirit will not be equal to the Son of God. The latter is absurd. Therefore, so is the former. The consequence of the major premise is proven; because volition is always less noble than intellection.

The antithesis is of the Scholastics and Jesuits, according to whose opinion the Son of God is generated by the intellect of God the Father, and the Holy Spirit is spirated by the will of the Father and the Son. Their more significant arguments are:

I. Whoever is the son is the word of the father, he is begotten by the intellect of the

father. But the son of God is ὁ λόγος (logos), or the word of the father, John 1:1. Therefore. The major is proven; because the internal word corresponds to the intellect, by which it is begotten. Resp. (1) I deny the major. For the son can be called the word, because he explains the will of the father. (2) Distinguish between the created λόγος (logos) and the uncreated. The created λόγος (logos) indeed corresponds to the intellect, as the proximate and formal principle; because man cannot produce a word, unless the intellect intervenes, as an intermediate faculty; which is a matter of human imperfection. But the uncreated λόγος (logos) is immediately produced from the divine nature of the father. (3) The Son of God is called the word of the father to indicate the spirituality of the divine generation, not to express the formality of the principle. As a concept from the mind, so the Son of God is produced by the father immaterially and ἀπαθῶς (impassively) (as Basil says, Homily XVI) without passion and corruption. A concept of the mind is so from the mind that it remains in the mind; so the son is from the father, and never ceases to remain in the father. From which it does not follow that God the father begot the son, inasmuch as, beholding and considering himself, he conceived and begot an image of himself. Surely filiation is founded on the communication of the same nature, not on the thought of the intellect.

II. Whoever in sacred scripture is called the love of the Father and the Son, he proceeds from the divine will; But the Holy Spirit, etc. Therefore. The major is clear; because the principle of love is the will. The minor is clear from Romans 5:5, 1 John 4:16. Resp. In the cited places the Holy Spirit is not called the love of the Father; but in Romans 5:5, the love of God (by which God loves us) is said to be poured out, i.e., most abundantly declared through the Holy Spirit. The triune God is named charity, 1 John 4:16. But who from that would conclude that the Holy Spirit is the love of the Father and the Son?

III. The productive action of the Son and the Holy Spirit is either transient or immanent. Not transient; otherwise its term would be outside of God, and it would be either creation, or conservation, or cooperation. But if it is immanent, it will be through the intellect and will. For no immanent action in a spiritual nature exists besides intellection and volition, as is clear from the soul and the angelic nature. Resp.

The productive action of the Son of God and the Holy Spirit is indeed immanent, but personal, which is immediately founded in the divine essence, marked by a certain hypostatic character.

IV. If the Son of God is not generated by the intellect of the Father, nor is the Holy Spirit spirated by the will of the Father and the Son, there will be no difference between the generation of the Son and the procession of the Holy Spirit. But there is a difference between generation and procession. Therefore, the former occurs through the intellect, the latter through the will. Resp. We candidly confess that the difference between the eternal generation of the Word and the procession of the Holy Spirit cannot be exactly known by us in the infirmity of this life, nor fully explained. But generation differs from procession, not because the former occurs through the intellect and the latter through the divine will; But (a) the Son of God is generated from the Father alone; the Holy Spirit proceeds from the Father and the Son. (b) The Son is generated by the Father as His image; the Holy Spirit proceeds from the Father and the Son as the common spiracle of both. (c) The production of the Son of God is the first divine production, diffusing itself into another person with further fecundity; the production of the Holy Spirit is the final divine production (immanent), in which the communicability of the divine nature comes to rest within the bosom of the deity. Cf. D. Osiander in his systematic theological collection, part 1, p. 430.

**Question LII. What is the consequence of the procession of the Holy Spirit, by which it is manifested a posteriori?**

The eternal procession of the Holy Spirit is manifested by the temporal mission of the Holy Spirit, which is from the Father and the Son. Proof. God the Father sends the Holy Spirit in the name of the Son, John 14:26. But the Son sends the Holy Spirit from the Father, John 15:26. Therefore, the power of sending the Holy Spirit is common to God the Father and the Son; which God the Father has from Himself, the Son has received from the Father through eternal generation. Moreover, the mission of the Holy Spirit is either visible or invisible. It is visible when the Holy Spirit is so given and communicated that He manifests His presence through some symbol, obvious to human senses. In this

visible manner the mission of the Holy Spirit was made in the baptism of Christ, when He descended in the form of a dove upon Christ, Matthew 3:16, and also on the feast of Pentecost, when He came upon the apostles in the form of fiery tongues, Acts 2:3. Furthermore, it is sometimes called the visible effusion of the Holy Spirit, by which He suddenly reveals His presence through rare and unusual effects; such as happened to the converted Gentiles in the house of Cornelius the centurion, Acts 10:45. For they immediately began to speak in various tongues and to celebrate God. But the visible mission of the Holy Spirit is extraordinary, and occurs through a certain singular *οἰκονομίαν* (economy), or divine dispensation. The invisible mission of the Holy Spirit is that by which He is ordinarily sent through the word and sacraments into the hearts of penitent sinners, and His gifts are communicated to them. Galatians 4:6; 1 Corinthians 12:13. Moreover, there are gifts of the Holy Spirit, some sanctifying, others ministering. Sanctifying gifts are those which are conferred on a sinner, that he may become and remain just and holy; such are: illumination, Ephesians 1:18. Conversion, Ezekiel 36:27. Regeneration, John 3:5. Justification, 1 Corinthians 6:11. Adoption, Romans 8:15. Mystical union, 1 Corinthians 3:16. Renewal, Titus 3:5. Virtues worthy of a Christian, which are the fruit of the Holy Spirit, Galatians 5:22. The certification of eternal salvation, Ephesians 1:14. Ministering gifts are those which are distributed for the administration of public office in the church according to the measure of divine grace, 1 Corinthians 12:8-10.

**Question LIII. Is the Holy Spirit sent only with respect to gifts and gracious operation, or indeed also as a hypostasis?**

Not only are the gifts of the Holy Spirit communicated to the faithful, but the very person of the Holy Spirit is sent into their hearts by God the Father and the Son, so that He may be closer to the pious than to the impious, both with respect to substance and with respect to *ἐνεργείας* (energy) or gracious operation.

Proof I. from Galatians 4:6. "God has sent the Spirit of his Son into your hearts, crying: Abba, Father!" Here the apostle distinguishes the operation of the Holy Spirit, by which He excites in us prayers proceeding from filial trust, from the person of the Holy Spirit

Himself, but he does not separate them. For he teaches that God the Father has sent the Spirit of His Son into our hearts, who produces pious prayers in us.

II. From Christ's proagonistic sermon in John 14:16. "I will ask the Father, that he may give you another paraclete, that he may remain with you forever; the Spirit of truth." And v. 26. "But the Paraclete, the Holy Spirit, whom the Father will send in my name, (ἐκεῖνος) He will teach you all things and will remind you of all that I have said to you." These words of Christ cannot be explained of the gifts of the Holy Spirit alone. For the Holy Spirit has distinct personal names. For he is called the paraclete, which is a personal name. 1 John 2:1. He is called ἄλλος παράκλητος (another paraclete). Gifts are not distinguished from the Father and the Son by ἄλλος (another). He is described as the catholic doctor of truth; for He is called the Spirit of truth, who will teach all things. This cannot be asserted of the gifts of the Holy Spirit alone.

III. From 1 Corinthians 6:19. "Do you not know that your body is a temple of the Holy Spirit, who is in you?" And 1 Corinthians 3:16. "The Spirit of God dwells in you." A temple is said to be of God, and indwelling is of a person, not of gifts, which are not said to indwell, but to be in.

You say I. The Holy Spirit is omnipresent; how then does He become present by mission? Resp. The Holy Spirit is omnipresent by universal presence. Psalm 139:7. But He deigns the faithful with a special presence. Which special presence is a more intimate and secret conjunction of the Holy Spirit with the faithful for singular gracious effects.

You say II. The infinity and immensity of the Holy Spirit seem to obstruct this more intimate conjunction of the Holy Spirit with the faithful. For he who is infinite and immense is absent from no place, from no creature, but is most present to it. Resp. The infinity and immensity of the Holy Spirit did not prevent Him from being more closely joined to that dove in which He descended visibly upon Christ in His baptism, than to other creatures. Indeed, ὁ λόγος (the Word), though also infinite and immense, dwells more closely in the assumed flesh of His own and indeed σωματικῶς (somatically), Colossians 2:9, than in other pious men. Therefore, that more intimate conjunction is not impeded by the immensity of the Holy Spirit.

Question LIV. What divine action *ad extra* is proper to the Holy Spirit?

*The sanctification of the sinful man.*

Proof. Sanctification is indeed a divine action *ad extra*, and therefore undivided or common to all three persons of the divinity, from which it is also attributed to God the Father, John 17:17, and to the Son of God, Hebrews 9:14; but it is appropriated to the Holy Spirit in the sacred writings and the apostolic symbol, as an external mark of discretion, so that He Himself is said to sanctify us terminally. Namely, God the Father sanctifies us, through the Son, in the Holy Spirit. This Paul teaches in Romans 15:16. "I am a minister of Jesus Christ among the gentiles, sacrificing the gospel of God, that the offering of the gentiles may be acceptable, sanctified in the Holy Spirit." Paul, by preaching the gospel, showed to all that one ἱλαστικόν (propitiatory), or propitiatory sacrifice of the Lamb of God, which most fully expiated the sins of the whole world, in which Lamb of God the believing gentiles, previously unclean, being cleansed by faith through the operation of the Holy Spirit, were sanctified, and offered as a most acceptable host to God. Therefore, the Holy Spirit sanctifies not instrumentally or ministerially, but principally; since He is openly distinguished from the minister Paul. He sanctifies through the ministry of the word, which is called διακονία (diakonia), or the ministry of the Spirit, 2 Corinthians 3:8, by calling, illuminating, converting, regenerating, justifying, indwelling, renewing, establishing, and saving fallen men.

Question LV. Can the mystery of the Trinity be demonstrated or refuted from the principles of reason?

The truth of the supreme mystery of the Trinity can neither be constructed nor destroyed from the principles of reason.

Proof. The mystery of the Trinity is known solidly from the divinely revealed word, as from its οἰκείῳ (proper) or proper principle, and is therefore entirely more sublime than any natural grasp of reason, light, or sphere, as the Savior Himself teaches, Matthew 11:27. "No one knows the Son except the Father, nor does anyone know the Father except the Son, and to whom the Son wills to reveal Him." But if we know neither the Son of God without the kindness of the revealing Father, nor God the Father

without the revelation of the Son; it follows that the knowledge of the Holy Trinity, as Justin Martyr says, is ὑπὲρ νοῦν, ὑπὲρ λόγον, καὶ ὑπὲρ πᾶσαν κατάληψιν (beyond mind, beyond reason, and beyond all comprehension), i.e., it far transcends the principles of reason, and depends solely on supernatural revelation. Therefore, it cannot and should not be demonstrated or impugned from reason. You say: The mystery of the Holy Trinity cannot be known without reason. Therefore, the dictate of reason must be attended to here. Resp. We do not apprehend the mystery of the Trinity without reason, as a receiving subject and a knowing organ; We know it without reason, considered as a norm and judge; Just as we do not speak without the tongue, yet we do not use it as the judge of speech.

The antithesis is 1) of the Scholastics, and of Keckermann, according to whose opinion the mystery of the Trinity can be demonstrated from the principles of reason. 2) of the Socinians, who try to impugn the truth of the supreme article of faith concerning the unity of the divine essence and the Trinity of divine persons with arguments derived from the light of reason. The sophisms of the Scholastics are the following:

I. Whoever is good from eternity has communicated his goodness from eternity. (For every good is communicative of itself.) But God, etc. Therefore. Furthermore; If God communicated His goodness from eternity, He either communicated it to creatures or to divine persons. Not to creatures, because they did not exist from eternity. Therefore, to divine persons. Resp. If this argument were presented to a gentile philosopher, he would resolve it with no trouble. Namely: Good is communicative of itself, not as a mother, fertile with offspring, communicates her nature to it through generation, but as the sun communicates itself to the world, not by begetting a new sun, but by imparting its rays to the world.

II. Supreme beatitude seems to require society and friendship. But God has this without need of creatures, which indeed are not co-eternal with God. But friendship cannot exist without distinction of persons. Resp. A gentile philosopher will reply that God, being αὐταρκέστατον (most self-sufficient), most content with Himself, does not need a friend.

III. In which essence there is a perfect intellect, reflected upon itself, and a perfect

will, inclined towards itself, in that essence there is a begotten image, and a spirit proceeding by the impulse of the will. But in the divine essence, etc. Therefore. Resp. Neither intellection nor volition is productive of a person. Angels possess an intellect reflected upon itself, and a will inclined towards itself, and yet they do not produce persons. Add that God knows all things through His essence, not, however, through species or images. See above p. 258.

IV. The mystery of the Trinity is either conformed to reason, or disformed from it. If it is disformed from reason, it is false; For whatever is against reason cannot be true for this reason, that reason has God as its author, from whom nothing but truth can proceed. Therefore, it is conformed to reason, and thus demonstrable from its principles. Resp. The mystery of the Trinity is disformed from reason, left to itself, not that it is against reason, but above reason.

V. Theologians show the truth of the mystery of the Trinity through similarities taken from nature, see Dannhauer, Hodosophia, p. 276. Resp. Those similarities are not adequate, but inadequate, by which that most sublime mystery is in some way adumbrated, but not proven.

VI. Certain philosophers, especially the Platonists, acknowledged a Trinity of divine persons. Resp. Those philosophers transferred some things into their writings from the monuments of the Israelite church, but interpolated and corrupted with the vainest commentaries.

The arguments of the Socinians, drawn from the principles of reason, with which they attack the mystery of the Trinity, are the following: I. As many persons as there are, so many essences there are. But there are three divine persons. Therefore, there are also three divine essences. The conclusion is absurd, the absurdity of which arises not from the major proposition, which is known from the light of nature; Therefore, from the minor. Resp. 1) The absurdity of the conclusion arises from the major proposition, which is not universally true. For by multiplying the persons, it is not necessary to multiply the essences. The reason is ready; because a person, considered abstractly and formally, is a mode of the essence; but that there can be several modes of one essence is no doubt. For example, we note in Peter the mode of subsistence, of presence, of duration, of position, of habit, while the unity of Peter's essence remains safe. 2) As many

finite and separate persons as there are, so many essences there are; I grant. But the divine persons are both infinite and one, 1 John 5:7, so that one person is in another, John 14:10. Therefore, it must be attributed to the infinite perfection of God that in one divine essence there are three distinct persons, enjoying mutual *περιχώρησις* (perichoresis); which infinite divine perfection it is wrong to measure by rules derived from creatures.

II. Whatever dogma implies a manifest contradiction, that is not consistent with truth. But the dogma of the Trinity of persons in the unity of the divine essence implies a manifest contradiction. Therefore. The major is established; because two contradictories cannot be true at the same time. The minor is proven; because the dogma of the Trinity implies that God is one, and not one, trine, and not trine; by which a manifest contradiction is involved. Resp. A contradiction is the affirmation and negation of the same thing about the same thing, insofar as it is the same. But when we say that God is one and not one, trine and not trine, then the same thing is not affirmed and negated about the same thing according to the same respect; but unity is affirmed of God according to essence, it is negated of the same according to the modes of subsisting, or personalities; trinity is affirmed of God according to personalities, it is negated of the same according to essence. You say: A divine person is the divine essence itself. Resp. A divine person is ambiguously said to be the divine essence. For 1) the sense can be that a divine person in the nominative case is the divine essence, 2) that a divine person in an oblique case connotes the divine essence. In the former sense, the assertion is false. For a person taken concretely and materially is an intelligent *ὑποστάμενον* (substance) or suppositum, which consists of essence and subsistence; the same, taken abstractly and formally, is a mode of the essence, which in Greek is called *ἀνθυπαρξία* (anhypostasia), in Latin, incommunicable subsistence. In the latter sense, the assertion is indeed true; But just as we do not call the person of John his humanity, so neither is a divine person in the nominative case accurately called the divine essence itself.

III. If a person is formally a mode of subsisting, God the Father, the Son, and the Holy Spirit will be three modes. The consequent is absurd. Therefore, so is the antecedent. The absurdity of the consequent

is clear; because a mode is a non-being. But who would call God the Father, the Son, and the Holy Spirit non-beings? Resp. I deny the consequence of the major; because God the Father, the Son, and the Holy Spirit are concrete things, which besides their personality connote the divine essence itself; but a person formally considered is a mode of subsisting, or ultimate subsistence. Nor is a mode of subsisting a non-being; for since it modifies and determines being, it is necessary that it be something of being, materially implying the essence itself.

IV. No singular is communicable to many. The divine essence is singular. Therefore, it is not communicable to several persons. Resp. No singular is communicable to several inferiors differing in number; I grant. For thus universals, namely genera and species, are communicated to inferiors, so that they are essentially multiplied in them. But a singular can be communicable to several in another way. Thus one and the same prince in number is divinely communicated to several citizens, one pastor to several listeners. Instance: But one singular essence cannot be common to several persons. Resp. One singular essence cannot be common to several finite and separately existing persons. But it is far otherwise with infinite persons, one of which is in another; these, as Holy Scripture teaches, are one, 1 John 5:7.

V. Whatever things are the same as a third, are the same among themselves. But the three divine persons are the same as a third, namely, the divine essence. Therefore, the three divine persons are the same among themselves, and differ in no way. Resp. Whatever things are the same as an incommunicable third, they are simply and adequately the same among themselves, e.g., the promised Messiah, and Jesus of Nazareth; the apostle of the gentiles, and Paul. But whatever things are the same as a communicable third, there is no identity between them, except by reason of that common third. e.g., a horse and a man agree in the common generic concept, which is animal, while the specific difference remains, John and James agree in the common specific concept, which is man, while the numerical difference remains. Since, therefore, the divine essence is communicable to three persons, those persons indeed agree in one common essence, but the personal distinction remains intact.

VI. The Father is God, the Son is God, the Holy Spirit is God. Therefore, there are three

Gods. Resp. There is no strength in the consequence; because it is not licit to say: The Father is God, as to the essence, distinct from another, who is the supreme God. Therefore, it is wrongly concluded from an indeterminate and common middle term, in which the three divine persons agree. In a similar way, someone might perhaps collect: Solomon the king is a man, Solomon the husband is a man, Solomon the father is a man; Therefore, Solomon the king, the husband, and the father, are three men. Instance: Why then do the defenders of the Trinity conclude thus: The Father is a person, the Son is a person, the Holy Spirit is a person. Therefore, there are three persons? They rightly collect thus; because they conclude from a determinate and distinctive middle term. For by personality, the Father, the Son, and the Holy Spirit are distinguished.

VII. There are three infinite persons; Therefore there are three infinite beings, which is absurd. Resp. I deny the consequence. For a person, formally and in the nominative case, does not denote being itself, but something of a being, namely a certain mode of its existing, which is called ultimate subsistence.

VIII. The one God is trine in persons; Each divine person is God; Therefore, each divine person is trine in persons. Resp. 1) The major premise is not distributively universal, because it is not permissible to say: All that which is one God is trine in persons. 2) There are four terms in this sophism because of the varied supposition, which in the major is simple, in the minor is personal. A similar sophism is: An animal is both rational and irrational; Every Socinian is an animal; Therefore, every Socinian is both rational and irrational.

IX. Three divine persons really distinct are three Gods. But God the Father, the Son, and the Holy Spirit are three divine persons really distinct. Therefore, God the Father, the Son, and the Holy Spirit are three Gods. Resp. Three divine persons, really and essentially distinct, are three Gods, I grant. But God the Father, the Son, and the Holy Spirit are indeed three persons, really distinct on account of their relative oppositions, but they are not distinguished by reason of essence; which they have in common.

X. In whatever is the whole essence of God, in it is the whole Trinity. But in each divine person, etc. Therefore. Resp. In which is the whole essence of God under all three

modes of subsisting, in it is the whole Trinity, I grant. But one divine person has the essence of God not under three, but under one mode of subsisting. For God the Father subsists ἀγεννήτως (unbegottenly), the Son of God γεννήτως (begottenly), the Holy Spirit ἐκπορεύτως (processively).

XI. The true God is to be invoked through a mediator. The one God in essence, and trine in persons, is not to be invoked through a mediator. Therefore. Resp. The major is particular in the second figure. For not whoever is true God is to be invoked through a mediator; since the mediator himself is also true God, who is not invoked through a mediator, as different from himself (as the adversaries understand). Although the minor should not be conceded either; because to invoke through a mediator is to ask for a hearing on account of the merit of the mediator; which can certainly be alleged in the invocation of the Holy Trinity, is certain. See D. Calov. System. vol. III. qu. III. p. 114.

XII. The divine essence is the Father; The divine essence is the Son; Therefore the Son is the Father. Resp. 1) Neither the major nor the minor is universal; because I cannot say: Everything that is the divine essence is the Father. 2) The conclusion should be inferred thus: Therefore a certain one who is the Son is the Father (namely, in a different respect).

XIII. If the divine essence is distinguished from the divine persons, there will be a quaternity in God (namely 1. Essence 2. Father 3. Son 4. Holy Spirit). The consequent is absurd; Therefore, so is the antecedent. Resp. If the divine essence is distinguished from the persons really, there will be a quaternity in God, I grant. But the divine essence is not distinguished from the divine persons really, but only by an eminent or reasoned distinction.

XIV. Whatever consists of three persons is composite. God is not composite. Therefore. Resp. We have satisfied this argument above. pp. 241.

**Question LVI. Is the mystery of the Trinity necessary to be believed by all who are to be saved?**

The mystery of the Holy Trinity is necessary to be believed by all men to be saved in the Old (a) and New Testament (b), both by the necessity of divine precept, and by the necessity of the means, divinely ordained for obtaining salvation (c).

Proof a. When God promulgated the decalogue, He inculcated this precept on the



Israelites. Exodus 20:2. "I am Jehovah your God, who brought you out of the land of Egypt, out of the house of bondage; you shall have no other God before my face." But that the triune God brought the Israelites out of Egypt, we have clearly shown above. Furthermore, God said in the same place, v. 10-11: "The seventh day is the sabbath of Jehovah, your God --- For in six days Jehovah made the heaven and the earth." The creator of heaven and earth is God the Father, the Son, and the Holy Spirit. Genesis 1:1-2; Psalm 33:6.

Proof b. In the New Testament, all who are to be saved are commanded to be baptized in the name of the Father, the Son, and the Holy Spirit, Matthew 28:19. Therefore, all who are to be saved are obliged by divine precept to acknowledge and worship God the Father, the Son, and the Holy Spirit.

Proof c. 1) "This is eternal life, that they may know you, the only true God, and Jesus Christ, whom you have sent," John 17:3. As eternal life consists in the sempiternal vision and fruition of the Holy Trinity; so the means and way of obtaining eternal life is the saving knowledge of God the Father, the Son, and the Holy Spirit. 2) No atheist is saved; one who does not honor the triune God is an atheist; Therefore. The minor is proven both from John 5:23, "He who does not honor the Son, does not honor the Father," and from 1 John 2:23. "Everyone who denies the Son, does not have the Father either." But he who acknowledges neither God the Father nor the Son of God is an atheist. From which Athanasius in his creed gravely says: "Whoever wishes to be saved, before all things it is necessary that he hold the catholic faith; which faith unless every one does keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this, that we worship one God in trinity, and trinity in unity."

The antithesis is of the Socinians, Arminians, and certain Papists, who deny that the mystery of the Trinity is necessary to be believed by all who are to be saved, whose arguments are:

I. The Holy Trinity does not exist in the sacred scripture. Therefore, it is not necessary for all to believe it. Resp. We have in the sacred writings three witnesses, who are one, 1 John 5:7. Although the abstract word, Trinity, does not exist in sacred scripture  $\rho\eta\tau\omega\varsigma$  (expressly), it is sufficient that  $\tau\omicron$   $\pi\rho\acute{\alpha}\gamma\mu\alpha$  (the thing itself), or the thing

itself, is clearly known from the heavenly oracles.

II. To whomever the mystery of the Trinity is necessary to know, to them it is necessary to know the difference between essence and person. But not all men know that difference. Therefore. Resp. The supreme dogma of the Christian faith concerning the three persons in one divine essence is necessary for all to know, not insofar as it is proposed in ecclesiastical terms, but in the simple phrases of scripture. For the rest, we teach the difference between essence and person most plainly to the unlearned; that essence is common to all three persons of the divinity; but a person is incommunicable to another person.

III. Infants do not believe in the Holy Trinity, because they are utterly ignorant of the difference between the essence and the divine persons, and yet they are saved. Therefore, the mystery of the Trinity is not necessary for all to believe. Resp. Infants are baptized into God the Father, the Son, and the Holy Spirit, and therefore, with the illumination of the Holy Spirit, they believe in the triune God, with a faith not indeed discursive or reflective, but yet simple and direct, in a way inexplicable to us.

IV. If the mystery of the Trinity was known in the Old Testament, it was known either implicitly or explicitly. If the former, the Jews did not have a distinct knowledge of the divine persons, and therefore this mystery cannot be proven from the places of the Old Testament. If the latter, the difference between the Old and New Testament will be removed, although it is established that the mystery of the Trinity is more clearly proposed in the New than in the Old Testament. Resp. The Jews of the Old Testament explicitly knew the triune God, but explicit knowledge has its degrees; for it is clearer under the new covenant, less clear it was under the old.

V. Whoever were kept under the law for the faith to come, they did not have explicit faith in the Holy Trinity. But the Israelites in the Old Testament, etc. Galatians 3:23. Resp. 1) By faith in that passage, some understand the doctrine of Christ exhibited, which was to be revealed in the New Testament. Meanwhile, the Fathers under the Old Testament had faith in the Messiah to come. 2) Blessed Luther understands saving faith, and distinguishes not between the times of the Old and New Testament, but between the different states of man, who lives either in a

state of anxiety under the law, or in a state of grace, or of faith. We are all kept and constrained under the law for the acknowledgment of sins, until we are raised up and refreshed by faith in Christ.

VI. The Israelites in the Old Testament did not worship the Father in the name of Christ. Therefore, they did not explicitly know the mystery of the Trinity. Resp. I deny the antecedent. Daniel asked to be heard by the Lord for the Lord's sake, c. 9:17, i.e., for Christ's sake. Instance. But Christ says: "Hitherto you have not asked in my name," John 16:24. Resp. By the name of Christ in that passage, as Luther explains, is understood all that which Christ performed for us in His mediatorial office, to which belongs His passion, death, burial, resurrection, etc., which at the time Christ used the cited words, had not yet been accomplished, but were to be accomplished in the near future.

VII. The Jews of today do not acknowledge the mystery of the Holy Trinity. Resp. The Jews of today are blinded and hardened; the Jews of the Old Testament were teachable. It is wrong to argue from the latter to the former.

**Question LVII. Does the human nature of Christ also pertain to the Holy Trinity?**

The human nature of Christ, by means of the personal union with the Word, pertains to the Holy Trinity.

Proof. For the same reason that the human nature of Christ pertains to the Word, for the same reason it pertains to the Holy Trinity. But by means of the personal union it pertains to the Word. Therefore, by means of the personal union it pertains to the Holy Trinity. The minor is established from John 1:14; 1 Timothy 3:16.

The antithesis is of the Papists, who deny that the human nature of Christ has been elevated into the fellowship of the Holy Trinity. They rely on the following arguments; I. In the Holy Trinity is the Father, the Son of God, and the Holy Spirit. But the human nature of Christ is not the Father, the Son of God, and the Holy Spirit. Therefore. Resp. The Son of God manifested in the flesh consists of a divine and a human nature.

II. If human nature pertains to the Trinity, there will be an equalization of the divine and human nature. The consequent is absurd, therefore so is the antecedent. Resp. There is

no equalization of natures. For the human nature of Christ pertains to the Trinity not essentially, immediately, and per se, but only mediately and by the grace of the personal union.

**Question LVIII. How are those to be instructed who cannot grasp the doctrine of the Holy Trinity?**

The mystery of the Trinity is to be explained to them most simply in the phrases of scripture.

Proof. The sacred scripture most plainly teaches that God is one, Deuteronomy 6:4. That that one God, in whose name we are baptized, is the Father, the Son, and the Holy Spirit, Matthew 28:19. That the Father is one, the Son of God another, the Holy Spirit another, John 14:16. That the Son of God was begotten by the Father. Psalm 2:7. That the Holy Spirit proceeds from God the Father and the Son from eternity, John 15:26. For the rest, the apostle admonishes that reason is to be taken captive in obedience to Christ, 2 Corinthians 10:5.

**Question LIX. Does one who adores one person of the divinity adore the Holy Trinity itself?**

When one person of the divinity is adored, the whole Holy Trinity is adored.

Proof. The three persons of the divinity are ὁμοούσιοι (homoousioi) or consubstantial, John 14:10; 1 John 5:7. Therefore, by prayers directed to one person, we do not exclude the others, but we abstract our mind from creatures and from everything that is not God, and for the sake of a more distinct concept, we direct our prayers to the divine persons.

**Question LX. What practical uses will you extract from the doctrine of the Holy Trinity?**

The practical uses to be derived from the mystery of the Trinity concern partly the trust of our heart (a), and partly the declaration of our charity towards God and neighbor (b).

Proof a. Nothing equally erects and supports the trust of our heart as the love of God the Father, the Son, and the Holy Spirit. For God the Father loved us sinners, guilty of eternal death, by sending the Son as mediator into the flesh, and by benevolently accepting His satisfaction rendered for our sins. The Son of God loved us by assuming our flesh, by suffering in it the penalties of our sins,

and by preparing eternal salvation for us. The Holy Spirit loved us by offering and conferring on us, through the word and sacraments, the salvation prepared by the Son of God. O charity without example! O grace without measure! Supported by this, we pour out prayers full of trust to the triune God, and promise ourselves all things most salutary from Him.

Proof b. Augustine says excellently in his manual, c. XIX. "God the Father is charity; God the Son is love; the Holy Spirit is the love of the Father and the Son; this charity and this love require something similar in us, namely, charity, by which, as by a certain affinity of kinship, we may be associated and joined to Him."

### SUSPIRIUM

**D**ou, the fount of divinity and creator of the world, **Æ**TERNAL **F**ATHER; You, neither later nor lesser than the **F**ATHER, savior of the human race and preserver, **Æ**TERNAL **S**ON; You, who proceed from both, inferior to neither in majesty, sanctifier of faithful souls, **Æ**TERNAL **S**PIRIT, as devoutly as can be, I pray, venerate, and beseech, that by the same grace with which You have anticipated us miserable sinners, You may graciously accompany and follow us perpetually, so that in the light of your revelation we may see You, our light and sun, clearly, love You sincerely, and worship You constantly. Forgive, **Ø** **F**ATHER, Your repentant children their sins: adorn them, **Ø** **G**OD the **S**ON, with the garment of Your righteousness; indwell and fill them, **Ø** **H**OLY **S**PIRIT, with Your gifts, that they may live soberly, justly, and piously in this present age, awaiting the blessed life in the kingdom of glory.

CHAPTER III.  
ON THE  
DIVINE ACTIONS IN GENERAL,  
AND IN PARTICULAR  
ON CREATION.

Question I. What are the divine actions?



HEY ARE THE second acts of the infinite power of God.

Question II. How are the divine actions distinguished?

*Distinction of divine actions.* The divine actions are distinguished into those which are within God, and those which are outside of God. The divine actions "*ad intra*" are those which tend toward an object which is God Himself. The actions "*ad extra*" are those whose object are created things.

Proof. Every action involves a transcendental relation to a certain object. Therefore, the object of divine actions is either God Himself, or creatures.

Question III. How are the divine actions "*ad intra*" distinguished?

*Divine actions "ad intra".* The divine actions "*ad intra*" are either essential or personal. The former are those which respect God as their object, and whose acting principle is the divine essence considered indeterminately, as it is common to all three persons of the divinity (a); The latter is that which terminates in a divine person, and whose acting principle is the divine essence considered determinately, as it is marked with a certain hypostatic character (b).

Proof a. Certain divine actions flow from the essence of God considered indeterminately, e.g., the acts of the divine intellect and will. For God knows Himself,

loves Himself, rests in His own goodness; these are essential actions *ad intra*.

Proof b. The generation of the Son of God and the spiration of the Holy Spirit are personal divine actions *ad intra*; for they terminate in producing a divine person, and their acting principle is the divine essence, marked by a certain hypostatic character. Of these, that trite saying is valid; The divine works *ad intra*, being personal, are divided, i.e., not common to all three persons of the divinity.

Question IV. How are the divine actions *ad extra* distinguished?

*Divine actions ad extra.* Divine actions *ad extra* are distinguished into immanent and transient. The former are those which indeed terminate in creatures, but are perfected within the essence of God (a). The latter are said to be those which are both perfected outside the divine essence and respect an object distinct from God (b).

Proof a. God knows creatures, loves them, destines them for certain ends; which actions are indeed perfected within God, but terminate in creatures. To this pertain the divine decrees of creation, conservation, predestination, reprobation.

Proof b. Transient actions are distinguished into personal and essential. The former are those which are perfected outside the bosom of the deity, and belong to one certain person by economic appropriation. The latter are those which are perfected outside the divine essence, and are common to all three persons of the divinity, their order, however, being preserved. Concerning this distinction, it should be well observed; (1) That personal actions *ad extra* are considered in two ways; (a) inchoatively,

or with respect to the principle; for thus they are common to all three persons of the divinity: (b) terminatively, or with respect to the term; thus they belong to one divine person, and terminate in the same. e.g., The incarnation is a personal divine work ad extra, which inchoatively is common to all three persons of the divinity, namely, with respect to the production of the flesh of Christ, and also with respect to the coupling or union of the two natures in Christ; but if it is viewed terminatively, it belongs only to the λόγος (Logos), or the Son of God, in whose hypostasis the flesh of Christ was assumed. Similarly, the appearance of the Holy Spirit in the visible form of a dove, Matthew 3:16, is common to all three divine persons inchoatively, namely, as to the production of the form of a dove, and the exhibition of the produced form; but terminatively, with respect to the assumption, external appearance, and descent, it belongs only to the Holy Spirit. (2) Essential actions ad extra are undivided, i.e., common to all three persons of the divinity, their order, however, being preserved, e.g., The creation of the world is an external essential work, common to God the Father, the Son, and the Holy Spirit, the order of the divine persons, however, being preserved. For just as the Father is from Himself, but the Son of God is from the Father, and the Holy Spirit from the Father and the Son; so God the Father is said to have created the world through the Son in the Holy Spirit.

#### Question V. What is creation?

*Definition of creation.* Creation is a divine action ad extra, by which God the Father, through His Son in the Holy Spirit, both created immaterial substances and simple bodies out of nothing, and mixed bodies out of unsuitable and unformed matter within six days, solely by the command of His will, omnipotently, for the glory of His wisdom, power, and goodness, and for the utility of men.

Obs. Creation is taken either properly or improperly. Properly, it signifies, both in a stricter sense, the production of a subsistent thing either from nothing or from unsuitable matter; and in a broader sense, the production of a dependent being from a creator in the process of becoming: in which broader sense, by metaphysicians, being is distinguished into created and uncreated, and God is said to create, when parents generate. Improperly, it signifies (a) renewal,

Psalm 51:12, (b) the sending of the most just judgments of God, Isaiah 45:7, (c) the effecting of wonderful things, Numbers 16:30.

#### Question VI. Who created the world?

*The efficient cause of creation.* Only God (a) the Father (b), the Son (c), and the Holy Spirit (d).

Proof a. (1) Because Moses, in the historical description of creation, clearly testifies that Jehovah created the heaven and the earth, Genesis 2:4. (2) By the exclusive particle, everyone who is not God is removed from the work of creation. For only God is said to have stretched out the heavens, Job 9:8; Isaiah 44:24. (3) Creation is a γνώρισμα (distinguishing mark) of the true God, by which He is distinguished from false gods. Psalm 96:5; Isaiah 45:5-7.

Proof b. 1 Corinthians 8:6. "To us there is one God, the Father, from whom are all things." The work of creation is peculiarly attributed to God the Father in the sacred writings and the apostolic symbol (a) because of the order of operation; because the Father has it from Himself that He acts and creates, the Son of God and the Holy Spirit from the Father. (b) Because God the Father manifested His omnipotence by the most efficacious word of command in the work of creation, Genesis 1:3. (c) Creation is the first divine work ad extra, and therefore it is said of the first person of the divinity by a certain appropriation.

Proof c. John 1:3. "All things were made through him" (the λόγος (Logos), or Son of God). Obs. that by "all things" are understood not only those which pertain to the business of salvation and religion under the New Testament, as the Socinians will; but all things which are contained within the compass of heaven and earth. For thus St. Paul explains τὰ πάντα (all things), made through the Son of God, Colossians 1:16: "By the Son of God were all things created, which are in heaven, and which are on earth, visible and invisible."

Proof d. Psalm 33:6. "By the word of Jehovah the heavens were made, and by the spirit of his mouth all their host." By the spirit of the divine mouth is implied the Holy Spirit, of whom Moses speaks in Genesis 1:2-3. "And the Spirit of God was moving over the face of the waters; and God said: Let there be light! and there was light." Which words D. Seb. Schmid concisely explains in his annotations on Genesis, p. 4. "Then in this

his spirit, moving over the waters, God the Father said through his internal word, the Son, this spoken word: Let there be light."

The antithesis is of the Socinians, who maintain that only God the Father is the first cause of creation; whose arguments are: I. God the Father is called creator in the apostolic symbol. Therefore, creation is not a work common to all three persons of the divinity. Resp. God the Father is indeed called creator in the apostolic symbol appropriately, but not exclusively, since the Son of God and the Holy Spirit are also the same creator.

II. Whoever can do nothing of himself is not the creator of the world. But the Son of God, etc. Therefore. The major is established; because the creator is independent, both in being and in operating. The minor is clear from John 5:19. "The Son can do nothing of himself." Resp. The Son can do nothing of himself not due to a defect of power, but due to the identity of nature, which He has from the Father, not by dependence, but by eternal nativity, and therefore the sense of the cited words is: The Son, as He is from the Father by eternal generation, and has received from the Father the same power of operating that the Father has; so He can do nothing of Himself, and apart from the Father, but whatever He does, He does together with the Father.

III. He through whom all things were made is not the principal cause, but the instrumental cause of creation. But through the Son of God, etc. John 1:2. Therefore. The major is established; because the particle, διὰ (through), per, denotes an instrument. Resp. (1) The particle, "per," is not always an index of an instrumental cause; for it is used of God the Father in 1 Corinthians 1:9; Ephesians 1:1; Romans 6:4; Hebrews 2:10. (2) God the Father created all things through the Son, not as through an instrument, but as through His wisdom and ὑποστατικὴν (hypostatic) power, Proverbs 8:30; 1 Corinthians 1:24.

IV. Whatever spirit, the first matter having been produced, began to operate, is not the creator of the world. But the Spirit of

God, etc. Therefore. The major is proven; because Elohim in the beginning created the heaven and the earth. The minor is clear from Genesis 1:2, where Moses testifies of the Spirit of God that, when the heaven and the earth were created, the Spirit of God moved over the waters. Resp. The motion of the Holy Spirit over the face of the waters is not to be understood with the exclusion of a prior operation, but with the inclusion of and relation to subsequent works; otherwise, for the same reason, someone might perhaps argue; God the Father on the sixth day formed man from the dust of the earth. Therefore, He is not the creator of heaven and earth.

**Question VII. Are the three persons of the divinity three associate causes of creation?**

The three persons of the divinity are not three associate causes, not three authors of creation, but one cause, one author of creation, one creator.

Proof. For associate causes, there is required (1) a diversity of essence, (2) a diversity of power, (3) a partial influx. But the three persons of the divinity have the same essence, and the same power of creating, and it is alien to the divine majesty to state that the persons of the Holy Trinity influence partially. For the Father created all things, the Son all things, the Holy Spirit all things. Just as the divine essence is one and indivisible, so the act of creating is one and indivisible (\*).

You say: If God the Father, as such, the Son of God, as such, the Holy Spirit, as such, created the world, it follows that there are three associate causes of creation. The antecedent is true. Therefore, so is the consequent. The consequence of the major premise is proven; because, if the Father in contradistinction to the Son is the creator, He will certainly be the principle and formal cause of creation, and so also must be judged concerning the Son of God and the Holy Spirit. But the Father, the Son, and the Holy Spirit, as they are formally taken, are not one thing, but are three, namely three causes of

(\*) Associate causes are said to be cooperating, each of which contributes something to completing the work, none completes it entirely. And insofar as one of them supplements the defect of powers in another, it is called an auxiliary cause. But the three most holy persons are entirely equal among themselves: Therefore, all three demonstrated their equal and completely infinite power in making the world. Therefore, they are not to be thought of as associate causes. The clearest statement exists in Isaiah 44:24, where that אני לבדי (I alone) confirms this sufficiently.

creation not subordinate; because thus God the Son and the Holy Spirit would be instrumental causes; Therefore, they are coordinate, or associate. Resp. I deny the consequence of the major premise. For although there are three distinct persons, they nevertheless influence the work of creation by one power. If they influenced by different powers of operating, they would be associate causes.

**Question VIII. Can the power of creating also be communicated to a creature?**

The power of creating is incommunicable to a creature, subsisting per se and ultimately.

Proof. For creation, infinite power is required, proper to God alone. Therefore, Jehovah your redeemer and your former from the womb said: "I am Jehovah, who makes all things, who stretches out the heavens alone, who spreads out the earth by myself." Cf. Job 9:8.

The antithesis is of the old and recent Scholastics, who maintain that the power of creating could have been communicated to a creature, if not as a principal cause, then as an instrumental cause; whose arguments are:

I. Whatever can regenerate, the same can create. But a certain creature can regenerate. Therefore. The major is proven; because it is of as great power to regenerate as it is to create. Indeed, scripture itself has designated regeneration and renewal by the name of creation, Psalm 51:12; 2 Corinthians 5:17. The minor is proven; because water in baptism, and the minister of the church baptizing, concur instrumentally in regeneration. Resp. Creation is of substances; regeneration and renewal are of accidents. Therefore, although an intermediate cause may be used by the first cause to produce an accident; since the effect is not absolutely nobler than the intermediate cause; yet in creation an instrument cannot be used by virtue of that proportion; because that effect far exceeds the power of the intermediate cause.

II. Whatever can be an instrument of a miraculous operation, that also can be an instrument of creation. But a creature, etc. Therefore. The major is established; because an equally infinite power is required to produce a miraculous effect as to perform creation. Resp. The reason for creation and for miraculous production is different. The former presupposes either no subject, or certainly an unsuitable one. The latter does

not occur, except in an order already established, and consequently presupposes a subject, around which the miraculous operation happens. Therefore, creation exceeds miraculous operation, so that from the latter it cannot be concluded that a creature can be so elevated as to be an instrument of creation.

III. He who can annihilate can also create. Nature can annihilate. Therefore. The major is established; because creation proceeds from non-being to being, annihilation from being to non-being. On both sides, the distance is infinite. The minor is proven; because through nature not only the bodies of animals and plants, but also their forms or souls, are finally annihilated. Resp. 1) To the major: It is easier to destroy what is perfect than to construct what is not yet perfect. 2) To the minor: Through nature, the bodies of animals are not annihilated, but are resolved into atoms, or particles, of which they consist; But how their forms perish, or are annihilated, is scarcely demonstrable or explicable.

IV. The creative power was communicated to the human nature of Christ, Matthew 28:18. Therefore, the creative power is communicable to a creature. Resp. Distinguish between a mere creature, ultimately subsisting by itself, and a creature that is indeed real, but assumed into the hypostasis of the Word. To this, all power, and therefore also the power of creating, κατὰ συνδύασιν (kata syndyasin), on account of the grace of the personal union, has been communicated; but to a mere creature, κατὰ μετέκβασιν (kata metekbasin), according to an external egress, it is incommunicable.

**Question IX. Was the world, and all that is in it, created from nothing, or from pre-existing matter?**

*The matter of creation.* The world, and all that is in it, were created partly from nothing, partly from unsuitable matter. Angels, the soul of Adam, the heaven, and the elements were created from nothing (a). The remaining bodies were produced from unsuitable and unformed matter, from which the work to be produced would not have emerged, without the action of omnipotent power (b).

Obs. Distinguish between the first creation, or immediate, which is from absolute nothing, and this has no pre-existing matter; and the second creation, or mediate,

which is from pre-existing matter indeed, but unfit and unsuitable, in which only an obediential potency is given in order to the first cause, acting with infinite power. The works of the first day were created from purely negative nothing; the works of the remaining days (except the human soul) were produced from the works of the first day, but unformed and undigested. These too can, in a certain respect, be said to have been created from nothing, partly mediately, because they owe their origin to matter produced from nothing; partly because unformed matter, with respect to the works which emerged from it, is considered as nothing.

Proof a. 1) Because Moses in the historical description of creation makes no mention of matter, but simply says: "In the beginning God created the heaven and the earth." Genesis 1:1. 2) God, about to create, called (or commanded to be present) all τὰ μὴ ὄντα (the things that are not), which in no way were, ὡς ὄντα (as being), as if they really existed, (so that, that is, through creation they would really exist). Romans 4:17. 3) "By faith we understand that the ages were framed by the word of God, so that from things not appearing those which are seen were made," Hebrews 11:3. Where by τὰ μὴ φαινόμενα (the things not appearing), the apostle indicates τὰ μὴ ὄντα (the things that are not), just as in 2 Maccabees 7:28, God is said to have made heaven and earth ἐξ οὐκ ὄντων (ex ouk onton), from non-existent things. 4) In the interval of six days God created the heaven and the earth, the sea and all that is in them, Exodus 20:11. From which we conclude: Whatever matter truly exists, it was created within the first six days. What matter is said to pre-exist creation was not created within the first six days. Therefore, the matter pre-existing creation does not truly exist.

Proof b. The rough and undigested mass created on the first day is called תהו ובהו (tohu va'vohu), void and empty, and so unformed that by the power of no secondary causes could plants and animals have come forth from it. Therefore, with respect to these, it is considered as nothing.

The antithesis is of the Materialists (who are also called Hermogenians), who posited a matter co-eternal with God, to whom some of the Socinians accede, whose arguments are:

I. From nothing, nothing is made. Therefore, from nothing, nothing is created.

Resp. From nothing, nothing is generated by the powers of nature; But by the infinite power of God, the world, and all that is in it, were created from nothing, either immediately or mediately.

II. Whichever action is the noblest, that is not the production of a thing from nothing. Creation is the noblest action. Therefore. The major is proven; because that action which tends from good to good, from being to being, is far nobler than that which tends from non-being to being, from non-good to good. Resp. I deny the consequence of the major. To the proof, we say that the nobility of an action is to be estimated not from the term from which, but from the term to which. Therefore, creation is far nobler than the other species of production, precisely because it is a production from non-being to that infinitely distant term of being.

III. If creation is production from nothing, then either there will be something intermediate between the creator and the creature, or it will be either the creator himself or the creature. If it is something intermediate, there will be an intermediate between immediately opposite terms. If it is the creator, it will be eternal. If it is the creature, it has been produced by another creation; because every creature is such by creation. About that creation I ask again: Whether it is a created or an uncreated being: And so the process goes on to infinity. Resp. This argument presupposes that creation is a being properly so called; whereas it is only a mode of an infinite being, or of the creator. Being, strictly speaking, is divided into creator and creature; but the modes of beings are not divided in the same way.

IV. The production of a thing, which is from nothing, is creation. The production of intelligible species is from nothing. Therefore, the production of intelligible species is creation. The minor is clear; because intelligible species are immaterial, and therefore their production is not from matter, but from nothing. Resp. Creation is from nothing, i.e., without matter, both entering and pre-existing. Intelligible species are produced indeed without entering matter, but they have a natural dependence on pre-existing matter.

V. Every creature is made from nothing. Man is not, etc. Therefore. Resp. Every creature is made from nothing either mediately or immediately. Man is mediately



created from nothing; because he derives his origin from matter created from nothing.

**Question X. Is creation from nothing knowable from the light of nature?**

Creation from nothing, taken generally and abstractly, is known not only from the light of revelation, but also from the light of nature (a). But specifically, considered according to order and mode, it can only be known from the light of revelation (b).

Proof a. 1) Reason collects: The world was created either from nothing, or from pre-existing matter. If from nothing, I have my point. If from pre-existing matter, that pre-existing matter is either created or uncreated. If it is created, the same question returns: if uncreated, it will be eternal, and therefore either God Himself, or co-eternal with God. But two eternal, infinite, and independent principles cannot exist at the same time. 2) The clear sayings of scripture testify that the creation of the world is knowable by nature. Romans 1:20; Acts 14:17; Job 12:7; Isaiah 40:26.

Proof b. From Hebrews 11:3. Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ. "By faith we understand that the ages were framed by the word of God." Two things you should observe here: 1) that the word κατηρτίσθαι (katērtisthai) signifies to fit, to frame, to arrange, so that the same harmonious order of creation is indicated. 2) That ῥῆμα Θεοῦ (rhēma Theou) denotes the word of command; by which the ὑποστατικός (hypostatic) λόγος (logos) is not excluded, because God said: "Let there be light." He said it by commanding not without the word, but through the hypostatic word, through which all things were made. John 1:3. We argue: Whoever knows the order of creation, made by the word of divine command, only by faith, he does not know the same by natural knowledge. But the illuminated man, etc. Therefore.

The antithesis is of certain Scholastics, who maintain that creation is a pure article of faith; whose arguments are:

1. The doctrine of creation is included in the Apostles' Creed. Therefore, it is a pure article of faith. Resp. The doctrine of creation is a mixed article of faith, which, insofar as it is known from the light of revelation, is believed; insofar as it is known from the light of reason, it is known evidently.

II. Paul testifies, Hebrews 11:3, that by faith we understand that the ages were framed. Resp. The apostle speaks of creation

considered not generally, but specifically according to its mode and order. That, not how, the world was created from nothing, reason knows.

III. Reason dictates that from nothing, nothing is made. Therefore, it is ignorant of creation. Resp. Reason dictates that by the powers of nature, from nothing, nothing is made; yet it acknowledges the omnipotence of God, with whom is the power of creating this universe from nothing.

**Question XI. Did God create this visible world from His own essence?**

God did not create this visible world from His own essence, nor did He, as it were, diffuse it into parts, so that each creature could be called a particle of the deity.

Proof I. Because creation formally denotes not production from the substance of God, but from nothing, Genesis 1:1; Romans 4:17.

II. God is a spirit, John 4:24. Therefore, the essence of God cannot be diffused into parts.

III. Creatures are changed and perish daily; but God is immutable, Malachi 3:6. IV. It is blasphemous to say that the devil and sinful men are parts of the divine essence.

**Question XII. What is the form of creation?**

*The form of creation* The form of creation, generally considered, consists in this, that creation is an action not ad intra, but ad extra; not necessary, but free; not successive, but, with respect to the individual created beings, instantaneous (a). Specifically considered, it is completed in three stages. I. The production of an unformed mass from purely negative nothing. II. The distinction and arrangement of those things which were created from no pre-existing matter. III. The adornment and consummation of this universe (b).

Proof a. Creation is a divine action ad extra, because it terminates not in God, but in creatures, which did not emanate from the very essence of God, but were made by speaking, or by commanding, when God, by the command of His will, directed by the practical knowledge of His intellect, applied His effective power to creating. Then, creation is a free divine action, because God created this universe, not led by necessity, as if He needed the service of creatures, since He is αὐταρκέστατος (most self-sufficient); but freely, so that He could create and not create, sooner or later, in this or another way,

create. Finally, creation, with respect to the individual created beings, is an instantaneous divine action; for God did not create individual things by motion or laborious effort, but when He said: "let there be light," it was suddenly made. The same judgment should be formed about the effecting of the other works. Although, if the created beings are considered collectively, creation was completed in six νυχθήμερα (night-days); not because God spent those entire six days in creation, but because at moments of individual days He created something.

Proof b. On the first day of creation, God Almighty created a rough and indistinct mass of heaven, earth, and water, and on that same first day He divided the light from the darkness, on the second the lower waters from the upper, by interposing the firmament; on the third day, He prepared the earth, separated from the waters, with grass, herbs, and trees; on the fourth day, He furnished the heaven with luminaries, on the fifth the water with fish, the air with birds, on the sixth the earth with animals, and finally with man, the prince of all living things, He adorned and filled it. The order observed by the most wise creator was most accurate. For He first created inanimate and simple bodies, then mixed, living, then sensitive, and finally the intelligent animal, man.

The antithesis is of Philo, Procopius, Cajetan, and others, who think that God created all things simultaneously and in one moment, and not in the interval of six days; who rely on the following arguments:

I. Moses writes in Genesis 2:4. "These are the generations of the heavens and the earth, when they were created in the day that the Lord God made the earth and the heavens, and every plant of the field." If the heaven, and the earth, and the plant of the field were created on the same day, they were certainly not made within a six-day period. Resp. "Day" in a general sense not rarely signifies "time"; but that "time" comprises several days.

II. Sirach chapter 18:1 says: "He who lives forever, created all things together." Resp. 1) God created all things together at the same common time, in an uninterrupted series of creation, although not at the same singular

moment of time; just as a whole fleet is said to have set sail from the port together, although one ship set sail before and another after, provided that no long interval intervened. 2) In the Greek text is the adverb, κοινῇ (koinē), which signifies "commonly," and therefore does not precisely denote συγχρονίαν (synchronian), a community of time, but συλλογὴν (syllogēn), or a community of origin and dependence; because this is common to all creatures, that they depend on God for their being and existence, and nothing exists outside of God that was not created by God.

III. God is omnipotent, not effecting anything with slow effort. Therefore, no cause can be imagined why He progressed at such a slow pace in creating. Resp. Because God is omnipotent, He could have produced this universe in an instant, and He could also have produced it in the interval of six days. That He did not produce it in one instant is to be attributed to His free will. However, the reasons for the creation being protracted over six days are given by authors as follows.

1) It so pleased divine wisdom, both that it might be more evident that the world is not from eternity, and that we might meditate more distinctly and attentively on the individual works of God; and indeed that we might from time to time consider with ourselves the triple state of the created world, namely the state of creation from nothing, of distinction, and of adornment. 2) The creator wished by this example to admonish us of what the beginnings of divine works are generally like, that He first lays some small rudiment, then gradually bestows increments, until He brings the thing to perfection. 3) In the opinion of Ambrose, God wished us to be imitators of Himself, that we should first make some things, then beautify them, lest, while we attempt both at once, we should be able to accomplish neither. 4) God wished to teach that six days are assigned to labors, but the seventh is to be spent in divine praises, and in memory of divine benefits, especially of creation. 5) Finally, there are some who think that the world was created by God in the space of six days because it was to last for six thousand years; which matter, however, is uncertain (\*).

(\*) Although to this question; why was the entire universe's creation completed in the interval of six days? it might be enough to have answered: Who has known the mind of the Lord? Who has been his counselor? Nevertheless, the inquiry and investigation of the true

**Question XIII. Could the world have been created from eternity?**

The world could not have been created from eternity.

Proof I. Whatever cannot be made without a beginning of being, that cannot be created from eternity. But the world, etc. Therefore. The major is established; because whatever has a beginning of being is not eternal. The minor is proven; because, when a creature is made, it begins to be; for it has being after non-being, and therefore a beginning of being.

II. Eternity is an attribute of God alone; from which He is called the God of eternity, Genesis 21:33. The eternal God, Romans 16:26. The incorruptible King of ages, 1 Timothy 1:17.

III. Everything eternal is infinite and without end. But the world is not infinite or without end. Therefore, the world is not eternal. The major is clear; because eternity is an infinite and endless duration. The minor is clear; because the world is a composite of many bodies. But no body, since it has a determinate quantity, can be infinite.

IV. Just as something cannot be reduced to nothing and remain eternal; so something cannot be created from nothing and be from eternity. For the reason is parallel on both sides.

The antithesis is of certain Scholastics and Papists, who maintain that the world could have been created from eternity; whose arguments are:

I. Whatever does not involve a contradiction, that can be done by God. But

the eternal creation of the world, etc. Therefore. The minor is proven; because creation from eternity, neither on the part of the creator, nor on the part of the creature, involves a contradiction. Not on the part of the creator; because He is omnipotent and eternal, and therefore could have created from eternity. Not on the part of the creature; because just as we rightly conclude; God could have made the world from eternity; so also we rightly conclude; God could have willed the world to be made from eternity, and consequently the world could have been made from eternity. Resp. 1) A manifest contradiction is involved on the part of the creature; which, as it is in no way capable of infinity, so it is not capable of eternity; since eternity is infinite duration. Athanasius says wisely in his second oration against the Arians: "Although it was possible for God to make works from eternity, yet those things which were made could not have been from eternity; since they emerged from non-beings, and were not before they were made. But those which were not before they were made, how could they coexist with God who always exists?"

Instance 1: Neither on the part of the creating God, nor on the part of the thing which is produced, does a contradiction seem to be involved, if the eternal creation of the world is posited. Not on the part of the creating God; because the power of God to create is no less than the power of the sun to illuminate; but this, if it were eternal, could illuminate from eternity. Therefore, God, who is truly eternal, can create the world from eternity. Nor on the part of the

reason is praiseworthy, and indeed of that which God himself has revealed. Namely, the Creator of this universe, in constituting the whole nature of things, acted in a twofold manner, first by effecting its powers, then by completely perfecting them. God instilled in the first matter, as soon as it existed, certain powers, suitable to it, through the first motion, impressed by the divine Spirit, Genesis 1:2. These powers, therefore, were continuously effective, as is clearly signified by these words: תוצא הארץ ... ישרצו המים ... תדשא הארץ (Let the earth bring forth... Let the waters teem... Let the earth bring forth...). But they were not sufficient for the complete constitution of all things, especially of living things. Therefore it is added: ויברא אלהים (And God created) and ויאמר אלהים (And God said...). For this reason also God is said, after the lucid particles had begun to be separated from others, and to be joined among themselves, by the power of motion excited in nature, to have himself distinguished the light from the darkness, giving a name to each. For as a name is a sign by which we distinguish a certain thing from others; so the perfect constitution of a thing, which entirely pertains to its distinction, is signified by that improper expression; God named. Therefore, that which the powers of nature were already capable of, for separating and gathering the different parts of various bodies by a most vehement motion from others, was accomplished in a certain space of days and hours. But as for the perfect nature and constitution of distinct things, which they have called form, God himself perfected this on individual days in one moment.

thing which is produced; for the Son is generated from the Father from eternity, and exists co-eternal with Him. Resp. The examples adduced are irrelevant. For 1) the creation of the world was made from nothing: the Son of God emanates from the essence of the Father, rays from the essence of the sun. 2) Creation is a free and voluntary action: The generation of the Son of God, and the illumination of the sun, are necessary acts. For ὁ λόγος (the Logos), or the hypostatic word of God, is the Son of God τῇ φύσει (by nature), not τῇ θελήσει (by will), as Basil the Great says in Book IV against Eunomius, cited by D. Calov. vol. III, p. 595. And the sun, by the necessity of nature, pours forth rays from itself.

II. If the world is not eternal, God, by creating the world, became mutable. But God, by creating the world, did not become mutable. Therefore, the world is eternal. The consequence of the major is clear; for God became a creator from being a non-creator. R. Distinguish between divine actions ad intra and ad extra. Creation is a divine action ad extra. But divine actions ad extra terminate in creatures, not in the creator. Hence it is that creation denominates God not intrinsically, but extrinsically; which extrinsic denomination does not effect a change.

III. If the motion of the sun is eternal, the sun itself, together with the heaven in which it moves, is eternal. But the antecedent is true. Therefore, so is the consequent. The consequence of the major is clear; because the motion of the sun is its affection; but such as are the affections of any being, such is the being itself. The antecedent is clear; because the motion of the sun is in a perpetual flux, nor can there be a first motion; for even that would be from a prior motion, and therefore not the first. Resp. The first motion can be from an action which occurs without motion. God created the world, yet He Himself was not moved.

IV. Every being, good from eternity, is from eternity communicative of itself. But God, etc. Therefore. Resp. Distinguish between necessary and free communication. God communicates His goodness to creatures freely, when and where He wills.

V. God could have created the world a hundred thousand years ago, and again a hundred times a hundred thousand. Therefore, from eternity. Resp. The question is not whether God could have created the world earlier, but whether He could have created it infinitely earlier. The latter we deny.

VI. Whatever was not created in time, that was created from eternity. But the world, etc. Therefore. The minor is clear; because there was no time when the world was being created. Resp. The world was created in time not pre-existing, but co-existing. (\*)

#### Question XIV. What is the purpose of creation?

*The purpose of creation.* The ultimate purpose of creation is the glory of the divine goodness, power, and wisdom, to be acknowledged and proclaimed by creatures a). The intermediate purpose is the utility of men b).

Proof a. From Psalm XIX, 2, The heavens declare the glory of God, and the firmament proclaims the work of his hands. Obs. 1. That the royal psalmist is chiefly dealing with the heaven of grace and the preaching of the gospel, as Paul testifies in Romans X, 18; yet he has taken the entire mode of speaking from the book of nature, by a tropical change, so that the preaching of the gospel and the preaching of nature may be compared with each other, and one may illustrate the other. Therefore, King David lays down and supposes in this psalm the truth of natural knowledge, just as every trope supposes a proper meaning and the truth of the thing from which the transfer is made. Therefore, the heavens declare the

(\*) Not in time, but with time the world came into existence, or rather, if we wish to speak accurately, time came into existence with the world. For what is time? Surely nothing else than the true determination of finite things, with respect to duration, through the continual succession of moments. Therefore, time is properly an adjunct, or accident, and indeed inseparable, of finite things, and therefore of the universe itself, since a determinate succession cannot by the very nature of finite things, insofar as they are finite, be separated from them. But every accident, or adjunct, cannot exist without a subject, nor can it exist prior to it. Hence it is manifestly contradictory if anyone should say that time existed before the world existed. For it would be equally absurd as if someone were to say that an adjunct or accident existed without a subject, or existed before that subject.

glory of God, not effectively, or by the proclamation of an articulate voice, but objectively, or by presenting the material and argument for acknowledging and proclaiming the majesty of God; for this reason, that they so present and offer themselves to human minds that they perpetually impress upon them that they are the theater of divine glory, or a most lucid mirror, from which the glory of divine goodness, which He communicated to creatures, of power, which He exercised in producing all things from nothing, of wisdom, by which He most artfully disposed all things in this universe, shines forth most clearly. Furthermore, the heavens declare the glory of God not exclusively, as if the other creatures were excluded; but the sacred psalmist implies that all creatures praise their creator. For whatever is the reason why the heavens should praise God, that is also the reason why the other creatures should celebrate the divine praises.

Proof b. Since God granted man dominion over sublunary creatures in Genesis I, 26, He indicated that they were created for man's utility. For dominion, granted to man by the creator over creatures, cannot be conceived as a simple power, but under the aspect of use, for which the creature is bound to serve man, by virtue of its subjection.

You say: I. Man does not have dominion over the heaven and the stars. Therefore, not all things were created for man. Resp. Man does not have direct dominion over the heaven and the stars; yet he obtains an indirect dominion over them; insofar as he converts their influence to his own utility.

You say: II. But dominion over creatures was lost through the fall. Resp. Full, pleasant, and easy dominion was lost through the fall; yet after the fall, remnants and vestiges of that dominion remained, to be exercised not without trouble and difficulty.

#### Question XV. What is the effect of creation?

The effect of creation is substance, both visible and invisible.

Proof I. Because accidents, which are the beings of a being, are said not so much to be created as to be co-created.

II. Just as generation is terminated at the production of a substance, so also creation, as the noblest action, ought to have the noblest term. That substance is nobler than accident, no one is unaware; but accident was co-created with substance. A certain

succession of finite things, and therefore of the entire universe, as something adjoined, or an accident, and indeed an inseparable one, since a determined succession cannot be separated from the very nature of finite things, insofar as they are finite. But every accident, or adjunct, cannot exist without a subject, nor be prior to it. Therefore, it is a manifest contradiction if anyone should say that time existed before the world came into being. That would be as absurd as if someone dared to say that an adjunct existed either without a subject, or before it.

#### ON THE WORKS OF THE SIX DAYS

##### Question XVI. What are the works of the first day?

The works of the first day of creation are: (a) the undigested and unformed substance of heaven, earth, and water; (b) the πρωτόκτιστος (protoktistos), or primeval, light. (c) The angels are probably to be numbered among the works of the first day. Works of the first day.

Proof a. Moses writes distinctly in Genesis I, 1, In the beginning God created the heaven and the earth. Obs. There are those who persuade themselves that the first verse επιτομικῶς (epitomically) comprehends the sum of the whole history of creation. On the contrary, there are those who maintain that Moses, by the name of heaven and earth, indicates the raw material of the future work. The latter opinion is approved by us. 1) Because when the heaven and earth were being founded, there was no distinction of day and night, no distinction of darkness and light, which was only added later, v. 3. 2) Because when the first light was created, there was not yet a distinction of the expanse and the waters, which indeed happened on the second day of creation, v. 6. 3) Nor was there a distinction of the earth and the waters, which only followed on the third day, v. 9. 4) Because before the incubation of the Holy Spirit upon the face of the waters, the earth was waste and empty; by which words a horrible vastness and confusion is signified. Therefore, by the LXX interpreters, the Hebrew words: תהו ובהו (tohu va'vohu) are rendered in Greek: Ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος (But the earth was invisible and unformed), that is, the earth was invisible (because covered by waters) and indisposed. Cf. Deut. XXXII, 10. Job. XII, 24. Is. XXXIV, 11. Jer. IV, 23. 5) The author of the book of Wisdom addresses God

in the following words, ch. XI, 17. Your hand created the world from unformed matter. Although this book is not in the canon, it nevertheless testifies that the Israelites of old believed that God first created a certain undigested mass lacking complete form, from which the other infinite bodies were created by the power of God.

Proof b. Gen. I, 3. And God said: Let there be light! and there was light. By light we understand a most brilliant, and that a fiery substance, mobile around the undigested mass, which by its approach brought day, and by its withdrawal, night, within the space of 24 hours. That the primeval light was a substance is gathered 1) from the fact that it was created by a special action; but the term of creation is a substance. 2) Because mobility, which belonged to it, is an affection of corporeal substances. But that that πρωτόκτιστος (protoktistos) light was a fiery substance is clear from this, that all the properties of fire were suited to it; for it performed the functions of the sun, and by the will of God it migrated into its substance. But that the sun is fiery, and formally hot, we shall prove below.

Proof c. From a comparison of Gen. I, 1, where it is said that God in the beginning created the heaven and the earth, with Job. XXXVIII, 4, 7. Where were you, when I laid the foundations of the earth? When the morning stars sang together, and all the sons of God shouted for joy? The speech in Job is about the stars, which are the sons of God. Therefore, he does not mean the stars of the sky; since these are never called sons of God in scripture, nor does any excellent inanimate creature bear this name. Rather, Job indicates the angels, whom he distinguished by the same name in ch. 1, 6. We observe here 1) that the angels were created before men. For Jehovah says: Where were you, when the morning stars sang together etc. Job could have excepted: "Although I was not yet then, my first father, Adam, was." God anticipates this objection: Where were you, when I laid the foundations of the earth? when the morning stars sang together? But when the earth was founded, Adam was not yet created. We note 2) that the angels were created on the first day of creation; because they are not only called morning stars, but are also said to have sung the praises of God, when the earth was founded by Him. But the earth was founded on the first day of creation. The words of D. CALOVIUS in vol. III of his system, p. 905,

are most worthy of note. The angels are stated to have been created not before the beginning of creation, but in the beginning itself, yet ὥς ἐν πλάτει (as in breadth) with some latitude, so that although in that first beginning invisible and immaterial creatures were first created, yet in that beginning heaven and earth are rightly said to have been created; because in that very beginning God also created heaven and earth. For if these are said to have been created even in the second moment of that beginning, the creation of the angels will still be prior.

The Antithesis is 1) of the Pontificians, denying that God first created an undigested mass of heaven, earth, and water. 2) of the Socinians and Arminians, asserting that the angels existed for many ages before the origin of corporeal things.

Against the undigested mass of heaven and earth, they argue: I. Whoever historically commemorates that in the beginning heaven and earth were created, does not mean a raw and undigested mass, but heaven and earth properly so called. But Moses historically commemorates etc. Therefore. The major is established; because in history one must not depart from the clear letter. The minor is evident from Gen. I, 1. Resp. I deny the major. For the undigested mass of heaven and earth is true heaven and earth, with respect to substance, although a certain accidental difference obtains with respect to a distinct state and completion. Nor do we understand a metaphorical heaven or earth.

Instance I. The emphatic Hebrew he indicates this heaven, this earth, such as it is now, is to be understood as distinct or adorned. Resp. 1) The demonstrative he is sometimes taken indefinitely, Deut. VIII, 3. Levit. XVIII, 5. 2) That earth, which is called תוהו ובהו (tohu va'vohu), has he prefixed, and yet the earth is not understood to be fully trodden by feet.

Instance II. An unformed heaven and earth is not a true heaven or a true earth, because it lacks the form through which heaven and earth is what it is. Resp. I distinguish between substantial form and accidental form. Heaven and earth, as originally created, did not lack a substantial and internal form; but they did lack an accidental and external form; since the distinction and adornment of heaven, earth, and water was added on the following days.

II. Whoever created all things in a most orderly way did not create a confused chaos. But God etc. Therefore. The minor is proven;

because God is the author not of confusion, but of order, and the first and noblest action of God Almighty *ad extra* is undoubtedly most orderly. From which the author of Wisdom says in chapter XI, 22: God created all things in number, weight, and measure. Resp. 1) Whatever the poets have dreamed about a confused chaos, we do not make our own, but with the Blessed LUTHER we assert that God in the beginning of his works created a raw and undigested mass of heaven, earth, and water, in which we acknowledge the true substance of heaven, earth, and water, but unadorned and unpolished. 2) I deny the major. Because this order is most fitting, when progress is made from non-being to being, from imperfect to perfect, from unpolished to polished and adorned. Therefore, creation is not to be called confused, although some work at the beginning of creation was undigested, to be more and more digested and distinguished on the following days. 3) All things are said to be created in number, weight, and measure, insofar as they are in a complete state of being, not insofar as they were created indistinctly on the first day without adornment.

III. If chaos was created on the first day, nowhere in the history of creation is there mention of the creation of heaven and earth. The consequent is absurd. Therefore, so is the antecedent. Resp. I deny the consequent of the major. For there is mention of the creation of heaven and earth, insofar as heaven and earth are commemorated as created indistinctly on the first day, but heaven was made distinctly on the second, and the earth on the third day and adorned.

Against the fiery substance of the primeval light they argue:

I. Whatever penetrates a body is not a corporeal substance. But the primeval light etc. Therefore. The minor is proven because all light, and therefore also primeval light, has the power of penetrating glass, crystal, etc. Resp. I distinguish between true and apparent penetration. A luminous substance insinuates itself into the pores of glass as the air yields, and so, strictly speaking, it does not penetrate the glass. Nor is that apparent penetration to be denied to fire, although it is a corporeal substance.

II. No substance is immediately sensible. The primeval light was immediately sensible. Therefore, the primeval light was not a substance. The major is evident; because the immediate object of the senses are sensible

species, which are qualities. Resp. In the major, light is taken abstractly, in the minor, concretely. For by primeval light in philosophical precision is not to be understood an intentional species, or an accident, which cannot be the term of creation, but a luminous substance, which is sensed by means of light.

III. That light in Gen. I, 2 is understood, which coincides with day. But fire does not coincide with day. Therefore, that light was not fire. The major is established; because God called that light day, and the darkness night, Gen. I, 5. The minor is proven because no one ever said that day is fire or a substance, since it is a mere quantity. Resp. 1) The primeval light is called day causally, because by its motion it distinguished day and night, not formally. 2) Day, since it is a quantity, cannot formally be light.

IV. If the primeval light was fire, it was either elemental or culinary fire. But it was not elemental fire, because that does not shine; nor culinary, because that is not sufficient to illuminate the whole world. Therefore, it was not fire at all. Resp. The primeval light was a fiery substance collected like a flame, and thus luminous. But whether it was similar to elemental or culinary fire is not worth anxious investigation. For there is a fire that is neither culinary nor merely elemental, namely celestial fire, such as is in the sun.

Instance: Not all light is fiery. Resp. All light partakes of fire to some extent, although, the rarer and more dispersed it is, the less it heats. Just as vapor is rarefied water, which moistens little or nothing, on account of its rarity; so light is sometimes like a rarefied flame, which heats little on account of its rarity; but it heats the more, the more it has been collected. Cf. D. IO. ADAMI OSIANDRI in colleg. system. part. II. p. 88.

#### Question XVII. Was the empyrean heaven created by God on the first day?

It cannot be clearly demonstrated from the scriptures that, at the beginning of the world's creation, any heaven was divinely established above the firmament for the purpose of being the palace of God, the dwelling of angels, and of blessed souls, which should be called empyrean or empyræan.

Proof I. Because Moses's purpose was to set forth the origin and seat of visible

creatures. If he had intended to describe the dwelling of invisible creatures, or angels, he would certainly have made mention of angels in the history of creation. But he did not expressly commemorate them; therefore, neither did he express their dwelling (\*).<sup>90</sup>

II. The heaven of God cannot be created, because it is eternal. Rather, by the majestic heaven of God is to be understood the eternal and infinite majesty or glory, which God had in Himself from eternity, and will have for eternity, and the divine, celestial, omnipresent and omnipotent dominion over all things, Ps. II, 4. CII, 20. Appositely says TERTULLIAN against Praxeas: Before all things God was alone, to Himself both world and place.

III. The heaven of God and of the angels cannot be one ubi (where). For the ubi of angels is definitive, the ubi of God is replitive. That prodigal son in Luke XV, 18, says: Father, I have sinned against heaven, i.e., against the divine majesty; no one sins against the heaven of the angels.

IV. The heaven of the angels cannot be a determined place, established above the starry heaven; because otherwise the angels on earth, guarding the little ones, could not be in the heavens and see the face of God the Father διὰ παντός (dia pantos), or continuously, Matthew XVIII, 10.

V. The heaven described by Moses will be consumed by fire and will perish on the last day. 2 Peter III, 7. Luke XXI, 33. But the angelic heaven will not perish. Therefore, that one was not commemorated by Moses in Gen. I, 1.

VI. The heaven is barbarously called empyreum, or empyræum; because that which is fiery is not called in Greek ἐμπύρεον

(empyreon) or ἐμπυραῖον (empyraion), but ἐμπυρον (empyron).

The Antithesis is of most of the Scholastics and Pontificians, who maintain that at the beginning of the world's creation an empyrean heaven was created by God, most ample, most luminous, established above this visible world. Their arguments are:

I. The aerial and starry heaven, created on the second day, is in the midst of the sub- and supracoelestial waters. The heaven created on the first day is not in the midst of the sub- and supracoelestial waters. Therefore, the heaven created on the first day is neither aerial nor starry, but far more sublime. Resp. The heaven of the first day differs from the heaven of the second day, not in substance, but in a more distinct state, and a more complete and polished external form.

II. Angels are either everywhere, or nowhere, or somewhere. They are not everywhere, because ubiquity belongs to God alone. Nor are they nowhere; because they truly exist. Therefore, they are somewhere. If angels are somewhere, their ubi is either created or uncreated. Not uncreated; which belongs to God alone. Therefore created, namely on the first day of creation, on which the angels themselves were created. But the angelic ubi, created on the first day, is the empyrean heaven. Resp. Real being, properly speaking, is divided into created and uncreated. The ubi is not so much a being as a mode of being. But if a definitive ubi is said to be co-created for the angels, it cannot yet be clearly demonstrated that it was expressed by Moses in Gen. I, 1. For just as Moses does not expressly mention the angels, so neither does he mention the angelic heaven.

(\*) Moses wished to commemorate the origin and creation of all things, and not only of those which fall under our sight, just as John interprets τὰ πάντα (all things) in the beginning, John I, 1 & 3, Apocalypse IV, 11; indeed, Paul also expressly divides τὰ πάντα (all things) into τὰ ὄρατα, καὶ τὰ ἀόρατα (the visible and the invisible), and by the name τῶν πάντων (of all things) he himself embraces the universe, which is contained in the heavens and the earth, Col. I, 16, manifestly referring to the words of Moses, Genesis II, 1. Nor is there any doubt that the angels, as elsewhere in the sacred writings, so also in that place, are referred to the hosts of the heavens. But in the history of creation itself, Moses seems to have passed over the angels in silence with a most wise counsel, lest he should give anyone the slightest occasion for this suspicion, however false and absurd, that God in chapter I, 26 took counsel with the angels, and that those spirits are signified by the plural number, since in the preceding parts absolutely no mention had been made of any intelligent subject besides God. For the rest, that argument is certainly valid: If Moses did not even commemorate the angels themselves, much less is it to be thought that the dwelling prepared for them was indicated by the sacred writer. And this sacred expression, to be in the heavens, denotes not so much a place as a state, namely the highest dignity and perfect blessedness.



III. There is a third heaven in 2 Cor. XII, 2. Therefore, there is an empyrean heaven. The reason for the consequence is; because just as the aerial heaven is the lowest, the ethereal the middle, so the empyrean heaven is the third and most sublime. Resp. Following the lead of scripture, heaven is divided into the heaven of nature, of grace, and of glory, not by reason of site or place, but by reason of state. Hence it is that angels on earth are in heaven, because they carry their heaven, or their blessedness, with them everywhere; but a local heaven does not belong to them, because they are not in a place, but in a definitive ubi. We add no more; because it is not for our frailty to discuss the secrets of the heavens, as AUGUSTINE judges in de fid. & symbol. chap. 17.

#### Question XVIII. What are the works of the second day?

The works of the second day of creation are both the firmament and the distinction of the upper and lower waters. The Hebrew רקיע (raqia) is more correctly rendered in Latin by *expansum* (expanse) than by *firmamentum* (firmament) (b), and in the historical description of creation it denotes that continuous tract which consists of air and ether, and extends from the terrestrial globe up to the supracoelestial waters (c). Works of the second day.

Proof a. Gen. I, 6, 7, 8. Afterward God said: Let there be an expanse in the midst of the waters; and let it be dividing between waters and waters. And God made the expanse, and distinguished between the waters that were above the expanse; and it was so. And God called the expanse heaven.

Proof b. From the root רקע (raqa) which means, he expanded, or he stretched out, and in the scriptures it is used for the firmly expanded earth, Is. XLII, 5, for a plate of gold, silver, bronze, stretched out with a hammer. We expand something (1) by dilation; just as a mass of gold is expanded when stretched into the thinnest plates; (2) by rarefaction; just as water, boiling with fire applied, is extended into a larger mass; (3) by unfolding, when what was rolled up and folded is unrolled and unfolded, as is customary with curtains and draperies. Which things can be accommodated ἀναλογικῶς (analogically) to the creation of heaven; since God stretches out the heaven like a curtain, Ps. CIV, 2. He stretches out the heavens like something thin, and spreads them out like a tent to

dwelt in, Is. XL, 22. For which reason the heaven created on the first day in a confused state was like a folded curtain, which on the second day was unfolded and expanded; whence it is called the expanse. See D. GERHARD. in disput. isagog. pag. 451. Although the name expanse prevails over firmament; yet heaven can also be distinguished by this name, both on account of its incorruptibility, by which, as a most simple body, it is subject to no corruption; and on account of its immobility, by which the whole never moves in an orbit (for the circular motion of heaven does not follow from the motion of the stars); and on account of its very great capacity, and in that fluidity its stable and firm roundness; and on account of the stupendous quantity of the stars, as if they were solid bodies, which move in the heavens. Cf. D. VAREN. in Gen. p. 48.

Proof c. (1) The word רקיע (raqia) is either used simply for the aerial heaven, or for the ethereal alone, or for both. Not for the aerial alone; because thus (a) that to which the meaning of רקיע (raqia) eminently belongs, namely the ethereal expanse, would be excluded; (b) that to which the denomination Schamaim excellently belongs would be excluded; (c) there would be no relation of this second day and v. 6, 7, 8 to the work of the fourth day and v. 15, 16, 17, since that starry firmament is altogether to be included, and indeed principally in that which was created on the second day. (2) Not for the ethereal alone; because thus the creation of the air, which is also a created expanse and is often expressed in the scriptures by the name Schamaim, would have been omitted, and only the ethereal heaven would distinguish between the waters and the waters, and it would begin below from the element of water, which is absurd. Therefore, it is used for both, and so whatever in the scriptures comes under the name of Rakia and created Schamaim, here it comes under that name, namely that whole expanse of air and ether, from the element of water and earth, up to the very last surface of heaven, reaching the supracoelestial waters. Compare D. VAREN. in Gen. p. 45. (3) Ether and air are of the same substance, and differ only in qualities, since both ether and air are a body not solid or thick, but thin, pervious, and fluid, to which the motion of the stars testifies. For the planets at one time ascend, at another descend. Which could hardly happen if the heaven were of a thick and hard substance. Therefore, both can be

conveniently comprehended by the word רַקִּיעַ (raqia). See SPERLINGII instit. phys. p. 424.

The Antithesis is of the Scholastics and Pontificians, who maintain that ether is not homogeneous with air in matter, but solid and hard like crystal, and therefore does not constitute the same Rakia with ether. Their arguments are;

I. The creation of heaven is described on the first day of creation. Therefore, the expanse created on the second day is not ether, but air. Resp. Heaven, like a folded and indistinct curtain, was created on the first day; But unfolded and distinct, it was created on the second day, whence it is called the expanse. But just as the heaven of the first day denotes the raw substance of ether and air; so the expanse of the second day is both ethereal and aerial.

II. Air is nowhere in Holy Scripture called רַקִּיעַ (raqia). Therefore, the expanse of the second day is not ethereo-aerial. Resp. (1) Grant that by expanse in other places of scripture air is not denoted, yet it does not follow from this that in this place air cannot be understood by expanse; since the circumstances of the text openly prove this meaning by the very fact that what it denotes as heaven, it connotes as air, because ether and air do not differ, except by certain qualities, and that expanse is designated which distinguishes the upper waters from the lower. But not only ether, but also air, distinguishes the same waters. For just as ether on the side of the upper waters, so air on the side of the lower waters makes the same distinction. (2) In Gen. I, 20 it is expressly said that the birds fly upon the face of the expanse of the heavens. But birds do not fly above the aerial heaven. Therefore, in the cited place the aerial heaven is understood. You say: the particle עַל-פָּנָי (al-pene) signifies against, opposite, so that the sense is: The birds fly towards the firmament of heaven. Resp. That exposition is not solid. For the complete text is; and let birds fly above the earth, and upon the face of the expanse of the heavens. But just as a bird truly flies above the earth, not necessarily towards the earth; so it truly flies upon certain parts of the air. Add that in v. 2 the same phrase is used concerning the Spirit of God, when it is said that he moved upon the face of the abyss, where עַל-פָּנָי (al-pene) implies superiority, or presence upon the face of the abyss; so also the presence, or flight of birds, upon the face, not of the ethereal

expanse (which is impossible), but of the aerial.

III. Air did not yet exist on the second day, but emerged only when the waters were separated from the dry land on the third day. Resp. On the day the expanse was produced, on the same day air was made, which already existed in its rudiments on the first day, signified by the name of heaven, and located between the upper and lower waters, together with the ether, in one indivisible action.

IV. That in which the host of the stars is placed, that is ether. In the expanse of the second day etc. Therefore. The major is clear; because the stars are not in the air, but in the ether. The minor is evident from Gen. I, 14, 15. Resp. I limit the major. That in which the host of the stars is placed, that is the ethereal heaven, to wit, with respect to that part in which the host of stars is, but there remains another part, namely the aerial, not occupied by the host of stars. Otherwise, one could argue by the same reasoning: That is true Germany, in which the Gauls have placed their army. But in lower Germany, the Gauls have not placed their army. Therefore, lower Germany is not true Germany.

#### Question XIX. What do you understand by the superior waters?

By the superior waters are understood not clouds (a), but supracoelestial waters, homogeneous with the inferior waters (b).

Proof a. (1) Clouds and rainwater did not yet exist on the second day: which is evident from Gen. II, 5, 6, where it is said that it had not yet rained when the grass germinated on the third day, and that only then did a vapor ascend from the earth. But when vapor does not ascend into the middle region of the air, there is not yet a cloud. (2) Clouds or rainwater are not above the Rakia, neither the ethereal, which is granted, nor the aerial, because they are in the aerial expanse, and therefore not above it; just as a man immersed in the sea is not said to be above it; nor can clouds be called superior waters, because they are not in the supreme region of the air. (3) The expanse interposed between the waters ought to set a boundary for both, and therefore be a certain mediator, or division, lest they should be confounded again, v. 6. But the air alone does not constantly mediate between the inferior waters and the rainwater or clouds; since not only is the air very often full of clouds and rainwater, but also the ascending vapors,

resolved into droplets by the force of the sun, very frequently descend and are mixed with them. (4) The supracoelestial waters are fixed and perpetual, homogeneous with the subcelestial waters; But clouds are not fixed, nor perpetual in place. Hence it is that clouds in the nominative case are never called waters in the sacred code, as HOTTINGER observes, in his history of creation, p. 85.

Proof b. From Gen. I, 7. God made the expanse, and distinguished between the waters that were under the expanse, and between the waters that were above the expanse. From which we argue; Whatever in the first creation was located higher, with respect to the interposed Rakia, that was placed above the starry heaven. Water properly so called etc. Therefore. The major is evident; because Rakia denotes the whole tract consisting of air and ether. You say I. In the text it is not *supra* (above), but מֵעַל (me'al), from above, to indicate that in the upper part of the expanse there are waters from above, "es seyn Wasser von oben her" (it is water from above), which can be conveniently explained concerning clouds resolving themselves into rain, and dripping from above. Resp. The word מֵעַל (me'al) is translated *supra* (above) by PAGNINO, ARIAS MONTANO, and SEBASTIAN SCHMID, and ἐπάνω (epano) by the LXX. If therefore it meant from above, why was the error not caught by Arias Montano in Pagnino's version? Or why did Schmid not correct the error of Arias Montano? But that the prefix מ (me) before עַל (al) does not change the meaning of the word is indicated by the fact that it also occurs in the other word מִתַּחַת (mitachat) without changing the meaning. Therefore, as truly as those waters are under the expanse, notwithstanding the prefix מ (me); so truly, notwithstanding it, the superiority of the waters is noted by the Mosaic phrase. Even if מֵעַל (me'al) were to signify clouds from above; yet with respect to the whole expanse they cannot be said to be from above, since they are not elevated beyond three Batavian miles.

You say; II. Just as birds are said to fly upon the face of the expanse of the heavens, i.e., upon the air; so the waters are above the expanse, i.e., the air. Resp. Birds are said to fly upon the face, i.e., parts of the air; but the waters are said to be above the expanse, with respect to the waters below the expanse; whence those are above the whole expanse, because these are under the ethereo-aerial expanse. Indeed, if by Rakia,

above which the superior waters are, the air were understood, the Rakia would be in the midst of the waters by its smallest part, and not in the midst of the waters by its largest part; namely the whole ethereal expanse, and the supreme region of the air; and thus it would not be dividing between the waters and the waters. (2) From the parallel place Ps. CXLVIII, 4 Praise him, ye heavens of heavens, and ye waters that are above the heavens. Where by the heavens of heavens is understood the highest heaven, above which the waters are said to be, which are indeed supracoelestial. Vain are those who wish these waters to be understood as clouds; since meteors, of which number clouds are, are listed by the royal psalmist in v. 8.

III. From the testimony of the ancient Jewish church, which is evident from the song of the youths, Dan. III, 60. Bless the Lord, all ye waters that are above the heaven. Although that song is ἀπόκρυφον (apocryphal), it testifies concerning the faith of the Jews, that the ancient Jews believed with us in supracoelestial waters.

The Antithesis is of certain Theologians and Philosophers, who deny the supracoelestial waters, and maintain that by the waters placed above the expanse, Moses understood clouds; whose arguments are:

I. Moses did not describe to a rude people invisible things, such as the supracoelestial waters are. Therefore, by the waters located above the expanse he understands clouds. Resp. 1) The ether itself is invisible, and yet it is described by Moses. 2) The supracoelestial waters, by reason of their native property, are visible, although due to distance they are not actually seen.

II. There cannot be a natural place for waters above the heaven; Therefore, there are no supracoelestial waters. The antecedent is evident; because water is a heavy element, naturally tending to the center of the world; it must therefore be established, if those waters are admitted, either that they are there violently, or supernaturally and miraculously; both of which are absurd. For God assigned to each creature a place in which it is naturally. Resp. BONAVENTURE aptly says; That space is natural which God assigned to each in the first creation. Therefore, the gravity of the waters is not to be regarded, but the will and dominion of the creator. In their natural place, elements are neither heavy nor light.

III. If supracoelestial waters had been created, they would be corruptible; since

they would be diminished and corrupted by the solar rays. Resp. The solar rays are not projected above the firmament. Even if they were to reach there, they would not corrupt the supracoelestial waters, just as they do not exhaust the subcelestial waters. The most wise creator preserves them from corruption.

IV. If supracoelestial waters were established, there would be not two, but three types of water: 1. supracoelestial waters; 2. rainwater in clouds; 3. subcelestial waters flowing through the channels of the earth. Resp. 1) Rainwater in clouds is to be counted among the inferior, or subcelestial, waters; because they are not elevated beyond the highest mountains, and in comparison to the whole expanse they are like vapor, ascending from a boiling pot, which is rightly counted as subsisting water. 2) If clouds were the superior waters, there would certainly be three types of water; because often a thicker cloud in the lowest region of the air is below a more subtle one in the middle region of the air.

V. There is no use for the supracoelestial waters. Therefore, they do not exist. Resp. They contribute to the glory of God, and to the completion and ornament of this universe.

#### Question XX. What are the works of the third day?

The works of the third day are a) the gathering of the waters into a certain place. b) The segregation and drying of the earth. c) The procreation of plants. Works of the third day.

Proof a. Gen. I, 9. Afterward God said: Let the waters under the heaven be gathered together unto one place. Obs. (1) The gathering of the waters was made by the omnipotent word of God, by which the waters are still held, lest they overwhelm the earth. Job XXVIII, 8. 2) The waters were gathered into their own place, so that, although there are several collections, yet all water remains in a certain and predefined place.

Proof b. Gen. I, 9. God said: Let the dry land appear. The Earth was indeed created on the first day of creation, but was covered by waters. But when at the thunder of the divine voice: Let the waters be gathered, they fled with a precipitous fall to their predefined place, the dried earth appeared, to provide an origin for vegetables and a dwelling for living creatures.

Proof c. Gen. I, 11. Then God said, Let the earth bring forth grass, the herb yielding seed after its kind; and the tree yielding fruit after its kind, whose seed is in itself upon the earth; and it was so. The earth produced plants, not as an active or effective principle, but as a passive material principle, inasmuch as it supplied the material from which, at God's command, the herbs sprang forth. For the rest, it is not rashly believed that stones and metals, and the garden of Eden itself, were produced on this third day of creation. The same seems to be said of minerals.

#### Question XXI. Was the earth created mobile, so that it moves in a circle, and by its motion defines the times?

The most wise creator fashioned the earth so that ordinarily and universally it does not move, but rests. a) But to the celestial luminaries He gave this function, that by their motion they should define the times b).

Proof a. 1) Because Holy Scripture denies motion to the earth. Ps. CIV, 5. He founded the earth upon its bases, it shall not be moved for ever and ever. Just as an architect builds a building upon a solid base, so that it may persist unmoved against storms; so the heavenly craftsman most solidly founded this machine of the earth, so that at no time ever until the last day can the whole be moved from its place. 2) Because a state of rest is attributed to the earth. Eccl. I, 4. The earth stands for ever. Ps. CXIX, 90. You have established the earth, and it stands.

Proof b. 1) Because motion is attributed to the celestial luminaries. Eccl. I, 5, 6. The sun rises and the sun sets; and to its place, while it is panting; again rising it is there. It goes toward the south, it circles to the north. 2) Christ is compared with the running sun. Ps. XIX, 6. The sun is like a bridegroom coming out of his chamber; he rejoices, like a hero, to run his course. From the end of the heavens is its going out, and its circuit to their ends. The words of Ps. XIX are indeed to be understood of the mystical sun, Christ, which is clear from Paul's citation in Rom. X, 18. But they are taken from the kingdom of nature, and Christ is compared with the physical sun; That is, that Christ presents Himself no less eagerly to complete His course than the natural sun; Which comparison would certainly be null if the sun stood motionless, and the earth, like a planet, moved around the sun. 3) The standing still of the sun, which occurred while Joshua was

warring, is considered a stupendous miracle, Josh. X, 12, 13, 14. If the sun does not move, but ordinarily stands immobile; what did Joshua command? Sun, move not beyond Gibeon, and moon, against the valley of Aijalon.

The Antithesis is of some Astronomers, among whom NICOLAUS COPERNICUS stands out, who maintain that the sun rests, and the earth moves, and who rely on the following arguments:

I. Every natural body moves. Therefore, also the earth. Resp. I deny the antecedent, because motion and rest are a disjunctive affection of natural bodies, of which some move, some rest. See SPERLINGII instit. physic. p. 370.

II. The earth is most apt for motion. Therefore, it is probable that it moves. The antecedent is proven because 1) it is round, 2) it has air surrounding it, 3) it is in a place. Therefore, it has local motion. Resp. 1) If something moves because it is round, then certainly the sun moves. 2) The motion of any body is to be judged not from the surrounding air, but from the divine ordinance. Because God commanded the earth to stand in the air, it remains immobile. 3) A stone is in a place, and yet it does not move. The motion of the earth is impeded both by its inherent gravity and by its state as the center.

III. The earth abounds in magnetic fibers. Therefore, it moves around the poles, to which the magnet turns itself. Resp. 1) We are doubtful about the abundance of magnetic fibers. 2) We doubt whether the force of magnetic fibers is so great that they can turn the heavy and dense body of the earth to the poles. Whatever is asserted about magnetic fibers is uncertain.

IV. Whatever moves from place to place with trembling columns, that truly and really moves. But the earth etc. Therefore. The minor is proven from Job IX, 6. Resp. I distinguish between natural, ordinary, and universal motion; and between violent, extraordinary, and particular motion. Job

speaks of a violent and extraordinary motion, which is stirred up by the fury of God.

V. If only the heaven with the stars moves, it follows that the stars around the equator, in every second of an hour, or in a single pulse of an artery, according to TYCHO's distances of the world, run 876 German miles; which is improbable. But if the earth rotates from west to east, and partly meets the motion of the heaven, in the space of an hour it will proceed only 225 German miles, and in the pulse of an artery 250 paces; which is far more probable. Resp. Since scripture clearly testifies that the sun moves, the argument for divine power and wisdom is to be sought from the most rapid motion of the sun. How suddenly the solar light diffuses its rays! How suddenly lightning and wind move! Who can measure such a sudden motion? (\*)

#### Question XXII. What are the works of the fourth day?

The works of the fourth day are the sun, the moon, and the other stars. Works of the fourth day.

Proof. Gen. I, 14, 15. Afterward God said: Let there be luminaries in the expanse of the heaven to distinguish between the day and between the night; and let them be for signs, and for seasons, and for days and for years. And let them be luminaries in the expanse of the heaven to give light upon the earth. In which words Moses teaches that God on the fourth day of creation made the sun, the moon, and the other stars, for a threefold purpose; (1) for an illuminative purpose; that they may shine upon the earth; (2) a distinctive purpose, that they may be for seasons, days, and years, i.e., that they may measure the years and their parts; (3) a significative purpose, that they may be signs of natural events, of rain, drought, winds, sowing, harvest.

#### Question XXIII. What is the matter from which the sun, moon, and stars were made?

(\*) But suppose that the Copernican system is most consonant with the truth; it would by no means follow that men writing by divine instinct and inspiration should be thought to have erred, or to have wished to confirm the error of the common people. We have never heard a single philosopher say: the earth rises, the earth sets. All use the common custom of speech, on everyone's lips is the rising and setting of the sun. Nor are they to be accused of error, nor do we think they accommodated themselves to the false opinion of the common people, when they speak as it is the custom to speak. It will also be of great help to have read what our S. V. DEYLINGIUS has excellently commented on the difference between physical and optical truth, in his Obs. S. T. I. pag. 398.

That the matter of the sun, moon, and stars is the primeval light is gathered not from vanity.

Proof. (1) From the identity of function. For just as the πρωτόκτιστος (protoktistos) light distinguished the day and the night, Gen. I, 5: so, thereafter, did the sun and moon. Gen. I, 14. (2) From the evident absurdity of the contrary opinion. If the primeval light was not made the matter of the stars, it would follow that it was destroyed or annihilated. But that anything which God saw to be good was destroyed or annihilated at the beginning of the world is utterly absurd.

#### Question XXIV. Is the sun formally hot?

The sun is entirely igneous, and therefore formally hot.

Proof. (1) The sun appears as a most luminous flame, it shines, illuminates, and heats. Therefore, the sun, like a burning torch, is formally hot. The antecedent is evident; because the sun appears to our sight no differently than a burning flame, and the learned eye, through telescopes, has observed that the sun is a globe of fire. But that the sun heats is established both from sense and from burning-glasses, in which the collected solar rays exert a combustible force. (2) Sirach describes the sun as a globe of fire, endowed with the power of burning, ch. XLIII, 3, 4. The sun in its noontide dries up the country, and who can stand against its heat? A man blowing a furnace is in works of heat; the sun burns the mountains three times as much, breathing out fiery vapors; and shining with its rays it dazzles the eyes.

The Antithesis is of certain Philosophers, who assert that the sun is not formally hot, whose arguments are:

I. A burning torch is extinguished. The sun is not extinguished. Therefore, the sun is not a burning torch. Resp. I limit the major. A burning torch is extinguished when its fuel fails. But the fuel of the sun is perennial, and never failing.

II. If the sun is igneous; the sublunary world will be burned by its heat, and the middle region of the air will be hotter than the lowest region of the air: The consequent is false; Therefore, so is the antecedent. The proof of the major's consequence is that the sun is larger than the earth. If, therefore, the sun were igneous, it would burn the whole earth, and the middle region of the air would be filled with a more intense heat than the

lowest region. Resp. I deny the consequence. To the proof, we say that a huge part of the ethereal and aerial expanse separates the sun from the sublunary world; since this is rare, it cannot be burned. But the lowest region of the air is hotter than the middle, both because of the reflection of the solar rays, and because of the congregation of igneous atoms, erupting from the pores of the earth, which, uniting with the heat of the solar rays, produce a greater effect.

III. A burning flame can be looked at with a direct gaze; But the sun cannot be looked at with a direct gaze; Therefore. Resp. A small flame, and not intensively bright, can be looked at with a direct gaze, I grant. But the sun is a very large igneous globe, and most intensively bright, injuring the sight, as an excellent sensible object is accustomed to inflict a certain force upon the sense.

#### Question XXV. What kind of signifying use do the stars have?

The stars have a natural and civil signifying use a); but they do not pre-signify the voluntary actions of men b).

Proof a. The Savior himself confirms with his calculation the natural signifying use which the stars have, Matthew XVI, 3. For they signify storms, rains, droughts, fertilities of the fields. They also have a civil signifying use, insofar as they signify the times which are more suitable than others for conducting business, namely, when to sail, to fish, to sow, to cut wood.

Proof b. 1) The voluntary actions of men proceed from the will, which is a distinguished faculty of the rational soul; But this is far superior and nobler than the stars. 2) Voluntary actions are free, which are not determined by the stars.

The Antithesis is of the Astrologers, who, from the position of the stars, or the genethliac theme, strive to foreknow and predict the nature, will, affection, condition, fortune, and finally the very manner of death of each person. Their arguments are:

I. The stars are for signs, with respect to all sublunary things, Gen. I, 14. Therefore, also with respect to man, who is sublunary. Resp. SENECA says excellently: The mind of a wise man is above the moon, there it is always serene. For although the mind of man is under the moon, if you consider its local condition; yet it is not under the moon, with respect to governance.

II. Victory and defeat depend on the stars, Judg. V, 20. Therefore, voluntary actions are

directed by the stars to a happy or unhappy outcome. Resp. The stars fought against Sisera and his allies, not ordinarily and naturally, but extraordinarily and by a miraculous divine direction; nor immediately, by an influx into their wills, but mediately, by an influx into the air, stirring up meteors, lightning, thunder, hail, and a great storm, as JOSEPHUS testifies in book V of Jewish Antiquities, ch. IV.

#### Question XXVI. What are the works of the fifth day?

The works of the fifth day are the aquatic animals, which were produced from the water a), and the flying creatures, which were produced from the earth b). Works of the fifth day.

Proof a. Gen. I, 20. Furthermore, God said: Let the waters bring forth the creeping thing, the living soul. Obs. 1) By the creeping thing, the fish is indicated here, according to the following verse 21. 2) The water was the material and passive principle from which, at God's command, the fish emerged: It is, moreover, the place of habitation suited for fish.

Proof b. Gen. II, 19. When Jehovah God had formed from the earth every beast of the field and every bird of the heaven. Here it is said clearly enough that the birds were created from the earth. Whence it is not to be thought with others that they were formed from the water along with the fish.

The Antithesis is of certain Fathers and interpreters, asserting that both birds and fish came forth from the waters. Whose arguments are:

I. The production of fish and birds is joined, since it was done on the fifth day. Gen. I, 20. But just as the former emerged from the water, so also the latter emerged from the water. Resp. The production of fish and birds is joined, not because of the identity of the material principle, but because of the common day of production. For when Moses had said: Let the waters bring forth the creeping thing, the living soul; he makes a great sensual division by *Atnach*, and adds: And let the bird fly above the earth; Where the style is changed, so that עוף (of - bird) is not the object of the preceding verb ישרצו (*yishretzu* - let them teem), but the subject of the following predicate יעופף (*ye'ofef* - let it fly), and therefore is to be explained in the nominative, not in the accusative, so that you rightly translate: "Das Wasser rege sich mit

webenden und lebendigen Thieren; und das Gevogel fliege auf der Erden" (Let the water teem with living, moving creatures, and let birds fly above the earth). From which it is clear that birds and fish in that passage did not come forth from the same matter.

Instance. But if these words are so explained: And let the flying thing fly above the earth, it will not be taught by them that birds were created, but only that they were commanded to fly above the earth. Resp. The creation of birds is certainly indicated. For a bird cannot fly unless it is created. But the matter of creation is implicitly suggested, when the bird is commanded to fly above the earth, which designates not only its natural place of dwelling, but also the matter of its production.

II. There is a great analogy between fish and birds; for there are flying fish and aquatic birds. Therefore, they came forth from one matter. Resp. From that analogy the matter of production is not validly proven. There is a greater analogy between birds and terrestrial animals. For they live in the same element, they agree in gradation, in dry flesh, in the structure of their body parts, and when they putrefy, they resolve into earth. Therefore, birds were produced from the earth.

III. Fish and birds are mixed bodies; Therefore, they have their material origin from all 4 elements. Resp. The production of mixed bodies is to be estimated according to the predominant element. Thus, in the substance of

fish the element of water predominates; but birds were created principally from earth, less principally from the other elements.

#### Question XXVII. What are the works of the sixth day?

The works of the sixth day are the living creatures, the terrestrial brutes a), and man, the principal inhabitant of this visible world b). Works of the sixth day.

Proof a. Gen. I, 24. Afterward God said: Let the earth bring forth the living soul according to its kind, and the beast according to its kind, and every creeping thing of the earth according to its kind. Obs. 1. The production of living creatures is attributed to the earth, as the matter from which, and the patient subject, from which God by creating made the brutes come forth. 2) The living soul denotes an animal, and indeed here a terrestrial one, of which the species are

enumerated; 1) בהמה (behemah), a tame and domestic beast; 2) רמש (remes), a reptile, embracing the various kinds of serpents and worms; 3) חיתו ארץ (chayyat ha'aretz), a wild beast, which either never, or with difficulty, is tamed.

Proof b. The last place among the works of the six days is held by man; Concerning whom AMBROSE in epistle XXXII excellently discusses; Rightly was man created last, as the sum of the whole work, as the cause of the world, for which all things were made, as the inhabitant of all the elements; he lives among the wild beasts, swims with the fish, flies above the birds, converses with the angels, inhabits the earth and serves in heaven, plows the sea, is nourished by the air, a cultivator of the soil, a traveler of the deep, a fisherman in the waves, a fowler in the air, an heir in heaven; a co-heir of Christ. But we shall consider the origin and production of man more deeply below.

**Question XXVIII.** What practical uses will you extract from the doctrine of the creation of the universe?

*Practical Uses.* An accurate and serious meditation on the creation of this universe excites in us a) confidence to be placed in the most powerful, best, and wisest God b), a sincere love for God c), a filial fear of God d), prompt obedience to be rendered to God e), invocation f) and celebration of the divine name.

Proof a. We fix all our confidence not in creatures, but in the creator. For the

omnipotent creator can deliver us from a thousand dangers; And the same best father will deny us no help, solace, or comfort; since He deigned to create all things from nothing for our sake. And He who abundantly testified to His wisdom in the first creation, will most wisely direct the course of our life to the glory of His name and our own benefit.

Proof b. We love creatures because they are good; how much more is the creator to be loved, from whom, as from a fount, streams of goodness have flowed into creatures.

Proof c. God himself drew an argument from creation when he exhorts us to reverence and fear of Him, Jer. V, 22. Will you not fear me, says Jehovah, will you not tremble before me, who have placed the sand as a boundary for the sea?

Proof d. Creation is the first foundation and bond obliging the creature, partaker of reason, to worship the creator. Rom. I, 18 sqq.

Proof e. Come, let us bow down, and humble ourselves, and bend the knee before Jehovah, our maker; for he is our God, and we are the people of his pasture, and the flock of his hand, says the prophet king, Ps. XCV, 6, 7.

Proof f. If the article of creation is exercised daily, impressed on the mind, and properly recalled to memory, the heart will surely grow warm, and will be wonderfully inflamed to give thanks promptly, so that we use all things for the glory and praise of God, says the blessed LUTHER in his larger catechism, p. 492.

## SUSPIRIUM

**I** cannot but silently admire and gratefully venerate Your power and wisdom, O nurturing parent and craftsman of this universe. What kings or princes are to be compared with You! For You, having preceded by innumerable ages, at the point in time that pleased You, designed this world and all that is contained within its compass, without any tools, without any iron implements, without any matter, from nothing. You created me also, O best, greatest creator, the least of Your servants. There is no good in me that was not bestowed by You. You gave me both this fragile little body and the spirit that governs these limbs. Do not desert me, the work of Your hands. For I depend entirely on You, as a branch



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*on the vine, a ray on the sun. You, the author of my life, are always in my heart, always on my lips: to be esteemed with a pious heart, to be praised with a full mouth.*

## CHAPTER IV. ON ANGELS.

### Question I. What are angels?



ANGELS ARE FINITE, complete spirits, created by God, intelligent, with free will, and ordained to perform ministries pleasing to God.

Obs. I. The name, angel, if you consider the force of the word, denotes a messenger; for it descends from ἀγγέλλειν (to announce). The Hebrews have מַלְאָךְ (mal'akh), a significant word, legate, messenger. Although the root מֵלֵךְ (l'k) has become obsolete among the Hebrews, it is still found today in the related Ethiopian language, and has the meaning of sending. Both by use and by the style of scripture, it is often used as a name of nature, and occurs only concerning persons.

Obs. II. The word, angel, is used 1) of the uncreated angel, the Son of God, the creator and lord of all finite angels. The Son of God is called an angel, both before the incarnation indeed, but with respect to it, and after the incarnation. Before the incarnation, he is called the Angel of the face of God, Is. LXIII, 7. The Angel of the covenant, Mal. III, 2. The redeeming Angel, Gen. XLVIII, 16. etc. After the incarnation, Apoc. VII, 30, 35. Ch. VIII, 2. Ch. X, 1. ch. XIX, 1. 2) The word, angel, is used for visible creatures, and indeed both for teachers of the church in general, Mal. II, 7. Apoc. I, 20, and for John the Baptist in particular, Mal. III, 1. Mark I, 2. Matt. XI, 10. Luke VII, 27. 3) For invisible and incorporeal creatures, that is,

for finite and complete spirits, Hebr. I, 14. Psal. CIV, 4. etc.

### Question II. Whence is the existence of angels known?

*The existence of angels.* The existence of angels is known for certain from holy scripture, and is believed by divine faith a); from the principles of reason it is gathered topically and probably b), not apodictically and irrefutably c).

Proof a. The existence of angels is taught both by the assertions of Holy Scripture, about which more below, and by the many and various apparitions of angels, among which that which was made to Abraham stands out, Gen. XVIII, 2, where the Son of God, and with him two angels in the form of three men, appeared to the father of believers; as well as the angelic apparition which happened to Lot, Gen. XIX, 1, whom two angels went to save from the burning of Sodom.

Proof b. Reason gathers; 1) Where one of two opposites is given, it is necessary that the other also be given, so that one may be most clearly discerned from the other; for opposites, placed next to each other, become more apparent; But there are corporeal substances; Therefore, also spiritual ones. 2) If it is necessary to know that this universe is in some way assimilated to its creator; this also must be known, that there are creatures similar to the creator by reason of spirituality, intellect, and will; The antecedent is true; Therefore, so is the consequent (\*). 3) Energumens and possessed men have often performed

(\*) This argument brings us no small probability, especially when we assume three principles of reason: I. There are different grades of perfection in created things, and in their distinct kinds. We are always led in our thought from the lesser to the greater. Thus, for example, the perfection of a shrub is greater than that of grass; greater that of a flower than of a shrub; greater that of a tree than of a flower; greater that of metals than of stones,

wonderful things, far superior to the powers and knowledge of men. For they have spoken in foreign tongues which they never learned, they have spoken blasphemous words which could have come neither from a separated soul nor from God, they have displayed a strength greater than the strength of many men, they have carried immense burdens, they have broken through bars and chains; which must necessarily arise from some extrinsic principle, more powerful than man (\*). 4) Gentile philosophers acknowledged

and even among metals themselves one excels another. The construction of the body is more perfect in a certain kind of living things than in others. Also the powers naturally inherent in different things differ much among themselves in various perfections. In some there is the power of growing, namely in plants, in grass, in herbs; in others, besides that, also the power of bearing fruit, namely in crops and trees; again in others, together with that twofold power, also the power of sensing, as in brute animals, and even tiny beasts; Finally, in one kind of thing there is not only that threefold power, but also the most excellent power of thinking and enjoying the use of reason; namely in man; who however needs external senses, which minister many objects to the mind. But since from these many perceptions and thoughts are exercised imperfectly; it follows that the most perfect of all created things is that intelligent one, which needs no ministry of corporeal senses. II. In the whole nature of things there is no leap, but the grades are distinct gradually and little by little. We do not observe even two genera separated by so great an interval, nor even two species of one and the same genus, but that some third middle genus, or some middle species intercedes, consisting of both genera, or of both species, and participating in some way at least in the nature of both. For example, between an animate body and an inanimate one, there is something in between, a zoophyte (ζωόφυτον), a sea-nettle, see PLINY in his history of animals, ch. 9, and DAMASCENUS in his dialogue, ch. 47. Another certain middle genus is constituted by testaceous animals, shells, mussels, oysters, snails, tortoises. Between terrestrial and aquatic animals, there is something in between, namely the amphibious (ἀμφίβιον), and of this there is not just one species. Between terrestrial, aquatic, and flying animals, there are middle animals, like the goose and the duck. Between a spirit endowed with reason and a body, there would be nothing in between, unless there were man, who has a nature composed of both. But he could not be in the middle, unless there were certain spirits, endowed with reason indeed, but utterly devoid of body. III. Among all created things, there is none that approaches so closely to the supreme perfections of the best Creator as that whose nature is spiritual, endowed with intellect and free will. Such indeed is man; but not the whole nature of man, only the other part of him. Nor indeed is there any doubt that the perfections of spirits, more excellent than man, can be much greater. But from the various grades of perfections in created things, it becomes quite probable; that God not only could, but also wished to create spirits of such a kind, to whom He Himself would grant such great perfection, as a certain thing, the most excellent of all created things, would be capable of. Therefore, it is most like the truth, that between the creator and man, there are certain substances, whose perfections are superior to human ones, and closer to divine ones, whose nature therefore agrees most closely with human nature indeed, insofar as in it there is a spirit endowed with reason; but also with the divine, insofar as God is a complete and most simple spirit, in which nothing is mixed and concrete, nothing coupled with it that is corporeal and born of the earth. This is indeed most true: Since God is an immense, infinite, necessary, independent spirit, the distance between God and created spirits, without exception, is and cannot but be always infinite. But since God is a complete and infinite spirit; while man is a spirit not only finite, but also incomplete, as he is joined with the body by a very tight bond, as it were; hence the created things, intermediate between the Creator and man, are spirits complete indeed and devoid of all body, insofar as they are the most perfect of all created things; but finite and circumscribed by their own limits, insofar as they are created things, in no way to be compared with the infinite and immense Creator.

(\*) But if we turn our attention to the moral actions of wicked men, about which the divine scripture in Eph. II, 2 makes us more certain, that those men are in the power of the spirit that is at work (πνεύματος τῷ ἐργῶντος) in them, whence it is called spiritual possession, if we listen to nature and experience as a witness, two arguments of probability

angels, or δαιμόνια (daimonia / spirits/demons), namely Socrates, Plato, Aristotle and others. See D. HILDEBRAND'S *Institutes of Theology*, p. 262.

Proof c. The reasons adduced certainly flatter us with some probability, but they are not beyond exception. For it can be answered to I. It was within the most free will of God to join spirits to bodies. For it is not necessary that one species should always be joined to an opposite species. To II. This universe is assimilated to God generally, as an effect testifies to the power, wisdom, and goodness of the architect, not specially, so that the creatures themselves are partakers

of spirituality, intellect, and will. To III. The effects of the possessed are indeed wonderful; But indeed some separated soul, or some superior power, whatever it may be, of a subtle body, or a spirit, can produce those effects. This argument, therefore, remains within the sphere of probability, but does not convince the mind. To IV. If the gentiles had any knowledge of genii or demons, they drew it from Jewish tradition, and indeed with at least a confused knowledge. Add that they wrote of genii not as spirits, but as more subtle and more robust bodies. For they even numbered the strongest heroes among the genii.

offer themselves to us. One is provided to us by completely unexpected thoughts, which enter the mind, and of which not the slightest coherence with the preceding ones is perceived. Let us assume these two axioms, certainly most sure: 1) There is a certain natural connection of ideas and thoughts, by which it happens that preceding thoughts contain in themselves the reason for the subsequent ones, unless something intervenes from elsewhere, by which the mind is suddenly called away to think of other things. 2) There is a certain property of the human mind, insofar as it enjoys the use of reason, to be conscious of itself. Therefore, every man, conscious of his own thoughts, will easily be able, by investigating, to know how the later thoughts cohere with the earlier ones, and how one operation of the mind followed from another. But indeed, a man living with himself sometimes observes in his mind something completely unexpected and by no means coherent, so that he is utterly ignorant of the reason why it came into his mind. What? that those unexpected and most swift thoughts are sometimes completely contrary to the preceding ones. It sometimes happens that a good man, always an enemy to sins, now also so totally occupied and involved in some most holy business, that all his thoughts are fixed on this one thing, against all expectation is carried away to the worst thoughts, most unwillingly and not without horror. Whence, I ask, are those thoughts? Is it not more probable that they have arisen from the instinct of some other spirit, laying snares for him, than from his own motion and the agitation of his own mind? Another argument is supplied to us by completely inhuman thoughts, and utterly repugnant to nature; nature, I say, 1) proper to this man, since it is wont to happen that a most gentle man, and by nature and discipline most mild, most meek, which is the disposition of a sanguine temperament, is disturbed by the most truculent and most ferocious and most vehement motions of the mind, so that he rages against his own flesh; 2) common to all men. There are certain sins, so monstrous, so detestable, not even to be thought of without trembling, and so utterly contrary to the whole of human nature, that whoever has applied his mind to such crimes seems to have cast off all humanity, and to have extinguished and rooted out all affection, such as killing one's own offspring, to take one's own life voluntarily. Is that not proof of a malice by which man is impelled, far greater than human? An example is Judas the traitor, whose most wicked treachery if anyone accurately contemplates, and weighs all the surrounding circumstances, he will find nothing in it that was consonant with human nature, however depraved. This crime, therefore, was more than human; hence diabolical, John XIII, 2. Therefore, experience and reason persuade us that it is very probable, what holy scripture teaches us to be most true. Those who go to the contrary side have nothing with which to defend themselves, except this one thing: that it cannot be conceived in the mind how a spirit can exercise any action in another spirit. But let them first define the nature of a spirit, intimately known and perceived! Let them explain further, by what bond the spirit of man is so closely coupled with his body, which certainly can and is accustomed to communicate its thoughts daily with another spirit, likewise dwelling in a body! Let them finally rashly arrogate to themselves an infinite knowledge of all things, and reveal to us whatever secrets there are! or let them confess ingenuously that this consequence is most false: that cannot happen, which they themselves do not understand how it happens.

**Question III. Are angels spirits, devoid of all corporeal mass?**

Angels are spirits, devoid of all matter, both grosser and more subtle.

Proof. 1) Paul describes angels as πνεύματα λειτουργικά (ministering spirits), Hebrews I, 7. 2) The sacred psalmist supports this, singing in Psalm CIV, 4. Who makes his angels spirits. You say: By רוחות (ruhot) winds are understood. For Luther thus translates it into German: "Du machest deine Engel zu Winden" (You make your angels winds). Resp. 1) There is no note of comparison present. For it is not said: Who makes his angels כרוחות (keruhot), like winds. 2) In its stronger meaning, רוח (ruach) denotes spirit, which meaning ought to take precedence wherever it can. Instance. But it is added: His ministers a flaming fire. No one would assert that angels are of a fiery nature. Therefore, just as angels are metaphorically called flames, so also are they called winds. Resp. The name fire is not only found for corporeal fire; but we also have incorporeal fire in the scriptures, so that God is called a burning fire, not indeed only because of the attribute of justice, by which He punishes most severely, but also because of His most subtle, most pure, incorporeal substance; because otherwise it would not be necessary to add the epithet, burning. 2) Granted that in the latter member of the cited verse the angels are metaphorically called burning flames; in the former member, however, they are properly called spirits. For the apostle had this passage in view when he called the angels πνεύματα λειτουργικά (ministering spirits), Hebrews I, v. 7. Cf. D. SEB. SCHMIDI colleg. bibl. poster. p. 195. 3) Evil angels are called spirits, Matthew VIII, 16. Eph. II, 2. ch. VI, 12. 4) Angels can penetrate stones, doors, and other solid bodies, Acts XII, 7. entire legions can inhabit one man, Mark V, 9, Luke VIII, 30. 5) Angels are by nature invisible. Col. I, 16. who appeared by assuming bodies, and again disappeared at will.

The Antithesis is of certain Fathers, Scholastics, Socinians, and Arminians, to whom add HUGO GROTIUS and ERNESTUS SOHNERUS, formerly a Professor at Altdorf, who attribute most subtle bodies to angels, and rely on the following arguments:

I. Angels can be seen, Gen. XVIII, 2: Therefore, they are not spirits. Resp. Angels were seen, not in themselves, but in assumed bodies, not in their essence, but in the economy and office of their appearance, which they undertook.

II. Angels ate, Gen. XVIII, 8: Therefore, they are not spirits. Resp. The angels ate, by taking food into their mouths, not by digesting it through a vital operation of the body, but by consuming it with a superior power. Just as dry earth consumes water in one way, and the sun absorbs it in another. The former through need, the latter through virtue and power.

III. Angels moved from place to place, Is. VI, 2: Therefore, they have bodies. For local motion is an affection of a natural body. Resp. Angels moved from place to place, not in themselves, but in assumed bodies, which they did not assume περιχορητικῶς (perichoretically), or by an essential union, but παρατατικῶς (paratactically), or by an accidental union. For the angel is not the informing form of the assumed body, but an assisting form: Just as a charioteer assists and presides over a chariot, a pilot over a ship, a general over an army.

IV. Whatever is mutable has matter: But angels are mutable: Therefore. The major is proven because the root of mutability is matter. By reason of matter something is generated and corrupted, is altered, is changed from place to place. The minor is established: because angels not only change their ubi, but also certain angels were corrupted by the fall. R. 1) I distinguish between substantial and accidental mutation. The root of substantial mutation is matter; but accidental mutation also befalls spirits devoid of matter (\*). 2) Angels indeed vary their ubi, but properly speaking they do not change their place; since they are in a definitive ubi, not a circumscriptive or occupative one. The fallen angels were corrupted accidentally, not substantially.

V. Those of which there is a certain number, they have matter. There is a certain number of angels. Therefore. The major is established; because number is a discrete quantity. But if quantity is posited, matter is posited. Resp. If quantity of mass is posited, matter is posited, I grant. But discrete

(\*) Allow me to add this: The reason for mutability is contained in the nature of a finite, determinate, and contingent thing, insofar as it is such, and depends entirely on the will of its Creator. For nothing is entirely immutable in itself, except the infinite, immense, and necessary, which cannot be otherwise.

quantity also belongs to immaterial things, when it is improperly called quantity.

VI. Whoever sings and praises God, they are not pure spirits, devoid of all matter. But the angels etc. Therefore: The major is evident; because without a mouth, tongue, and lungs, no one can form a voice, sing, and praise. The minor is proven from Is. VI, 3. Resp. Whoever sings and praises God with corporeal organs, they are not pure spirits, I grant. But angels praise God in a spiritual manner, to us in this life unsearchable and inexplicable.

VII. ORIGEN, in *περὶ ἀρχῶν* (On First Principles) chapter II, TERTULLIAN, in his book on the flesh of Christ, and other fathers of the primitive church, attributed subtle bodies to angels. Resp. 1) The writings of the fathers are not the norm of theology. 2) Some, but not all, fathers thought that angels were corporeal. 3) The fathers either understood by *σώματα* (somata - bodies) persons, or they opposed body to a phantasm and to nothing, or they took matter for the subject of accidents, and indeed in comparison with God, who is so pure a spirit and act that not even an accident can befall Him.

Instance: The fathers of the primitive church did not attribute bodies to angels without reason; But 1) because the Sons of God, by whom they understood angels, took the daughters of men as their wives, Gen. VI, 2. 2) Because fire is said to be prepared for the devil and his angels, Matthew XXV, 41. Resp. to I. By the Sons of God in that passage are understood the sons born from pious patriarchs and educated in the church; these saw the daughters of men with an inordinate gaze, that they were beautiful, and they took wives from all whom they chose at their pleasure, against the will and word of God. But it is inept to think here of angelic spirits, for whom marriage was not instituted; and they neither generate nor are generated. To II. The fire of hell is not elemental, which only burns bodies, but singular, prepared singularly by God together with hell, Matthew XXV, 41, to burn the spirits and damned men for eternity. For who would doubt that God can create such a fire that also torments the evil angels with burning?

**Question IV.** How do angels differ from God, the human soul, and other creatures?

*Difference of angels.* Angels differ from God in that their spiritual essence is

dependent and finite a), from the separated soul in that their substance is complete b), from other creatures in that they enjoy intellect and free will c).

Proof a. God is an independent and infinite spirit; angels, since they have their being not from themselves but from God, are dependent and finite spirits.

Proof b. The human soul is an incomplete spirit, by itself and by its nature ordered to the composition of the whole man. Hence even the separated soul has a natural propensity and inclination towards the body, with which, as a component part, it constitutes a complete man; but angels are not naturally ordered to constitute one thing in itself with some component part, but have an essence terminated in itself. Therefore, the soul is an incomplete spirit, angels are complete spirits.

Proof c. Visible creatures, if you depart from man, lack intellect and will. But angels are endowed with intellect and free will. For the angels of God are wise, 2 Sam. XIV, 20. The evil angels know Jesus the Son of God, Mark V, 7. Therefore, angels, both good and evil, are partakers of intellect. The will of angels is proven by a) The obedience of the good angels, which they render to God, Psalm CIII, 20, and the apostasy of the evil ones, 2 Peter II, 4. b) The pious desire of the good angels to look into the mystery of Christ, 1 Peter I, 12. The impious desire of the evil angels to devour men, 1 Peter V, 8. c) The rewards conferred on the good angels, and the punishments inflicted on the wicked. For the rest, the intellect and will of angels are indeed conceived by us as faculties distinct from the soul and from each other; but in reality, they differ neither from the angelic essence nor from each other. This is proven: 1) because angels live a spiritual life, which formally consists in intellect and will. But just as life is of the essence of an angel, so also are intellect and will. 2) Intellect is of the essence of man. Therefore, much more so of the essence of an angel. The antecedent is evident; because intellect, or reason, is the constitutive difference of man. The consequence is proven; because angels understand more readily and perfectly than men; since they are not so diverted from understanding by sensitive appetite as men are. From which they are called intelligences and demons, because their being consists in the faculty of understanding. 3) If intellect and will do not enter into the essential constitution of angels, they can be separated

from them by the absolute power of God. But the latter is absurd. Therefore, so is the former. The consequence is proven; because proper accidents are separable from their subjects by divine power. The latter is a manifest absurdity; for if intellect and will were separated from angels, there could be an angel devoid of intellect, or irrational, and destitute of all freedom of action, and therefore plainly idle. 4) The angel of all creatures approaches most closely to God. Therefore, it pertains to its perfection to know immediately, without a really distinct power (although sometimes with an impressed species). And indeed, it cannot be denied that moral actions proceed immediately from the angel; otherwise they could not be imputed to them. But since the principle of moral actions must be formally free, and only the will is free; it follows that the angelic will is the angelic essence itself.

The Antithesis is of certain Scholastics, who deny that intellect and will are of the essence of angels. Whose arguments are:

I. No creature can operate immediately without superadded accidents. Therefore, neither can an angel. The antecedent is proven; because to operate immediately belongs to God alone. Resp. I deny the antecedent; because created substances immediately produce their natural properties by an emanative action, e.g., fire heat, water humidity, etc.

Instance: God alone acts by His essence. Therefore, God alone acts without superadded qualities. Resp. To act by essence either signifies to act independently, or to act according to one's own nature, that is, without the intervention of a superadded quality. God understands independently; The intellect of angels depends on God. Yet an angel is said to understand by its essence, inasmuch as the intellect is not a quality superadded to the angelic essence, but enters into the essential constitution of the angel.

II. If an angel understood by its essence, it would not need intelligible species for knowing; The consequent is false; Therefore, so is the antecedent. Resp. 1) An angel knows itself by its essence because its understanding is sufficiently proportioned to itself, and it is not distant from itself. Therefore, for the knowledge of itself, it does not need an intelligible species. 2) Angels indeed know external objects through intelligible species, because of the distance; but it does not follow from this that the intellect is really distinct from the angelic

essence, since either the intelligible species were co-created with the angelic essence itself, as some wish, or they are formed by it and derived from objects.

III. An angel does not perpetually understand and will; Therefore, it does not understand and will immediately. The antecedent is evident, because the angelic intellect and will can be impeded. The consequence is clear; because that which operates immediately (e.g., God) operates perpetually. Resp. 1) I distinguish between an immediate uncreated efficient cause, which is a most pure act; and a created one, which is a pure act in a certain respect. The former is God alone, who acts by His essence far differently than an angel, who is created, and is only a pure act in a certain respect. God knows all things by one simple and eternal act of understanding. But angels know neither all things nor at once, but distinctly and through different concepts, not however by simply apprehending, but also by composing and discoursing. 2) It is not absurd that an angel always knows itself, since intellection is the most vital action of angels, from which they never seem to cease.

IV. If intellect and will do not really differ from the angelic essence, the angelic intellect will be the angelic will; The consequent is absurd; Therefore, so is the antecedent. The consequence of the major is clear from the most trite axiom; Things which do not agree in a third, agree among themselves. Resp. I distinguish between the identical sense and the formal sense. If the intellect and will of angels are considered in the identical sense, as they are one and the same in the angelic nature; that proposition is true; the intellect of an angel is the will of an angel. But if they are viewed in the formal sense, as they are in our concepts; that proposition; the angelic intellect is the angelic will, is false; for the intellect and will of angels, because of the distinct acts they exercise, are represented by distinct inadequate concepts, and are said to differ virtually. Cf. D. BECHMANNI institut. theolog. p. 248. & D. BAYERI comp. theol. p. 285.

#### Question V. Who created the angels?

*The efficient cause of angels.* God the Father a), the Son of God b), and the Holy Spirit c) created the angels.

Proof a. God the Father made his angels spirits, and his ministers a flame of fire. Hebr. I, 7. Cf. Ps. CIV, 4.

Proof b. By the Son of God were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, Col. I, 16. The invisible thrones, dominions, principalities, and powers are the angels, so denominated on account of the distinguished excellence and power conferred on them by the creator.

Proof c. By the Spirit of the mouth of God the heavens were made, and all the host of them. Ps. XXXIII, 6. But that angels are also comprehended under all the host of the heavens, we learn from 1 Kings XXII, 19. I saw Jehovah sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. Cf. Nehemiah IX, 6.

#### Question VI. Were angels created before the fabrication of the world?

At what time were they created? Angels were created not long before the fabrication of the world, but within the six-day period of creation described by Moses.

Proof I. Because Moses presents the beginning of all created things. Gen. I, 1.

II. The same openly testifies that God completed all creation in the space of six days; and on the seventh day He rested, Gen. II, 1, 2.

III. Before the six-day period of creation, there was nothing but God the creator, as John testifies: In the beginning was the Word, and the Word was with God, and the Word was God. John I, 1, 2.

IV. In the style of scripture, everything before the world is eternal. Ps. XC, 2. Is. XLVIII, 13. Prov. VIII, 22.

V. Angels are numbered among the works of the six days, Ps. CIV, 3 sqq.

The Antithesis is of certain Fathers, Socinians, Arminians, Conrad Vorstius, Genebrardus, and others, who opine that the angels existed for many ages before this world was created. Who support their opinion with the following arguments:

I. Moses, when he describes the creation of this universe, does not mention angels. Therefore, angels were not created with this universe. Resp. 1) It is not permissible to argue negatively from the sacred scripture in historical relations. Moses was silent in the history of creation about the production of metals and minerals, which, however, by the confession of all, were produced within the six days of creation. 2) Moses indeed lucidly described the origin of things that fall under the senses, but he insinuated the origin of

angels in Gen. II, 1, when he says: Thus the heavens and the earth were finished, and all the host of them. That angels pertain to the host of the heavens, we have shown above from 1 Kings XXII, 19. Nehemiah IX, 6.

II. Whoever praised God when the earth was founded, they existed before the foundation of the earth; But the angels etc. Job XXXVIII, 8. Therefore. Resp. I deny the major. For those who praised God at the foundation of the earth could have existed at the same time as the earth, although they did not exist before it. Therefore, there is a distinction between antecedent and simultaneous existence.

III. Those who always see the face of God, they are from eternity; But the angels etc. Matthew XVIII, 10. Therefore. Resp. The angels always see the face of God, after they were created and translated into a glorious state. That διὰ παντός (dia pantos) in Matthew XVIII, 10 notes a duration, perennial without end, but not devoid of a beginning.

IV. To whom the blessed hope was promised before secular times, they existed from eternity; But to the angels etc. Therefore. The minor is evident from Titus I, 2, where the apostle says: which blessed hope God promised before secular times. But God did not promise the blessed hope from eternity to men, because it is plain that they were created on the sixth day of creation; Therefore, to the angels. Resp. In the cited place, the apostle's speech is not about angels, but about elect men, v. 1, to whom the blessedness to be hoped for was promised before secular times, by reason of the divine decree, and revealed through the gospel at the divinely appointed time. But the divine promise, conceived in an eternal decree, does not require creatures existing from eternity. Men were elected before the foundations of the world were laid, Eph. I, 4, and yet they did not exist from eternity.

V. The opinion from which a sudden fall of the angels from the beginning of creation is inferred is not probable; From that opinion, which states that the angels were created within the six-day period, it is inferred etc. Therefore. The major is proven; because it is improbable that creatures divinely endowed with exceptional holiness should immediately have fallen away from their concreated holiness. The minor is evident; because it is gathered that the angels who seduced the first human parents had fallen within the six days in which they are thought to have been



created. Resp. I deny the minor. For we do not assert that the angels fell within the six-day period of creation; since God, having looked upon the works of the six days, estimated them to be very good, from truth. Gen. I, 31. Nor can the dissenters show by a valid argument that the devil stood in the truth for a long time.

**Question VII. What are the attributes common to all angels?**

*Attributes of angels.* The attributes common to good and evil angels are some affirmative, some negative. The negative are indivisibility a), invisibility b), immutability c), immortality d), illocality e).

Proof a. Angels are indivisible into quantitative parts; because they are devoid of matter; for the root of quantity and divisibility is matter.

Proof b. Angels are invisible, because they are spirits. They are invisible by nature, they were seen by economy, or by a peculiar divine dispensation. They are invisible in themselves and by their nature, they were seen in assumed bodies; which they took on, and united to themselves, not by an essential or personal union, but merely an accidental one.

Proof c. Angels are immutable not absolutely and simply, but comparatively and respectively. God alone is simply immutable, angels are immutable in a certain respect; because they are not subject to physical mutations, which are proper to natural bodies. For angels neither generate, nor are generated; nor do they grow, nor diminish; nor do they grow old, nor corrupt; nor do they proceed on feet (which indeed they do not have) from place to place. Yet they are not superior to all mutation; for they vary their ubi, they rejoice, they are sad, they love, they are averse; which are moral mutations.

Proof d. Angels are immortal and incorruptible not independently, originally, and by an eternal essence; for thus God alone is immortal, 1 Tim. VI, 6. but they are immortal dependently, participatively, and by the grace of the creating and conserving God. For a like reason, they are said to be incorruptible physically from within and from without. From within they are incorruptible; because they do not have an internal principle of mutation or corruption in themselves, which is matter. Nor is any physical body of such virtue that it can corrupt a spirit, or an angel, from without.

But if it is said metaphysically to be corruptible which can be reduced to nothing by the absolute divine power, angels are not incorruptible; because at God's command they can return to that nothing from which they emerged. In which sense D. SCHERZER. system. theol. p. 102 prefers to call angels annihilable, rather than corruptible.

Proof e. Angels are illocal; because they are not material, nor do they have parts outside of parts. For locality is an affection of a natural body, which occupies a certain space commensurate with itself.

**Question VIII. What are the affirmative attributes common to all angels?**

The affirmative attributes common to good and evil angels are a) knowledge, b) freedom of will, c) power, d) ævternal duration, e) definitive ubity, f) agility.

Proof a. Since not only good, but also evil angels possess intellect, knowledge of many things is not to be denied to them. But what and of what kind the cognition of good and evil angels is, becomes known more certainly and clearly from the original state of both, and the state of either glory or misery that followed this.

Proof b. The will accompanies the intellect, and freedom the will. The angelic will is free, both with respect to immanent acts, of willing or nilling this or that object, and with respect to different external effects, when it freely does now this, now that.

Proof c. The power of angels is great, but finite. It is great; for they are called mighty in strength, Ps. CIII, 20, strong armed men, Luke XI, 21. For they can a) move bodies by transferring them from place to place, Matthew IV, 5, 8. Acts VIII, 39. b) Prostrate bodies, 2 Kings XIX, 35. c) Assume bodies, and unite them to themselves not indeed essentially or personally, but accidentally, and assist them, as a pilot assists a ship. d) Speak with God, angels, and men. They speak with God by directing their thoughts to God, while they adore and praise Him; they speak with angels when they freely impress intelligible species on each other; they speak with men with a sensible and distinct voice, formed in the air in imitation of the human voice. The angelic power is finite, not infinite; for infinite power, since it is proper to the creator, is incommunicable to a mere creature. Hence it is that angels cannot, (a) create; since creation is a work of infinite

virtue, which angels lack: (b) generate. For if an angel generates, it generates either as a spirit, or as clothed in a body. Not as a spirit; because generation is a vegetative act, i.e., it presupposes a vegetative principle, which an angel is not; Not as clothed in a body; for the assumed body is either living or dead. If it is living, the generation does not come from the angel, but from the body, endowed with a living soul; If it is devoid of life, it is not a principle of vital action. Therefore, angels cannot generate. You say: There are changelings ("Wechselbälge") who are so monstrous that they have no other father than the devil. Resp. Monstrous births are from nature erring or failing in generation. Some changelings are not true men, but diabolical specters. Some changelings were born from possessed or seized men, whose fantasy the devil disturbed, so that they failed in generating, whose fetuses the devil can substitute in place of legitimate children. Nor can angels (c) change substances. For no one can change the course of nature, except the author of nature, God. Therefore, the changing of creatures is held to be a κριτήριον (kriterion), or a most certain sign, of the most glorious divine power, John II, 9. Vainly do some object: 1) that the Egyptian magicians by the work of the devil changed their staffs into serpents; 2) that experience testifies that there are λυκανθρώποι (lycanthropes), i.e., men who have been changed into wolves by the devil. Resp. to 1. The staffs of the Egyptian magicians were changed into serpents not truly or really, but apparently, through the prestiges of the cacodemon, who cast a glaucoma over the eyes of the onlookers, and most swiftly threw serpents from the nearby marshes into their midst. To 2. Those who seem to be λυκανθρώποι (lycanthropes) are in reality men. (d) To perform true miracles. For miracles are rare and unusual effects, produced by God beyond the order of the whole created nature. Hence Jehovah alone is said to perform miracles. Ps. LXXII, 18. Yet angels can perform certain wonderful things, by dazzling the eyes, and by disturbing the medium, or by most swiftly applying active things to passive ones; which swiftness snatches the minds of the onlookers into admiration. (e) To drive away all diseases. For there are diseases divinely sent either as τιμωρίαι (timoriai), punishments for sins, or as παιδείας (paideias), paternal chastisements, Amos III, 6, which no creature, no angel can avert. But what

diseases the devil inflicts, these he is able to remove; although no help should be sought from him. For the cacodemon heals the body, to destroy the soul. (f) To resuscitate the dead; for no one can restore life to them, except the arbiter of life. Abraham acknowledged this, who believed in God, who gives life to the dead, Rom. IV, 17. You say: The devil raised the prophet Samuel from the dead, 1 Sam. XXVIII, 7. Resp. I distinguish between the true Samuel, and a counterfeit or masked one. He who was represented to Saul through the prestiges of the devil under the habit of Samuel was not the true Samuel, but had only put on the external appearance of Samuel, but in reality was a diabolical specter.

Proof d. The duration of angels has indeed a beginning, but lacks an end, and therefore is commonly called ævum (æon); for this acknowledges a beginning, but knows no end. But that ævum is rightly ascribed to angels is clear from the fact that angels have no internal principle of corruption, and therefore cannot be naturally destroyed, but always continue their duration of living without danger of corruption.

Proof e. Angels are in a definitive ubi (where); since they define for themselves at will a certain space, in which they are whole in the whole, and whole in any part of the space; because their essence is indivisible. Obs. God is said to be in a replitive ubi; since He fills all things in all things. Physical bodies are in a circumscriptive, or occupative ubi; for this reason, that they occupy a space commensurate with themselves and are circumscribed by the ambient air. But angels are not in a replitive ubi; because they are not everywhere, like God; nor in an occupative ubi; since according to the disposition of their spiritual nature they do not occupy a commensurate space. For measure follows quantity, of which an angel is devoid.

Proof f. The agility and velocity of angels is wondrous, so that without local motion, such as that of bodies, and therefore without succession of parts, which they do not have, they can vary their ubi most swiftly. Yet not all motion seems to be denied to angels, since at one moment they are here, at another elsewhere. And although the motion of angels is most rapid, it is not, however, instantaneous, because the space in which they move is extended and continuous, which no creature can traverse in an instant.

**Question IX. What is the number of angels?**

*The number of angels.* The number of angels is indeed very great, but to us men it is innumerable.

**Proof.** The sacred writings teach that the number of both good and evil angels is immense. For it is said that a thousand thousands minister to God, and a myriad of myriads stand before him, Dan. VII, 10. Indeed, Christ himself asserts that if he asked, more than twelve legions of angels would easily be sent to him by the father. But a whole legion of impure spirits is said to have inhabited one man, Mark V, 8. A legion among the Romans was commonly a multitude of six thousand soldiers.

**Question X. How many states of angels are there?**

*The twofold state of angels.* The state of angels is either original, or that which followed the original. The original state is a state of grace, which in the first creation all angels obtained through the grace of the Almighty creator, and in the same were created equally wise and holy, and were placed on the way to eternal blessedness a). The state which followed the original is either of glory or of misery. The state of glory is that in which the angels, who persisted in their concreated wisdom and holiness, admitted to the clear intuition of God, perpetually enjoy His most exuberant goodness b). The state of misery is the most sad condition of those angels who of their own accord defected from God c).

**Obs.** In the state of grace, the angels were wayfarers. See GERHARDI disput. isagog. p. 557. In the state of glory they are good, in the state of misery they are evil.

**Proof a.** 1) All things that God made were in the beginning very good, Gen. I, 31. Therefore, also the angels. You say: In the cited place, natural goodness is understood, such as that of simple and mixed bodies. Resp. Goodness is understood that is tempered to the nature of each created thing; but for free agents, of whose number angels are, tempered and suitable goodness is moral; for lacking this they are evil. 2) The devil did not stand in the truth, John VIII, 44. Therefore, before the fall, he was instructed with true wisdom and justice. The reason for the consequence is; because privation presupposes a habit; nor can anyone rightly be said not to persist in a thing, unless the

granting of the thing in which he ought to have persevered is presupposed.

**Proof b.** The good angels διὰ παντός (dia pantos), always see the face of God, Matthew XVIII, 10. Those who have been admitted to the everlasting intuition of God cannot but perpetually enjoy the goodness of God and be most fully satisfied; since before the face of God there is fullness of joys, and pleasures at His right hand. Ps. XVI, 11.

**Proof c.** That the condition of the fallen angels is most sad, St. Peter teaches in his 2nd Epistle, ch. II, 4. God did not spare the angels who sinned, but, casting them down into chains of darkness, delivered them to be reserved for judgment.

The Antithesis was formerly (1) of the Manichaeans, who stated that not all angels were created good in the first creation, but some were created evil; (2) of certain Pontificians, who deny that the angels were created in justice and holiness, but in a state of pure naturals, i.e., neither just nor unjust. Whose arguments are:

**I.** Whoever was a murderer from the beginning was not created good. But the devil etc. Therefore. The minor is proven from John VIII, 44. Resp. In the cited place, the beginning of creation is not understood, but of defection, so that the sense is: As soon as the devil departed from the rule of right, he intended the death of men. He enticed the first human parents with a great opening of promises into sin, which death followed. For which reason the author of Wisdom says in ch. II, 24. By the envy of the devil, death entered into the world.

**Instance.** The devil is said to have sinned from the beginning, 1 John III, 8. Therefore, from the beginning of creation. Resp. (1) John teaches that the devil is the author of sin. (2) John does not say: The devil sinned from the beginning, but sins from the beginning, that is to say: From when the devil first sinned, he did not cease to sin; It is proper and perpetual to him to do evil.

**II.** If all things were created good by God, God will not be the creator of the devil; for he is the enemy of all goodness; But God is the creator of the devil; Therefore. Resp. The devil is considered either as a creature, or as the devil, a slanderer of the highest good. He was created by God as a creature, not as a slanderer.

**Question XI. With what gifts and powers did God instruct the angels in the state of grace?**

Angels in the state of grace were adorned by God with exceptional wisdom and perfect holiness.

Proof. (1) Because all angels were created for eternal blessedness; for they were created equal in condition and of the same nature. That some, without consideration of a fall, were created for eternal damnation, is repugnant to divine justice. Therefore, all must have been created for eternal blessedness. Wherefore they were also instructed with sufficient powers and necessary grace, by which they could attain the end for which they were created. That grace imported (1) on the part of the intellect a certain habitual light of the intellect, or concreated knowledge, for knowing God and His will, (2) a habitual holiness of the will, by which the angels in the state of the way could institute and perfect all their actions conformably to the eternal law of God. (2) The devil did not stand in the truth, John VIII, 44, that is, he did not retain the concreated wisdom of the intellect and the true holiness of the will, with which, as with a divine image, the angels were adorned in the first creation. Cf. D. DANNHAV. hodos. phanom. III. p. 284.

You say: If the angels were originally created in exceptional wisdom and perfect justice, they could not have fallen away from God. Resp. Perfect justice was concreated for the angels, but it was not immutable or inamissible. For the will of the angels in the state of grace was not determined to perpetually loving and choosing the good, but God had granted the angels freedom of will with a concreated propensity for the good, so that in them there was not a proximate, but a most remote potential for sinning, consisting in the negation of the impossibility of sinning, and of the inamissibility of the concreated gifts. But the angels, having abused their freedom of will, of their own accord fell away from God, the highest good.

#### ON THE GOOD ANGELS.

##### Question XII. Who are the good angels?

*Definition of the good angels.* The good angels are those who persisted in their concreated true wisdom and holiness, and were illuminated by God with the light of glory, and thus were confirmed in good, so that, immune from the danger of sinning,

they might clearly behold God and perpetually enjoy His goodness.

Obs. I. The good angels were confirmed in good when the light of glory was infused into them by God, so that their confirmation in good, as to the matter itself, is nothing other than the infusion of the light of glory, by which they know God intuitively.

Obs. II. In the state of the way, the angels were able not to sin, i.e., there was not in them a proximate power or propensity for sinning, yet there was in them a remote power for sinning; in the state of glory, the angels cannot sin, i.e., in them there is neither a proximate nor a remote power for sinning, but their ἀναμαρτησία (anamartesia), or impeccability, is immutable, and their holiness inamissible.

Proof. 1) From the election of the angels. The good angels are called elect, 1 Tim. V, 21, because by the eternal decree of God they were destined for blessedness without end. For God foresaw the persevering obedience of certain angels, not indeed as a meritorious cause; since the obedience of angels, being due and temporary, does not have the force of merit before God, or the force of impelling His will to decree or give the good of eternal blessedness; but as a certain condition annexed to His decree, which He benevolently regarded, and granted the reward of confirmation to the angels, moved by His most liberal goodness. They were not indeed elected by God as sinful men are said to be elected on account of the merit of Christ apprehended by persevering faith; Yet they were segregated from the fallen angels, and translated to eternal glory.

2) From the beatific vision of God, to which the good angels have been admitted; because διὰ παντός (dia pantos) they always see the face of God, Matthew XVIII, 10. But he who clearly beholds God, the highest good, cannot but perpetually burn with love for Him, since nothing but good and lovable is seen in Him; but he who perpetually loves God cannot sin.

3) From the exemplary holiness of the angels. That angelic holiness is the norm and example of our holiness, Christ teaches in Matthew VI, 10. Therefore, what will of God we ought constantly to do in imitation of the angels, that the angels unceasingly execute. For which reason they are said to celebrate God without end, Is. VI, 3, to minister to Him perpetually, Dan. VII, 10, and to be occupied with no other than holy actions, Ps. CIII, 20.

4) From the eternal blessedness of men, who in eternal life are said to be about to be *ισάγγελοι* (isangeloi), Luke XX, 36. But the holiness of blessed men will be inamissible; Therefore, also that of the angels.

The Antithesis is 1) of the Arminians, who deny that the confirmation of the good angels can be proven by a solid argument; 2) of the Jews, who maintain that it has often happened that good angels become evil. Whose arguments are:

I. Job says; Behold, he puts no trust in his servants, and his angels he charges with folly. Job. IV, 19. & XV, 15. Behold, he puts no trust in his saints, and the heavens are not pure in his eyes. Resp. The words of Job are to be understood comparatively, that the holiness of the angels, when compared with the divine, is imperfect by many degrees. The former is independent and original, which indeed God has from Himself from eternity; the latter is dependent and participated, as the angels have it from grace, provoked by no merits; which comparative imperfection of the angels is a certain impurity before the most pure eyes of God.

II. Every reward is rejectable; the gift of confirmation is a reward; Therefore. Resp. Every reward in the state of the way is rejectable; but the rewards conferred in the state of glory are eternal and irrejectable.

III. If the elect angels are so confirmed in good that they cannot sin, they will not have perfect freedom of will; The latter is absurd; Therefore, also the former. Resp. Freedom of will towards good and evil does not imply perfection simply as such. For the most perfect liberty is not to be able to sin, by which perfection God, most free in acting, eminently stands out in the highest degree.

**Question XIII.** Is the glory of the angels confirmed in good to be attributed to an absolute divine decree, or to the angels' own merit?

The glory of the angels, confirmed in good, is to be attributed neither to an absolute divine decree a), nor to the merit of Christ b), nor to angelic merit c), but to the most liberal goodness of God, rewarding the persevering obedience of the angels beyond what is deserved.

Proof a. The absolute decree of God excludes every foreseen condition to be fulfilled in the subject being elected; But the decree of God electing the angels does not exclude every condition to be fulfilled in them; Therefore. The minor is proven 1) From

the harmony of the decree and its execution. For just as God in time conferred blessedness only on those angels who persevered in good; so the eternal decree concerning the angels to be saved at some time rested on the prevision of that condition to be fulfilled in time. 2) From the opposite. Just as the devils were not reprobated by an absolute decree of God, but because they did not stand in the truth, John VIII, 44; So the good angels were elected and raised to glory because they stood in the truth and did not desert their own principality, Jude v. 6, 2 Peter II, 4.

Proof b. 1) Christ is called the mediator of God and men, 1 Tim. II, 5, not of angels; whose nature He never assumed into His hypostasis, Hebr. II, 16. But for a mediator, a union of the nature of both parties for whom he ought to intercede as mediator is required. Wherefore, since Christ consists not of an angelic, but of a human and divine nature, He is the mediator only of men and God, not of angels. 2) The Son of man came to save that which was lost, Matthew XVIII, 11. But the angels were never lost, i.e., they were never in a state of corruption. Therefore, Christ did not come to save the angels.

Proof c. Because merit is the performance of an undue work, directed to the benefit of another, to obtain a reward proportionate to the work. But indeed, whatever good work the wayfaring angels performed, it was entirely due; because they were obligated to perform it by the law of creation, conservation, and governance; nor did it result in a benefit to the creator; since He, being most blessed, cannot be increased by any benefit; nor is there any proportion between the temporary angelic obedience and the eternal glory with which the angels have been crowned.

The Antithesis is of the Pontificians, some of whom attribute the crown of angelic confirmation to the merit of Christ, others to angelic merit. Who support their opinion with the following arguments:

I. Whoever are called elect, they have been raised to their glory on account of the merit of Christ; Certain angels are called elect, 1 Tim. V, 21; Therefore. The major is clear from the parallel example of men, who are said to be elected in Christ, Eph. I, 4. Resp. I deny the major. To the proof, we say that the example of men and angels is completely different. For men were elected from perdition, Matthew XVIII, 11. They were sick, miserable, in need of medicine, namely the blood of Christ; and therefore for their

cause the savior came into the world. Matthew IX, 12. But the good angels were never in a state of perdition, misery, or sickness; but they are called elect, because by the grace of the creator, rewarding their laudable constancy in the truth beyond what is deserved, they were segregated from the fallen angels, especially beloved by God, confirmed in good, and translated to celestial glory.

II. Christ is called the head of the angels, Eph. I, 22. Therefore, the angels were redeemed by Christ as mediator, and were elected in him. R. Christ is called the head of the angels, not because of an internal influx of mediatorial grace into the angels as members, but because of the excellence, power, direction, and external dominion which belongs to Christ over the angels.

III. God proposed to restore (to reduce to one head, as CHRYSOSTOM interprets), all things in Christ, which are in heaven and on earth, Eph. I, 10, Col. I, 20. Resp. Through that ἀνακεφαλαιώσιν (recapitulation), the angels were not reconciled to God, whom they had never offended; but the concord between angels and men was restored; for the angels had deserted men as enemies, being exacerbated by their disobedience towards the creator; but when men were reconciled to God through Christ, the angels associated themselves with them as friends.

Instance: Therefore, some fruit redounded to the angels from the merit of Christ. Resp. From the restoration of angelic and human concord, no benefit, no perfection returns to the angels, otherwise they would profit for the better as often as a sinner returns to the path.

IV. The angels were elected either by an absolute decree of God, or on account of the foreseen merits of their works; But they were not elected by an absolute decree of God. Therefore. Resp. There is a third option: The angels were elected neither by an absolute decree of God, nor on account of the merits of their works, but with a view to their persevering obedience; which indeed does not rise to the dignity or value of merit; yet it was a condition to be fulfilled in the angels being elected. That constancy in the truth was the way of the kingdom, not the cause of reigning. Therefore, the angels were elected by a respective decree.

Question XIV. Were the attributes of the angels made more eminent by the benefit of confirmation?

The angels, by the benefit of confirmation, obtained more excellent knowledge a), more perfect holiness b), more distinguished liberty c), greater power d), and stricter concord e).

Proof a. The good angels are eminent for most excellent knowledge, and that indeed 1) natural, which by creation is inherent in the angelic intellect. This they did not lose, because they persisted in the truth. John VIII, 44. 2) Experimental, drawn from the observation of many years. The manifold wisdom of God is made known to the principalities and powers in the heavenly places through the church, Ephesians III, 10. 3) Revealed, which they obtain both from the ordinary revelation of the divine word, and from peculiar and extraordinary revelation, 1 Peter 1, 12. 4) Intuitive, since they always see the face of God, Matthew XVIII, 10. To see the face of God does not precisely note the expectation of a divine command, as Arminius wrongly explains (although it connotes the same), but the beatific vision of God. For which reason the good angels know a) God intuitively and immediately. For the light of glory, with which they are divinely suffused, exhibits the divine essence intimately present to the angels, illuminates their intellect most splendidly, and elevates it to see God clearly. From which the good angels are called angels of light, 2 Cor. XI, 14. b) The angels know themselves also intuitively, without an intelligible species. For an angel is not distant from its own intellect, so as to need an intelligible species, but rather the angelic intellect enters into the essential constitution of the angels. c) The angels know other angels and material things abstractively, or through intelligible species, as images. For although the knowing angel has a proportion with another angel, by reason of its spiritual nature; yet the angel which is known is not sufficiently present to the intellect of the knowing angel for it to be able to behold its essence immediately. Therefore, the angels have need of intelligible species, representing others. Concerning material things, this is more easily proven, since they neither have a proportion with the angelic intellect, nor are they sufficiently present or intimately joined to it; which they certainly know through intelligible species, which, in the opinion of many authors, were concreated for them, or impressed upon them by God in their first production. For which reason, since the angels know created things not immediately and intuitively, but

abstractively through intelligible species; we gather that angelic cognition is not made only by simple apprehension, but also by composition, as well as by demonstrative or probable discourse, both *a priori* and *a posteriori*. For the rest, although the angels are possessed of much knowledge, they are not, however, omniscient, because their knowledge is not infinite. For they do not know 1) without divine revelation, future contingents, with certain and infallible knowledge. The reason is at hand; because no created or finite intellect can know any future thing, except from its causes. But indeed, from freely acting causes, it cannot be inferred that the effect will necessarily be in the future, since such causes, by the very fact that they act freely, can produce the effect, and not produce it. Hence it is that God alone designates Himself by the character of the knowledge of future contingents, Is. XLI, 12. Yet a conjectural knowledge of future contingents, arising from certain external signs, is not to be denied to the angels. For if a prudent man predicts future events; why not the angels, whose whole life is intellectual? 2) The angels do not know certainly and infallibly the secret thoughts of human hearts. For καρδιγνωσία (*kardiognosia*), or the scrutiny of hearts, is an axiom of the omniscient God alone. You, Jehovah, alone know the heart of the sons of men, says King Solomon, 1 Kings VIII, 39. We readily grant, however, that from external signs the angels can acquire for themselves a probable knowledge of human thoughts.

You say: I. The angels always see the face of God; Matthew XVIII, 10. Therefore, they see all things that are in God, consequently also all the objects of the divine intellect and will; and therefore they see all things that God knows and wills. Resp. The angels see all things that are formally in God; but they do not know all things that are from God virtually, or that can be freely effected by God; otherwise they would know God not intuitively, but comprehensively.

You say: II. Whatever intelligent spirits can make themselves proximately present to the human soul, they can perceive human thoughts; But the angels etc. Therefore. The major is proven; because, where there is an intelligent spirit, a proportioned object, and a close presence, there is intellection. The minor is evident; because angels can enter the human body; for the crassness of the body does not obstruct a spirit; and thus they

can make themselves present to the human soul, and perceive its thoughts. Resp. That approximation to the soul does not infer a knowledge of human thoughts, because these are free, not necessary. The blessed in heaven stand most near to God, and yet they do not know His free decrees; so although the angels are most near to the soul, they do not penetrate its free concepts.

Proof b. In the state of grace, the angels were placed outside the potential, at least remote, for sinning; But in the state of glory, the holiness of the angels is so stable and rooted that it excludes even the most remote potential for sinning. For the beatific vision introduces impeccability, Matthew XVIII, 10.

Proof c. To the blessed angels belongs 1) freedom from coercion. For they worship God not coercively, but freely. 2) Freedom from internal necessity; because their will is free and indifferent in order to created goods, so that whatever of them He wills, He can also not will (which is called the liberty of contradiction, or of exercise), or for one to will another (which is the liberty of contrariety, or of specification), unless that one thing, on account of a command from God, must necessarily be sought.

Good angels are perpetually intent on the command and nod of God.

(3) Liberty from misery and the root of misery, sin, and even from the remotest potential for sinning. Which liberty is surely most excellent; For by this the good angels approach in a certain way to the likeness of God, who, being most free in acting, cannot deflect from the rule of righteousness.

Proof d. The good angels obtained great power through creation, and greater through glorification. That good angel, who in the Assyrian army struck down 185,000 soldiers, displayed a specimen of his stupendous power, 2 Kings XIX, 25. Nor is there any doubt that the good angels surpass the evil ones in strength; since they are present for faithful men against the cacodemons, Ps. XXXIV, 8. Apoc. XII, 7. The power of the angels is, however, finite, not infinite; inasmuch as it is not in their power to convert a sinful man, to regenerate, justify, recall him from the dead to life, and make him eternally blessed.

Proof e. In the state of trial, at the point of time in which the fall of the angels occurred, the entire chorus of angels was split into different pursuits; some retained their origin, others deserted their own dwelling. But indeed, angels in the state of

blessedness cannot be opposed to each other. For there, full blessedness does not thrive where discord and adversity grow.

**Question XV. What works and duties do the good angels perform?**

The blessed angels carry out their works and duties by standing before God a), assisting pious men b), and resisting the devils and evil men c). Duties of the Good Angels.

Proof a. The blessed angels stand before God, so that 1) with most joyful psalmody (psalmody) they may sing the praises of Jehovah, Ps. CXLVIII, 2. Is. VI, 2. 2) with most humble worship (worship) they may venerate and adore God, Ps. XCVII, 7. Hebr. 1, 7. 3) with most ready service (service) they may execute the will of God. Ps. CIII, 20. Dan. VII, 10.

Proof b. The good angels assist pious men, partly as individuals, partly as constituted in a society, or a certain hierarchy. They are present with individual men at the entrance, progress, and exit of life. At the entrance of life, they look after the affairs of infants, Matth. XVIII, 10. In the progress of life, they guard the more mature, Ps. XXXIV, 8. XCI, 11. 12. At the exit of life, they accompany the souls of the dying, Luc. XVI, 22.

Proof c. They assist the ecclesiastical state, by promoting the ministry of the divine word. For they were present, as ministers, at the promulgation of the Mosaic law, Deut. XXXIII, 2. Gal. III, 19. They announced the advent of Christ in the flesh, Luc. I, 26. c. II, 9. They cast out idolatry when it creeps into the church, Jude ep. v. 9. They are present in the sacred assemblies to this day, 1 Cor. XI, 10. 1 Tim. V, 21. They bring aid to the political state, by watching over religion and justice, Dan. X, 13. and by defending the magistrate, Dan. VI, 22. They are present for the economic state, by promoting the marriages of the pious, Gen. XXIV, 7, by guarding the family property, Job. I, 10. by protecting children from dangers, Matth. XVIII, 10.

**Question XVI. Is a particular guardian angel assigned to each person?**

It is not permissible to affirm for certain that a particular guardian angel is assigned by God to each individual person, to accompany him ordinarily in every place and at every time.

Proof. 1) Because, according to the testimony of Holy Scripture, the custody of one faithful person is entrusted to several angels. He has commanded his angels concerning you, Ps. XCI, 11. 2) The examples of Jacob, Gen. XXXII, 2, Elisha, 2 Kings VI, 10, Joshua, Zech. III, 7, Lazarus, Luc. XVI, 22, teach that several angels have attended one man in their company. 3) Several angels rejoice over the repentance of one sinner, Luc. XV, 20.

The Antithesis is that of the Pontificiorum (Roman Catholics), asserting that to each person a particular guardian angel has been divinely deputed (\*), who strive to support their opinion with the following arguments:

I. Jacob makes mention of one angel, by whose help he was redeemed from all evil, Gen. XLVIII, 16. Resp. The redeeming angel is not a created angel, but uncreated, namely the Son of God, whose role it is to redeem from all evil.

II. One angel, who is called Raphael, led Tobias, Tob. II, 27. Resp. One angel in visible form led Tobias; however, several could have been present with an invisible presence. Nor can it be proven from this example that in every case only one angel accompanies us. Two angels lead Lot out of Sodom, Gen. XIX, 12. Two hosts of Seraphim surrounded Jacob with their protection, Gen. XXXII, 2.

III. The assembled Christians said: It is his angel, Acts XII, 15. Resp. These words were not of the Holy Spirit, but of certain Christians speaking from a common opinion, or a Jewish persuasion. For the Jews believed that a man's angel appears in visible form shortly before, or a little after the man's decease (\*\*).

(\*) That opinion of tutelary and domestic genii, which the superstition of profane nations venerated, is very ancient. The JEWS adopted it, like many other products of the human intellect born outside the church, from the time they departed from the ancient faith, and then also the ROMAN-CATHOLICS, although it must not be concealed that certain FATHERS, though not those from the earliest antiquity, were not averse to the same opinion.

(\*\*) Three more things are to be considered. 1) It is asked: whether the word, ἄγγελος (angelos/messenger), in this place denotes a spirit, or a messenger? as elsewhere, e.g., Luc. VII, 24. Jac II, 25. 2) Even assuming this: that a familiar, or guardian, spirit should be



**Question XVII. Is there a particular ruling angel as a guardian for each region?**

We cannot define for certain that a particular ruling angel is a guardian for each province.

Proof. 1) Entire armies of angels surrounded the city of Dothan, 2 Kings VI, 17. Why then would there not be many angels for entire kingdoms? 2) Entire camps attend and surround one man, Gen. XXXII, 2. Why not an entire province?

The Antithesis is that of the Pontificiorum, according to whose mind a particular ruling angel is the guardian for each region; whose principal argument is that in Dan. X, 12. mention is made of the prince of the kingdom of Persia, who resisted Gabriel. R. By the prince of the kingdom of Persia in the cited passage, one does not understand a good angel set over the kingdom of Persia, but rather a certain courtly cacodemon, who strove to incite the king of Persia and his counselors against the people of the Lord, so that they might not be released from captivity. See D. CALOV, bibl. illustr. in h. l. fol. 674.

**Question XVIII. Is there a certain order among the angels?**

*Order of the good angels.* There is no doubt that there is a certain order among the good angels a), but who and what that angelic order is, we think no one in this life knows b).

Proof a. From the general rule, by which God in the church militant wills all things to be done decently and in order, 1 Cor. XIV, 40. There is therefore no doubt that a certain order exists in the church triumphant among the blessed angels, and that it is so much the more perfect, the more splendid the church triumphant is than the militant. 2) From the different denominations of the celestial spirits. St. Paul in Eph. I, 21. says: He (God the Father) has placed (Christ) above all principality, and power, and virtue, and dominion. Likewise Col. 1, 16. In him were

created the visible and the invisible, whether thrones, or dominions, or principalities, or powers, 1 Thess. IV, 16. & Jude Ep. v. 9. mention is made of archangels (\*). Different names imply a distinction of angels. 3) From a parallel. There is an order among the evil angels. E. & among the good. The antecedent is clear from Luc. XI, 25. where Beelzebul is called the prince of demons; & Matth. XXV, 41. mention is made of the devil, and his angels.

Proof b. From the different denominations of the angels, it can neither be validly concluded, nor certainly defined, in what the distinction of the angels consists, and how far it extends.

The Antithesis is that of the Pontificiorum from PSEUDO-DIONYSIUS lib. I. de cælest. hierarch. cap. 6. distinguishing the angels into nine orders, and these again into three hierarchies, so that in the highest are Seraphim, Cherubim & thrones; in the middle dominions, virtues & powers; in the lowest principalities, archangels. He attempts to support his opinion I. from Dan. VII, 10. A thousand thousands ministered to him, & ten thousand times ten thousand stood before him; where the angels are distinguished into ministering and attending. R. It cannot be solidly proven that ministering angels differ from attending ones. For all angels are ministering spirits, Hebr. I, 14. Angels minister by attending, and attend by ministering: just as a minister stands before a prince, to execute his commands. II. The different names of angels indicate different orders. Resp. From the mere diversity of names, without other distinctive marks, to enumerate the determinate orders of angels, is rash.

**Question XIX. Are angels to be pursued with the religious cult of adoration?**

Angels are not to be religiously adored, nor invoked.

Proof. 1) God alone is to be religiously adored, Deut. VI, 13. Matth. IV, 10. Therefore not angels. Except. God alone is to be adored,

understood; what follows from that? The affirmation of one is not the negation of many. 3) The constitution of the case, which is commonly called the state of the controversy, must be strictly held. Those who invent a guardian angel, they imagine him not only to be one, but also a certain one, and always the same one, who, from the tenderest age, is a protection for a man throughout the entire course of his life. Which, indeed, can by no means be effected or deduced from these words.

(\*) The divine writers preach not many Archangels, but one, and by the name Michael they designate not a created angel. see Apoc. XII, 7. & 10.

as the first being, and the principal bestower of all good. Angels are to be adored, as friends of God. Resp. Religious adoration flows from true faith, and pertains to the first table of the decalogue, into which it is not permissible to insert the friends of God. Therefore Paul counts θρησκείαν τῶν ἀγγέλων (the worship of angels), the cult of angels, Col. II, 18. 23. among ταῖς ἐθελοθρησκείαις (the voluntary and superstitious worships).

2. Whoever is not omnipotent, omniscient, all-merciful, omnipresent, is not to be invoked. But angels are not omnipotent, omniscient, all-merciful & omnipresent. Therefore. The major is established, because with undoubted confidence of heart we implore the help of him who is omnipotent, that he may be able to help us; omniscient, that he may have our inmost desires perceived; all-merciful, that he may be benevolently inclined to all men; omnipresent, that he may be present everywhere for us who labor.

3. Whoever are ministers of God, they are not to be religiously venerated. But angels &c. Hebr. 1, 14. Therefore.

4. Whatever is refused by angels, that is not to be offered to them. But religious adoration &c. Therefore. The minor is established from Apoc. XIX, 10, c. XXII, 8.

You say: 1. John thought that he whom he was about to adore was not a created angel, but Christ. Resp. Suppose John did not know whether the angel was created or uncreated; yet he heard that a created angel repudiates religious worship.

You say: II. The angel repudiated τὴν λατρείαν (the highest religious worship), due to God alone; he did not refuse τὴν δελείαν (the lower worship), religious worship inferior to the highest, or subordinate. Resp. The distinction between λατρείαν (highest worship) and δελείαν (lower worship) is fabricated; since Holy Scripture uses these

words promiscuously. We are certainly bound δελεῦν (to serve) even the eternal God. Matth. VI, 24. 1 Thess. I, 9. Rom. XVI, 18.

You say: III. The angel refused religious worship out of modesty; although he knew that it was due to him by the most just right. Resp. He refused not out of modesty, but with serious feeling, having adduced the most grave reasons for the offered worship not being accepted, a) because he is a fellow servant, b) a brother, c) not God, who alone is to be adored (\*).

The Antithesis is that of the Pontificiorum, who persuade themselves that angels can be religiously worshiped, not indeed with the cult of λατρείας (highest worship), which they attribute to God alone, but of δελείας (lower worship), which holds a middle place between the worship of God and of men. They adduce

I. The examples of Abraham, Gen. XVIII. Lot, Gen. XIX. Jacob, Gen. XLVIII. Joshua, c.V. who adored angels. Resp. Dist. between a created angel and an uncreated one; They adored the latter; they pursued the attending angels with civil worship.

II. Angels, on account of their excellence, are to be worshiped either with civil or religious worship. Not with civil worship; because they are not citizens or men, but greater and more eminent than men placed in civil dignity; Therefore with religious worship. Resp. By civil worship is understood either strictly the worship appropriate to men, or broadly all non-religious worship, or moral reverence. There are, however, degrees of non-religious worship according to the greater or lesser excellence of creatures. But degree does not vary the species; nor is religious worship founded on the finite excellence of God.

III. Angelic worship is commanded to us, Job. V, 1. Call now, is there any that will answer thee? and to which of the saints wilt thou turn? Resp. By saints in this passage,

(\*) It is especially worthy of contemplation that in those places of scripture where the protection of angels is either promised to be provided, or is preached as already provided, there is a deep silence about each and every part of religious worship that would pertain to them. Indeed, so far is it from anything being written about religiously worshiping them, that in those very places all religion is referred to the one God, specifically trust, Ps. XXXIV, 8. add. v. 9. XCI. 1. 9. 10. 11. Dan. VI, 22. add. V, 23. both prayer, then adoration and praise, Dan. VI, 22. 26. 27. Act. XII. 11. then supplication, or what is commonly called invocation, Pl XCI, 11. coll. with. v. 14. 15. But surely in these very places, in which the benefit of angels divinely given to us is discussed by design, as in its proper place, something should have been commanded, or commemorated, about some religious worship to be offered to angels, if any such thing were fitting for them? But we see neither a command nor an example anywhere.

angels are not understood, but holy men. Eliphaz indicates that no one among the saints is found whom God has overwhelmed with such great miseries as Job. Therefore he says: Call, or name, I ask, does anyone attest that he is like you. To which of the saints wilt thou turn? Whose example of a pious man will you be able to produce? (\*\*)

IV. Angels carry our prayers to God, Apoc. VIII, 3. Tob. XII, 12. E. our prayers can be commended to the angels, so that they may be carried by them to God. R. The angel whom John mentions, Apoc. VIII, 3. is uncreated, or the Son of God; inasmuch as a priestly act, which created angels do not perform, is attributed to him. But the angel of Tobias in the apocryphal book does not deserve faith, for he committed a lie, Tob. V, 12. & suggested to Tobias superstitious and profane counsel. c. VI, 4. Christ alone is our advocate carrying our prayers to God, 1 Jo. II, 2. & the only priest, obtaining a hearing for us by his intercession, Heb. VII, 25. Moreover, assuming, but not conceding, that angels offer our prayers to God, they are not for that reason to be religiously venerated.

V. Angels are our intercessors. Therefore they can be invoked. The antecedent is proven from Job. XXXIII, 23. If there be an angel with him, an interpreter, one among a thousand, to shew unto man his uprightness. Resp. (1) Not all intercessors are to be religiously invoked. (2) There is nothing in the text about the intercession of an angel; but the office of an angel is described, that he should announce to man righteousness, or justice, through which he ought to be delivered, or saved. That angel is Christ. Vid. D. SEB. SCHMID. in commentar. in Job. ad h. l. p. 161. sequ.

VI. The Apostle John prays for grace and peace from the seven Spirits, who are before the throne of God. Apocal. I, 4. Those seven Spirits are seven angels according to the mind of the Pontificiorum, who argue with

the following reason: It is licit and proper to invoke those from whom the apostle John prays for grace and peace. But from the angels &c. Therefore. Resp. By the seven apocalyptic Spirits, angels are not understood. For it is repugnant (1) to the Analogy of faith, to seek from created angels grace and spiritual peace, of which the source and bestower is God alone, Rom. XI, 36. Jacob. I, 17. (2) The seven apocalyptic spirits are placed between two divine and uncreated persons. Therefore, created spirits are not designated by them. For in the order of the holy benediction no creature is to be placed between two divine persons. (3) The seven spirits are honored with the same worship with which God the Father and the Son are honored; which worship is λατρεία (highest worship) due to the eternal God alone. For which reason, by 'the seven spirits' we understand the Holy Spirit, who in respect to essence and person is indeed one, but is described metonymically by John through the number seven, on account of the multitude and perfection of the charisms, which the Holy Spirit poured out largely and abundantly on those seven Asiatic churches, of which mention is made in the apocalypse, just as if there were as many Spirits, each working perfectly in his own church. All the pious, who pray for grace and peace from the triune God, invoke this Holy Spirit, one in nature, and sevenfold in office, with God the Father and the Son. Conf. 2 Cor. XIII, 13.

VI. It is permissible to address men, that they may intercede for us with God: Therefore also angels. Resp. The sacred letters do not teach us to ask for the intercession of deceased men. We do indeed seek the prayers of the living for us, but from this it is wrong to conclude: Therefore angels can be invoked, that they may intercede for us. For (1) we have a divine command for seeking the mutual suffrages of the living, Jacob. V, 14. There is no command for

(\*\*) Four points are to be weighed: 1) These are the words of Eliphaz, disputing against Job, not of God commanding, 2) The discourse is instituted concerning the dead. Therefore of the holy angels? or of the blessed men? which? what kind? how great? the saints are called men, who, still mortal, are among the living: 3) As to what pertains to the predicate: look, or turn to! is it thus for adoring them, or for supplicating them? by no means; but for investigating and knowing, whether any of the saints is so conspicuous for perfect sanctity, that he has something of which he himself might boast before God? see the entire context, but especially the preceding chap. IV, 18. 4) The error of the common interpreter is to be noted. In the sources, the sense of the words is completely contrary: מְקַרְשִׁים תַּפְנֶה (to which of the holy ones will you turn?) This is, to absolutely none. For it is a most well-known hermeneutical rule: An affirming question denies most strongly. The Rev. DEYLINGIVS has explained more fully on this argument, obs. S. T. I. 28.

imploping the patronage of angels. (2) The imploring of the suffrages of the faithful in the church is a dutiful invitation and a work of charity; but the invocation of angels according to the mind of the dissenters is a religious δέλεια (lower worship). (3) The mutual intercession of the faithful is not ἱλαστική (satisfactory or expiatory); but συναγωνιστική (a striving together) of the members of the church militant, praying for each other as if in concert. Paul teaches this quasi-comilitant intercession in Rom. XV, 30. I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, συναγωνισαθαί μοι (that you strive together with me) in prayers for me to God. But angels do not strive together with us in prayers, since they are not members of the church militant; nor do they conflict with the same enemies and miseries by which Christians are assailed.

**Question XX. Was the angel seen by the eyes of the fathers in the O.T., and described in various places as God, created or uncreated?**

The angel seen by the fathers in the O.T. in visible form, called Jehovah, described by attributes and works proper to God alone, and honored with divine worship, was an uncreated angel, namely the Son of God, preluding His future incarnation.

This is proven by a general syllogism: That angel to whom are attributed names proper to God, the essential attributes of God, truly divine works, and the religious worship of adoration and invocation, was not a created angel, but uncreated, namely the Son of God. But to the angel seen by the fathers in the O.T. are attributed names &c. E. Min. is clear, because the Angel who was the monitor to the fugitive Hagar, Gen. XVI, 7; the principal guest of Abraham, attended by two ministering angels, Gen. XVIII, 1; the rescuer of Lot, Gen. XIX, 18; the consoler of Hagar, Gen. XXI, 7; the wrestler with Jacob, Gen. XXXII, 24; the redeemer of Jacob, Gen. XLVIII, 16; the dweller in the bush, Exod. III, 2; the leader of Israel from Egypt through the desert into the land of Canaan, Exod. XIII, 21. c. XV, 19, C. XXIII, 20; the restrainer of Balaam, Num. XXII, 28; the Prince of the army of the Lord and commander of Joshua, Jos. V, 11; the instructor of Manoah, Jud. XIII, 18; is distinguished by divine names, is described by the essential attributes of God, is said to have performed truly divine works, and is honored with religious worship.

Inspect the biblical context in all these places, and cf. D. CALOV. Syst. t. IV. from p. 211. up to p. 283. and with him D. QUENSTED. p. 1. theol. did. pol. from f. 494. up to f. 509.

The Antithesis is that of the Pontificiorum & Socinians, denying that the Son of God appeared in a visible form, such as angels were accustomed to be seen in, in the O.T. Their arguments are:

I. Whoever in the last times has spoken with men, he did not speak to the fathers in the O.T. But Christ &c. Hebr. I, 2. E. Resp. Dist. between an ordinary visible prophet, and an extraordinary one. Christ in the N.T., as an ordinary prophet, in the flesh hypostatically (ὑποστατικῶς) assumed, was seen and spoke. In the O.T. the Son of God by an economy for a certain time spoke to the fathers extraordinarily, and offered himself to be seen by a few.

II. If the Son of God appeared according to His own person, as an angel in the O.T., He appeared either in an angelic or a human form. Not in an angelic form; since that cannot be seen; nor in a human form; for from this He cannot be called an angel. Therefore He did not appear at all according to His own person, as an angel, in the O.T. R. The Son of God in the O.T. appeared in the visible form of a certain man, such as angels were otherwise accustomed to be seen in; He is called an angel, on account of His mission from the father to a high, extraordinary prophetic office.

III. Whoever is therefore called an angel, because he was sent by God, is not the supreme God; But by the evangelical doctors the λόγος (logos/word) is therefore called an angel, because he was sent by God; Therefore the λόγος (logos/word) is not the supreme God. R. Dist. between a mission made by command; & made by voluntary consent. Whoever is called an angel on account of a mission from God made by command, is not the supreme God, I concede. But the Son of God was sent by the Father with the freest consent. It is, however, agreed among all, that an equal can send an equal who consents.

IV. If the Son of God appeared in an angelic form, God the Father also appeared in the same; The consequent is absurd; E. & the antecedent. The consequence of the major is proven; because an appearance in a visible form is a work of God ad extra. But the divine works ad extra are undivided, i.e. common to all three persons of the divinity.

Resp. That appearance was indeed a divine work *ad extra*, but not essential, but personal. But personal works *ad extra*, in respect to their principle, are common, but in respect to their term they are appropriated to one person of the divinity. A parallel example is the Holy Spirit, who appeared in the visible form of a dove.

V. Jehovah in the O.T., according to our opinion, appeared as an angel; God the Father is Jehovah; E. God the Father, in our opinion, appeared as an angel. Resp. Jehovah in the major is taken relatively, and denotes the Son of God. Therefore in the minor it is wrongly subsumed of God the Father.

VI. The Son of God appeared in the O.T. either in His own hypostasis, or through a legate, that is, an angel; Not in His own hypostasis, because that is invisible; E. Through an angel. Resp. Christ appeared in His own hypostasis, but clothed in a visible form, which we call angelic; because in such a visible symbol angels were accustomed to appear.

VII. Whoever teaches that the Son of God, by assuming an angelic form, appeared in His own person, must teach that the angelic form was the proper hypostasis of the Son of God. But orthodox doctors ought not to teach this; because the Son of God did not assume angels into His hypostasis, but the seed of Abraham, Hebr. II, 16. The major is proven, because the Son of God terminates that angelic form as personally united to Himself. Resp. The major is denied. To the proof we say, that the λόγος (logos/word) terminates the angelic form, not as personally united, but as accidentally and extrinsically attached, inasmuch as He clothed Himself with it, and economically (οικονομικῶς) offered Himself to be seen by it; just as the Holy Spirit joined the form of a dove to Himself not hypostatically (ὕποστατικῶς), but paratactically (παράτακτικῶς).

VIII. An angel is a messenger and a legate, and is subject to him by whom he is sent; Therefore Christ ὁσαρκος (unincarnate), and outside the business of incarnation and redemption, is not to be called an angel, unless we wish to concede to the Arians that Christ is inferior to God the Father. Resp. (1) The word angel designates a mission, but does not necessarily include ministry and inferiority. (2) The name angel is attributed to the Son of God indeed outside the business of incarnation and redemption; but not outside of respect to the same.

IX. A created angel, sustaining the person of God, can assume His name, be adorned with the same attributes, and be honored with the same worship as God; E. From the proper name of God, divine attributes, and the most humble worship in the apparitions, it cannot be validly concluded that the angel seen by the fathers in the O.T. was the Son of God. Resp. Angels do not assume the proper name of God, nor do they suffer divine worship to be attributed to them. That arrogance is far from the modesty of angels, far from the λειτουργία (service); by which they minister to God. Conf. Apoc. XIX. 10.

### ON THE EVIL ANGELS

#### Question XXI. Who are the evil angels?

*Definition of evil angels.* The evil angels are those who did not persevere in the concreated wisdom and justice, but having turned away of their own will from God and the rule of right, they became perpetual enemies of God and men, to be tormented with eternal sufferings.

#### Question XXII. Why are certain angels called evil?

Certain angels are called evil not on account of the essence which they have from God, but on account of their spontaneous apostasy, that is, the free aversion of their will from God the highest good, and from the rule of right, which however they were able to keep by the grace of creation.

Proof. (1) The devil did not stand in the truth, says the Savior in John VIII, 44. By the truth here is understood the concreated perfection of wisdom and justice, with which, as with a divine image, the angels were adorned in their first creation; He did not stand, i.e., he did not persevere. Therefore, before he fell, he had the truth actually impressed and concreated, the strength, arms, and aids to render faith to God and to obtain (not indeed meritoriously) the crown of confirmation, and to avoid the fall. Conf. DANNHAV. in hodofoh. phen. 111. p. 284.

(2) The apostle Jude describes the apostasy of certain angels with most memorable words in his epistle v. 6. And the angels who did not keep their own origin, but left their proper dwelling, he has reserved in everlasting chains under darkness for the judgment of the great day. Obs. (a) By ἀρχὴν (origin/principality) we understand the

original state of the angels, which embraces both the internal perfection of the intellect and will of the angels, and the external dignity of the angels. From which some interpreters have rendered ἀρχὴν in Latin as principatum, D. LVTHERVS, ihr Fürstenthum (their principality). (b) Οἰκητήριον (dwelling) designates the happy and in its own way blessed mansion of the angels, yet not perfectly glorious, which the beatific vision and the gift of confirmation makes serene. Conf. DANNHAV. l.c. p. 285. The angels could have retained their principality and their dwelling; But they of their own accord deprived themselves of both.

(3) The apostle Peter makes mention of the angelic fall, 2 Ep. II, 4. saying: God did not spare the angels who sinned. Ἀμαρτάνειν (to sin) properly signifies to deviate from a rule. Thence ἀμαρτία (sin) is called ἀνομία (lawlessness), 1 Jo. III, 4. St. Peter therefore implies that certain angels transgressed against the divine will, the rule of all justice.

**Question XXIII. How could the angels, created wise and holy, have fallen?**

The fall of the angels, adorned with the concreated perfection of intellect and will, was not impossible; because the sanctity inherent in them in the state of grace was not immutable.

Proof. Although God created all angels good and holy; He had not, however, determined the will of the angels in the first creation to always and everywhere choose the good; but He had granted them free will for good and evil, so that there was in them by the force of the concreated divine image a propensity for good, and a most remote potentiality for evil. Hence it happened that not a few of the angels, having turned away from the good by a voluntary abuse of free will, converted themselves to evil.

**Question XXIV. What was the first sin of the fallen angels?**

The sacred letters teach in general that the angels sinned; but they do not explicitly express what the special first sin of the angels was, from which, as from a fountain, the other sins of the angels flowed a). First sin of the fallen. We gather with probability that pride was the first sin of the angels b).

Proof a. The apostle Peter in 2 ep. II, 4. describes the fallen angels in general as sinners unworthy of pardon; but he does not determine the species of the first sin into which they fell.

Proof b. It is probably gathered that a certain angel of a supreme order, more excellent, affected a deformity or a perfection and dignity more eminent than the concreated one, and seduced other angels either by example or by some persuasion. 1) From the temptation with which Satan attacked and conquered our first parents, Gen. III, 5. For he instilled in them the desire for a perfection more eminent than the concreated divine image. The devil seems to have committed the same sin to which he instigated the first humans. 2) From the usual machinations of Satan, by which he goes about arrogating the glory of God to himself, Matth IV, 9. 3) Because the beginning of sin is said to be pride.

You say: Envy seems to have been the first sin of the devil. For he is called the father of lies and a murderer from the beginning, Jo. VIII, 44. But he who from the beginning was a liar and a murderer, was from the beginning envious. From which it may be gathered that envy towards the human race to be blessed with celestial glory was the first sin of the devil. Resp. The devil was not a liar or a murderer simply and absolutely from the beginning, but relatively, from the time the correlative, or the object of envy, namely man, existed: But envy is the offspring of pride. Therefore, it is consistent with the truth that the first sin of the angels was pride (\*); which was accompanied by many sins, contempt of the eternal Deity,

(\*) So that it may be quite apparent, not only that this opinion is very probable, but also that it can be easily reconciled with that by which some have reasoned that envy was the very first sin, let us first define what pride is, or rather arrogance. It is indeed a vice of the mind, by which someone not content with his own lot insolently exalts himself, and attributes more to himself than is proper and consistent with the divine will. We consider each one's lot in a threefold way, 1) of his duty towards a superior and one who commands, 2) of his own condition, dignity, and felicity, 3) of his conjunction with others, whose condition is either equal or inferior. E. the sin of arrogance is committed in three ways: 1) by deserting the duty owed to a superior, and indeed to one who commands, 2) by aspiring to a greater dignity and felicity than is fitting, 3) by despising others and envying them. For

refusal of obedience, lying, envy, and others of that kind.

**Question XXV. Was the sin of the angels very grave?**

The sin of the angels was by far the most grave and most atrocious.

Proof. The atrocity of the angelic sin is estimated 1) from the object injured, which is God, the best and greatest creator of the angels; 2) From the safeguards with which they could have avoided evil. For the intellect of the angels shone with the light of exceptional wisdom. The will was eminent with perfect sanctity; 3) From the manner of sinning. For the angels sinned not from infirmity, or inadvertence, but from full understanding, deliberate counsel, and a voluntary abuse of free will, with no one instigating them.

**Question XXVI. Are the fallen angels under a certain standard-bearer?**

It is probable that the evil angels fell under a certain leader or prince, whom the

sacred scripture calls Satan and the devil a). Who either by persuasion, or by example, enticed many angels to the fellowship of the same sin b).

Proof a. 1) Because in the singular the devil is said not to have stood in the truth, Jo. VIII, 44. 2) Because the same is called ἄρχων τῶν δαιμονίων (prince of the demons), Luc. XI, 15.

Proof b. In Apoc. XII, 4. mention is made of the angels of Satan; Where Satan denotes him who is most opposed to God, the rest are only called angels of

Satan; because they followed the persuasion and example of this adversary of God in sinning. Conf. Matth XXV, 41.

**Question XXVII. At what time did the angels fall?**

The angels fell not within the six days of creation, but after that was completed a). Before the fall of the first humans, in the second week of the created world, on an uncertain day b). The time of their fall.

an elated and arrogant mind will not bear or admit anyone superior to itself, nor an equal and a participant in its dignity and felicity. E. envy is a certain species of arrogance. Thus defined, let us apply it to this case with a twofold argumentation. I. Sin is ἀνομία (lawlessness), a defection from the law; The sum of the entire law is love, from which one virtue all good actions arise; E' all vices and sins draw their origin from the defect of love and from hatred. Love is threefold; Love towards God, to which rebellion and denial of duty is opposed; Love in oneself, to which is opposed the neglect of the felicity and dignity suitable for oneself, and the unjust pursuit either of a false and specious felicity, or of the greatest dignity, which by rashly affecting it, one harms oneself more than benefits; Love towards others who are companions in dignity and felicity, if not of the same, certainly of some similar kind, to which contempt and envy are contrary. But the whole of arrogance consists of those three parts (by definition); E. this sin was the beginning of all. II. It is most likely that the malignant spirit with his company did not defect from God before that very time when he himself instigated and enticed the first humans to sin. I conjecture this from the words of Christ, John VIII, 44. τῇ ἀληθείᾳ οὐχ ἔστηκεν (he did not stand in the truth). E. the devil then fell into sin, when he deviated from the truth. But our Liberator speaks of truth specially regarded not only in acting (in the words previously spoken; θέλετε ποιεῖν [you wish to do]); but also especially in speaking (as is apparent from the subsequent words; οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεῦστος ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ [there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it]), and indeed, from the beginning of his defection, as soon as he began to be διάβολος (devil), who had been ἄγγελος (angel). E. the devil began to sin then at last, when he himself, having become a liar, deceived men. But in that false and fallacious persuasion, with which he indeed imposed on them, all three parts of arrogance were associated; 1) Neglect and denial of duty; since indeed he resisted God, whom he ought to have obeyed in every way, by being an author and persuader to men not to do what was commanded; 2) Affectation of the highest dignity and felicity; for he both demanded that greater faith be given to his words than to the divine ones, and willed that the blessedness, suitable for created things capable of a blessed life, be entirely equal to the divine, and in the most perfect comparison with the blessedness of God Himself; 3) Envy; for which reason he is named ἀνθρωποκτόνος (murderer), John VIII, 44. by which that saying is confirmed, Wisdom II, 24.

Proof a. Having completed the works within six days, the most wise creator added the praise of goodness: For God saw everything that he had made, and it was very good, Gen. 1, 31. But if all the creatures made within the six days were, in God's judgment, good, how are the angels to be considered to have left their original goodness within that six-day period?

Proof b. The fall of the angel undoubtedly preceded the fall of man; otherwise, if he had persisted in the truth, he would not have solicited man to sin. And yet the time of the angelic fall does not extend beyond the second week of the created world. For the devil is a murderer from the beginning, Jo. VIII, 44. and so he did not retain his origin for long.

**Question XXVIII. Do the evil angels in their state of misery have some knowledge, freedom of action, and power?**

The fallen angels have a) a certain knowledge, but it is surrounded by the darkness of doubts and errors. b) Their will, cast down to evil, does not enjoy that freedom which implies indifference to good and evil, or to several goods; but their freedom is engaged with particular evils. c) Their power is indeed superior to human power, yet it is bound by divine virtue, so that they can effect nothing without the permission of God.

Proof a. The evil angels know God, themselves, the state of this universe, and certain future things. They know God indeed, but so as to shudder completely at this *θεογνωσίαν* (knowledge of God). You believe that there is one God; you do well. But even the demons believe, and (yet) they tremble, Jac. II, 19. The evil angels know themselves. For if the spirit of man, which is in man, knows the things that are in man, 1 Cor. II, 11. Why should not the same be held for the evil angels? The evil angels know the state of this universe. This we learn from Job. 1, 6. where Satan says that he has roamed the earth. Conf. 1 Petr. V, 8. The evil angels know certain future things. Namely, they know certainly and evidently future things which proceed from determined causes and, according to the order of nature, always behave in the same way, e.g., they know for certain the eclipses of the sun and moon from their causes. But contingent future things, which depend on free will, the demons either know for certain from divine

revelation, Job. 1, 12, 1 Kings XXII, 22. or they foreknow with natural sagacity probably from the dispositions of men, their temperaments, customs, and present affairs, diligently observed, but in such a way that this foreknowledge is uncertain and fallacious. Hence it happens that the event does not always correspond to diabolical predictions.

Proof b. Concerning particular evils, the demons have a certain freedom of will, insofar as from several evils they can choose this and not choose it (which is the liberty of exercise or contradiction); also to choose one over another (which is the liberty of contrariety, or of specification).

Proof c. That the power of the evil angels is great is clear from the fact that the devil is called by Christ *ισχυρὸς* (a strong armed man), Luc. XI, 22. and by Paul the malignant spirits are called *ἐξουσίαι καὶ κοσμοκράτορες* (powers and world rulers), Eph. VI, 12. But that the power of the demons is circumscribed by certain limits by God is clear from the fact that they can do only as much as is permitted to them by the secret command of the Almighty, as AUGUSTINE says in lib. II. de C. D. c. 23. Conf. Exod. VIII, 18. Job. I, 12. Matth. VIII, 13.

**Question XXIX. What are the operations of the evil angels?**

*Operations of the evil angels.* The operations of the evil angels are indeed various; but all are directed to the undermining of the divine glory a), and to the temporal no less than the eternal perdition both of individual men and of the hierarchical states b).

Proof a. The great dragon instructs and arms his angels against Michael, i.e., Christ, to destroy his kingdom, Apoc. XII, 7.

Proof b. The evil angels burn with the desire to harm both individual men and the three hierarchies. For they often inflict diseases on the bodies of men, Luc. XIII, 11. They lay snares for and do violence to the wealth of men, Job. 1, 12, they possess souls as well as bodies, and they delude the senses of men with specters, and cast fear upon them.

**Question XXX. How many kinds of diabolical obsession are there?**

Diabolical obsession is twofold, spiritual and corporal. The former is that by which the devil blinds the minds of impious men, instructs them with the worst counsels,



instigates them to nefarious sins, and leads them, as if captured in snares, according to his will a). The latter is that by which an impure spirit, with God permitting and vindicating past sins, enters the bodies of men, dwells within them according to his substance, and operates in them b).

Proof a. (1) The god of this age has blinded the senses of the unbelievers, lest the light of the gospel should shine on them, Eph. II, 2. (2) He put this counsel into the heart of Judas, that he should betray Jesus. Jo. XIII, 2. (3) He investigated David, to number the people, 1 Chron. XXI, 1. (4) Many he ζωγρεῖ (captures alive), i.e., he snares them like beasts, and leads them according to his will 2 Tim. II, 16.

Proof b. The sacred letters teach that possessed men, who are also called demoniacs, energumens, and the seized, are occupied by substantially present demons and are vexed in a horrible manner, Matth. VI, 24. c. VIII, 28. c. IX, 32. c. XII, 22. Luc, IV, 33. Acts. VIII, 7. c. XIX, 12. and experience testifies to it (\*).

#### Question XXXI. What are the causes of corporal obsession?

The efficient cause of obsession is the devil a); the meritorious cause is sin b); the cause vindicating or punishing sin with corporal obsession by the devil is God c); the intermediate end is punishment or

chastisement d); the ultimate is the manifestation of divine justice, wisdom, and power e).

Proof a. The devil is in the possessed κατ' οὐσίαν καὶ ἐνέργειαν (according to substance and operation), by a substantial and operative presence. For he dwells in them according to his substance, see Luc. IV, 33. and he takes to himself many more unclean spirits as companions, Luc. XI, 26. Marc. IV, 6. and he performs stupendous and most foul operations in them, Matth. VIII, 28. c. XV, 22. on account of which horrible ἐνεργείας (operations), or workings, they are called ἐνεργούμενοι (the possessed/energumen).

Proof b. Sin is either original, or actual, and this is either involuntary, or voluntary or proaeretic. Mostly the causes of corporal obsession are proaeretic sins, perseveringly continued; such as contempt of the divine word, carnal security, curses and blasphemies, debauchery and adultery, drunkenness, avarice, pride, a desired pact with evil spirits. St. Paul delivered the incestuous man to Satan, for the destruction of the flesh, 1 Cor. V. 5. However, God sometimes permits the devil to corporally possess a man, polluted indeed by original and involuntary sin, but not by proaeretic sin. An example for us is that lunatic, Marc. IX, 21. whom a mute and deaf devil had occupied from boyhood.

(\*) That obsession of the body, truly and properly so called, existed especially in that age when Christ went to destroy the works of the devil, in the land of Judea, and that the δαίμονες (demons), of which mention is made in the sacred letters, cannot but be malignant spirits, we prove with these arguments against TH. HOBBS, BALTH. BECKER, and his likes, BERNARD LAMY and others: 1) Those demons are called διάβολος (devil), Acts X, 38. and also ὁ σατανᾶς (satan), Matth. XII, 26. Luc. X, 18. 19. inasmuch as both names were never used in all of Greece, neither for the diseases with which bodies are afflicted, nor for the vices with which minds are thoroughly depraved, was it ever customary to impose. 2) They are distinguished from the sick, and indeed from all of them, Matth. IV, 24. X, 8. Luc. VIII, 2. Marc. XVI, 17.18. As for vices, these are named ἔργα τοῦ διαβόλου (the works of the devil), 1 Jo. III, 8. E. they differ from the evil demon himself, as an effect from its cause. 3) A certain prince and prefect is assigned to them, Matth. XII, 24. 26. Luc. XI, 18. 4) Their multitude in one man is said to be so great that it cannot be understood of diseases, Luc. VIII, 27.30. 5) Effects are attributed to them, which we can by no means interpret of any disease, whether of the mind or of the body; especially two: (a) the incredible strength of the possessed, Marc. V, 3. Matth. VIII, 28. (b) the migration of those expelled from a man into the bodies of brute animals, as in Matth. VIII, 31. 32. Lo! what a clever interpretation is to be expected, assuming the ὑποθέσει (hypothesis) either of BECKER, who wants diseases of the body, and especially that which is called melancholy, to be understood, or of LAMY, in whose opinion the δαίμονες (demons) were vices of the mind. For if δαίμονες (demons) are to be thought of as nothing but diseases, either natural, or moral, namely vices; what will happen in this way? Certainly it is effected that the swine at one moment in time were all afflicted with the very same diseases from which the men were now liberated, and so perhaps they were seized with melancholy, or contaminated with enormous depravity!

Proof c. God, by the corporal obsession of a cacodemon, either as a most just judge, vindicates the grave sins of the impious; or as the best father, he afflicts the pious with that plague, so that they may be chastised and tested: Just as with God's permission Satan struck Job with a sore boil, and his angel buffeted Paul, Job. II, 7. 2 Cor. XII, 7. (\*) Although it should be well observed that Job and Paul were afflicted not by an internal inhabitation of Satan, but by an external assistance. For corporal diabolical obsession, it is required that the demon αὐτοπροσώπως (in person) occupy the body of a man, and torment it.

Proof d. & e. From what has already been said, it is clear that the intermediate end of diabolical obsession, on the part of God, is partly τιμωρίαν (punishment), a penalty inflicted by an angry God; partly παιδείαν (chastisement), a discipline originating from a propitiated God. The ultimate end, on the part of God, is the manifestation of divine justice, by which sins are vindicated; of wisdom, by which a certain limit is set to diabolical fury; of power, by which Satan is expelled. On the part of the devil indeed, the end of corporal obsession is the perdition of man; which, however, God, for His immense goodness, often turns into the salvation of the possessed, so that they may repent and be saved. Conf. Matth. XV, 28. 1 Cor. V, 5.

#### Question XXXII. What are the signs of corporal obsession?

Various signs of corporal obsession are recounted, of which some are proper to the possessed; some are common to melancholics, ecstasies, and the frenzied, and therefore they are to be taken and considered not disjointly, but conjointly, lest we take those afflicted with grave diseases for the possessed.

Proof. The signs of corporal obsession are: 1) Knowledge of foreign languages and disciplines, acquired with no study; 2) Knowledge and manifestation of hidden and future things; 3) Speech, made with an open mouth, without the proper disposition of the organs; 4) Representation of small birds, sheep, oxen, pigs, bears &c.; 5) More than

human strength in carrying immense burdens; 6) Horrendous blasphemies spewed against the most holy deity; 7) Most agile contortions of the bodies without dissolution of the body's frame, Luc. IV, 35. 8) Impure, savage, terrible gestures and acts, e.g., they sometimes foam at the mouth, gnash their teeth, throw themselves into water, into fire, and strive to commit suicide; 9) Grave vexation inside in the viscera and parts of the body, and swelling of the belly; 10) Cessation of the senses, both internal and external, and of the faculty of locomotion, Matth. XV, 22. c. XVII, 16. Luc. VIII, 25-35. Marc. I, 24.

#### Question XXXIII. What are the antidotes against corporal obsession?

The most present antidotes against corporal obsession are prayers and fasting.

Proof. from Matth. XVII, 21. But this kind (of demons) does not go out, except by prayers and fasting. From which it was the solemn custom of the primitive church to proclaim days of fasting, to institute public gatherings, to bring the demoniac into the church, and to send up pious prayers to heaven over him. AUGUSTIN. lib. XXII, de C. D. c. 8.

#### Question XXXIV. Do demons also delude men with specters?

The sacred letters teach that cacodemons delude men with specters.

Proof: 1) The שַׁעִירִים (satyrs), commonly so called, appearing in the form of goats, Is. XIII, 21. &c. XXXIV, 14. were specters. 2) The author of Wisdom says of specters; c. XVII, 3.4. They were troubled with apparitions --- and phantoms with weeping faces appeared. 3) In the N.T. mention is made of specters, Matth. XIV, 26. Luc. XXIV, 37.

#### Question XXXV. Are specters the souls of the dead?

*Specters are not the souls of the dead*

Proof. The souls of the impious dead do not return to this life, Luc. XVI, 26. But the souls of the pious rest in the hand of God, Sap. III, 1.

(\*) That the ἄγγελον τοῦ Σατανᾶ (angel of Satan), by which the divine man complains he was vexed, were ψευδοαποστόλους (false apostles), and that the word, κολαφίζειν (to strike with the fist/buffet), designates any calamities whatsoever, joined with the greatest ignominy, and stirred up against him, an innocent man, by their frauds, I gather from a comparison of this saying with the preceding c. XI, 13. 14. 15. as well as the following c. XII, 10.

**Question XXXVI. By what means are specters driven away?**

Specters are driven away by a) unconquered faith, b) ardent prayers, c) serious amendment of life, d) constant patience.

Proof a. We resist the devil, steadfast in the faith, 1 Petr. V, 9. This is the shield, with which we receive the fiery darts of the devil. Eph. VI, 16.

Proof b. Demons are put to flight by prayer and fasting. Matth. XVII, 21.

Proof c. Let those infested by specters amend their vices with virtues. For Christ teaches in Luc. XI, 24. 25. 26. that the devil for the most part delights in those dwellings which are contaminated with various filth.

Proof d. Behold! we call them blessed who have suffered. You have heard of the patience of Job, and you have seen the end of the Lord; for the Lord is very merciful, and a comforter. Jac. V, 11. He who sustains the incursions of demons with a placid mind, reflects from time to time that all things work together for good for those who love God, Rom. VIII, 28.

**Question XXXVII. With what operations are demons occupied concerning the hierarchical states?**

The cacodemons constantly meditate to disturb, shake, and utterly overthrow the ecclesiastical a), political b), and economic c) states.

Proof a. The devil and his angels vehemently oppose the ecclesiastical state, 1) by spreading heresies; for the devil, a most cunning enemy, sows tares in the field of the church, while men are buried in the sleep of security. Matth. XIII, 27. 2) By impeding the efforts of the pious ministers of the church. Satan hindered Paul when he was about to go to the Thessalonians. 1 Thess. II, 18. 3) By calling away the minds of the hearers from the meditation and practice of the divine word; for the devil takes away the seed of the word from the heart of the hearers, Luc. VIII, 12. 4) By exciting persecutions against the kingdom of Christ; for the infernal dragon fights against Michael. Apoc. XII, 7.

Proof b. The devil disturbs the political state, 1) by shaking the harmony of the republic either with internal dissensions, or with external wars. Thus a malignant spirit incited Ahab to undertake war against the Syrians. 1 Kings XXII, 21. 2) By suggesting unjust and destructive counsels to rulers;

such as the counsel to number the people, which he supplied to David. 1 Chron. XXII, 1.

Proof c. The devil afflicts the economic state, 1) by distracting the minds of spouses; for he is a murderer from the beginning, who delights in sowing discord, Jo. VIII, 44. 2) By laying snares for the children and goods of spouses. The devil deprived the most pious Job of both his wealth and his children. Job. 1, 13.

**Question XXXVIII. How many kinds of punishment are there for the evil angels?**

The punishment of the fallen angels is twofold, the pain of loss, and of sense. The pain of loss, which they also call privative, is the most sad loss of grace and glory a). The pain of sense, or positive, are the torments which the demons feel from their fall, very great b), and they will undergo greater on the day of the last judgment c). Punishment of the evil angels.

Proof a. The fallen angels by their most grave sin deprived themselves of the state of grace and glory, and thus they both lost their concreated wisdom and justice, and fell from the hope of the beatific vision of God, Conf. Jo. VIII, 44. ep. Jud. v. 6.

Proof b. We are taught that fire is prepared for the devil and his angels, Matth. XXV, 41. where the Savior undoubtedly understands a singular fire acting on spirits and inflicting most exquisite pains.

Proof c. St. Peter in 2 ep. c. II, 4. asserts that God did not spare the angels who sinned, but cast them down to hell in chains of darkness, and delivered them to be reserved for judgment, conf. ep. Jud. v. 6. By chains of darkness is noted the obligation of the angels to punishment and a state horrid and sad with the squalor of misery. With these chains God has so bound the fallen angels that they can never and nowhere shake them off, or escape them. For although God permits them to roam in this air and to tempt men until the day of the last judgment; they carry their own punishment and misery everywhere, like captive slaves their chain. Moreover, the apostle says that the fallen angels are reserved for judgment, so that on the day of the universal judgment they may be openly declared by Christ the judge as violators of the most holy divine will, and that they may receive an increase, or complement of their punishments.

**Question XXXIX. Will the punishments of the angels be eternal?**

The punishments of the evil angels will be eternal and without end, everlasting.

Proof. 1) Matth. XXV, 41. It is said that eternal fire is prepared for the devil and his angels; into which also the reprobate men will be sent, of whom Christ says in v. 46: The unjust will go into eternal punishment; but the pious into eternal life. From which opposition it becomes clear that an eternity without end is designated. For as the life which the elect are to enter is eternal; so is the punishment which the demons and reprobate men will suffer eternal.

2. The apostle Judas in his ep. v.6. asserts that the angels who did not keep their origin, but deserted their own dwelling, are reserved in eternal chains under darkness. But those who are detained in eternal chains, i.e., never to be loosened, under darkness, h. e. in hell, conf. 2 Petr. II, 4. from which there is no redemption, for them no hope of pardon remains.

3. St. John in Apoc. XX, 10. says: The devil, who deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they will be tormented day and night for ever and ever.

4. The evil angels have nothing of their own from which they might satisfy an angry God; nor is a mediator, reconciler, intercessor destined for them; nor are any aids of conversion, justification, renewal granted to them. Therefore they cannot return into grace with God.

The Antithesis is commonly attributed to Origen, the doctor Adamantius; whom, however, some go about excusing, that he did not seriously assert the complete restoration of the angels, but only disputed about it problematically, for the sake of more accurately investigating the truth. Vid. D. CALOV. in syst.th. tom. IV.P.374. The Anabaptists of the 16th century, however, boldly affirmed that the demons would finally be saved, after an end was put to their torments. But the Socinians dream that the demons are not to be tormented forever in infernal fire, but are to be completely abolished, who support their opinion with the following arguments:

I. Whatever sin was finite, that cannot, with equity preserved, be afflicted with eternal punishments. But the sin of the angels &c. Therefore. The major is established; because between crimes, and

their punishments, a certain proportion ought to exist, otherwise justice would be violated. Now, there is no proportion of a finite sin to an infinite punishment. Resp. Angelic sin, not indeed in respect to its transitory act, but in respect to its guilt, is considered infinite on account of the infinite majesty of God, which was injured by the angelic sin. Finitude and infinity in faults are to be estimated not from duration, but from moral obligation. A moral proportion of the finite to the infinite is given, though not indeed a physical or mathematical one. Thus a king can, with justice intact, relegate for ever a citizen by whom his majesty has been injured in a single act, committed in a single hour, and can delete his memory.

II. The mercy of God endures forever, Thren, III, 22. 31. E. He does not cast off the fallen angels forever. Resp. The justice of God also endures forever. As God is merciful, so also is He just. God justly vindicates sinners who are turned away, He clemently receives the converted. Instance; But if men can be converted; why not also the devils? Resp. To fallen men a restorer of the lost integrity, Jesus Christ, was divinely ordained and sent; but not to the angels, who were turned away from God. For Christ did not assume them. Hebr. II, 16. Therefore also God did not spare the angels who sinned, 2 Petr. II, 4. We cannot, with scripture being silent, give with certain infallibility the reason for the perpetually denied grace to the demons: The following reasons, however, the holy fathers, cited by D. CALOV. tom. IV. Syst. p. 319. have adduced, IRENAEVS L. IV. 28; The devil sinned from full malice, man from negligence. GREGORY M. 1. IX. moral. c.36; Man was seduced by the devil, the devil deserted of his own accord. CHRYSOST, homil. I. de Adam & Eva; In the fall of the angels not the whole angelic nature perished, as in the first man sinning the whole human nature would have perished. Moreover, we venerate the most just judgment of God, in whose power is the choice of receiving a sinner into grace, and of perpetually deserting him.

III. Christ on the day of the last judgment will destroy all principality and all power and virtue, 1 Cor. XV, 24; E. He will reduce to nothing the principalities, powers, and world rulers of the darkness of this age, Eph. VI, 11. i.e. the malignant spirits. Resp. The word καταργῶν (destroying/rendering ineffective), which is in the source, does not simply signify to annihilate, but to subtract,

or take away the force, efficacy, and operation from something. Conf. Luc. XIII, 7. Rom. III, 3.31. 1 Cor. XIII, 8. 10. Gal, III, 17. cap. V, 4. 11. Eph. II, 14. Therefore Christ will destroy the force, power, and empire of the demons, He will not reduce them to nothing.

**Question XL.** What practical uses will you excerpt from the doctrine of angels?

*Practical uses.* The doctrine of angels confers on us a) a notable parenetic use, for avoiding sins, doing penance, and cultivating virtue b); a paracletic use, so that, certain of the custody of angels in all dangers and adverse cases, we may lift up our spirit.

Proof a. We should be solicitous 1) to take care that we do nothing improper in the sight of the angels. To which that admonition of St. Paul in 1 Cor. XI, 10 pertains. A woman ought to have power (a veil, a sign of subjection to her husband) on her head, because of the angels. The same is inculcated by BERNHARDVS serm. XII. in Ps. XCI. In every corner have reverence for your angel;

nor do in his presence what you would blush to do in my presence. 2) Let us do penance in a timely manner, both so that we may further enjoy the custody of the angels, and so that we may excite a certain joy in them. There will be joy before the angels of God, over one sinner who does penance. Luc. XV, 10. 3) Let us imitate the virtues of the angels. The angels revere God, they sing His praises, and they do what is commanded not unwillingly. Wherefore let us fear God. The angel of Jehovah encamps around those who fear him, Ps. XXXIV, 8. Let us give thanks to God, both for all benefits, and especially for the angelic protection. Finally, let us obey the divine precepts most promptly; since obedience is a sacrifice most pleasing to God.

Proof b. For if we walk in the ways of our vocation, the angels will accompany us, protect us, and keep us safe from dangers. For God has given his angels charge over you, to keep you in all your ways; who will bear you up in their hands, lest perhaps you dash your foot against a stone, says the hieropsaltist, Ps XCI, 11, 12.

## SUSPIRIUM.

**W**ith what words, **O** most merciful **G**OD, shall I proclaim your ready benevolence towards me? You created me, and having created me, you protected me. Both life, and the security of life, I attribute to You. For those most pure spirits who stand before Your majesty, as most ready ministers, at Your command, are present with me, as most faithful guardians. Let the devil rage: I do not succumb, attended by celestial athletes. Let the world insult: I am not destroyed, supported by angelic protection. I acknowledge with a grateful heart, **O** most benign **D**EITY, your most inclined grace towards me, and I most ardently pray, that you may perpetually guide me, coming and going, with your spirit, so that I may strenuously run the way of my vocation, the way of piety, with an unoffending foot. For thus I believe it will be, that the holy angels will encamp around me, will keep me safe from the assaults of enemies, and finally will transfer my soul, weary of human affairs, into the bosom of **C**HRIST, where there is a secure and most joyful dwelling.

## CHAPTER V. ON M A N .

### Question I. What is man?



**M**AN IS AN animal, consisting of a rational soul and an organic body, created by God, and adorned with his image in the first creation, to sincerely worship the creator, to lead a pious life, and to attain eternal blessedness. The first man.

Observ. I. We are dealing here with man, not as he is a sinner; for thus he is the subject of theological operation, the consideration of which pertains to the second part of theology; But as man is the other of the noblest creatures, the center of creation, the principal inhabitant of the visible world, into whom the most abundant streams of divine goodness have overflowed.

Obs. II. Philosophers succinctly define man as a rational animal; but it is for the theologian to describe man through the four causes.

### Question II. Who was the first man?

The first of all men was Adam, the parent of the entire human race.

Proof. 1) Because Adam is called in express words the first man. 1 Cor. XV, 45.47. There is no reason for you to object that Adam is called the first man relatively, with respect to the last Adam, who is Christ. For he is called the first man absolutely; since Adam would have been the first man, even if Christ had never come. Adam is compared with Christ not by reason of priority; but inasmuch as he is the author of sin and death, and the latter of justice and life.

2. Gen. II, 5. Moses openly writes that there was no man (before Adam) to till the ground. If there was no man before Adam who tilled the ground; with what appearance

of truth can it be asserted that gentiles were produced before Adam?

3. Because, when Adam was created, no helpmate, or female helper, was found, Gen. I, 19. But indeed, if gentiles had been created long before Adam, a helpmate would certainly have been found for Adam.

4. Because Eve is called the mother of all living, Gen, III, 20. If women had lived before Eve, she would not have been adorned with that title.

5. The Apostle testifies, Act. XVII, 26. that God has made of one blood all mankind. But indeed if gentiles were created before Adam, it could not be said that God made all mankind of one blood.

The Antithesis is that of Isaac Peyrerius, who in the year 1655 spread the monstrous opinion about the Preadamites, whose main arguments are:

I. A twofold creation of men is described in the sacred letters. The first in Gen. I. where male and female are said to have been created in one act, not in a broken series. The later in Gen. II. where the series of creation is broken, and the creation of Adam and Eve is delineated according to distinct acts. In Gen. I. the origin of the Gentiles, in Gen. II. the creation of the Jews in Adam seems to be described. Resp. 1) The creation of man described in chap. 1. & II. of Genesis is one, the circumstances of which are more lucidly recounted in chap. II. and although in Gen. I. the creation of Adam & Eve is joined, yet that conjunction does not indicate one act, but it is only proposed there in general, and in c. II. it is explained specifically through distinct acts. 2) If the creation of man described in chap. II. Gen. is different from that which is contained in Gen. I. it will have to be said that when in Gen. II, 4. it is said: These are the generations of the heavens and the earth, also another heaven and another earth is to be understood than in Gen. I, 1.; likewise when in Gen. II, 5. it is said that

plants and herbs were produced, other herbs and plants are to be understood than those which in Gen. I. are said to be produced, which is absurd. Indeed, from the text itself it is clear that what works are commemorated as created in Gen. I. are repeated in Gen. II. with certain circumstances added. (\*)

II. Whoever, being a murderer about to go into foreign lands, fears the punishments of men, presupposes that many men live there. But Cain &c. E. The major is established: If a murderer were to go into a foreign land, empty of men, he would fear no man there. The minor is clear from Gen. IV. where Cain addresses God thus: Behold, you have driven me out from (the place) upon the face of this earth, so that I am forced to hide from your face; Whence I shall be a fugitive and a wanderer in the (remaining) earth, so that whoever finds me will kill me. But if besides Adam and Eve no men had lived, no fear would have been cast upon Cain as he was about to go to foreign lands. R. 1) A murderer fears even the safest places, with his conscience tormenting him within. 2) Cain feared his father Adam as an avenger, he feared the future descendants of Abel as avengers, he feared that one of his own children would be an Absalom.

III. There are men who did not sin in the likeness of the transgression of Adam. Rom. V, 14. E. not all men were created from the blood of Adam. R. The transgression of Adam was an equal proaeretic sin (ἐκ τῆς προαιρέσεως - from choice/deliberate purpose), the consequence of which was death, reigning not only over those who sinned in the likeness of Adam by choice, but also over embryos who are extinguished, and over newly born infants, not contaminated by proaeretic sins, but infected with original sin, which flowed from Adam into his posterity.

IV. That not all men descend from Adam is taught by the example of Melchizedek,

who if he had been born of Adam, would not be called ἀπάτωρ (without father) Hebr. VII, 3. Resp. Melchizedek is called ἀπάτωρ (without father), with respect to our knowledge; since it has not been divinely revealed to us who his parent was (\*\*).

V. If no men had been created before Adam, for the course of many centuries no one would have enjoyed the fruits of the trees born in Germany, Poland, France &c. which fruits would have hung in vain on the trees a thousandfold, in vain would tame and wild animals have run in the fields, mountains, forests &c. But God and nature do nothing in vain. Resp. Dist. between the act and the potentiality of enjoying. By God's command and operation, trees bring forth fruit, so that man may be able to enjoy them; although man does not always actually enjoy them. Many herbs perish, and many fruits, which no one turns to his use, which yet were born for the use of men.

### Question III. Who created man?

*The efficient cause of man.* The triune God created man.

Proof from Gen. I, 26, אֱלֹהִים (Elohim/God) said נַעֲשֶׂה (na'aseh/let us make) man in our image, after our likeness. Obs. 1) By this celestial oracle the plurality of divine persons is implied. For a) the name Elohim is used, which we have proven above to be plural not only in termination but also in meaning. b) a plural verb, let us make, c) plural suffixes are attached; In our image, after our likeness.

2. According to the mind of most theologians, God is introduced by Moses as consulting about creating man in His own image. But D. VAREN. decad. I. Mof. p. 115. thinks that not so much a consultation as an intention and decree of God is designated, and he renders the Hebrew word in Latin: faciemus (we will make); because a) the most proper meaning of the simple future is expressed; b) the harmony of the decree, and

(\*) How openly false that opinion of PEYRERIUS is, is clear 3) even from this, that there was no difference between the Jews and the profane nations before Abraham, whose descendants God willed to be a holy and separate nation from other peoples.

(\*\*) As Melchizedek is distinguished from the Aaronitic priests, descended from the tribe of Levi; so he himself is called ἀπάτωρ (without father), so that by that name also he may be distinguished from the genealogies of Levi, and of all the tribes, which were preserved with the greatest diligence in the nation consecrated to God, just as Paul himself interpreted it, v. 6; ὁ μὴ γενεαλογούμενος ἐξ αὐτῶν (he whose descent is not traced from them). If ἀπάτωρ (without father) had been said so simply that he had absolutely no father; by what right then should he be referred to the offspring of the Preadamites, as is indeed the opinion of PEYRERIUS?

of its execution, which is immediately added in v. 27., is more lucidly shown; c) with this exposition standing, there is no need to imagine ἀνθρωποπάθειαν (human-like emotion) in consulting, nor is it permissible for the Jews and Photinians to invent a consultation with angels. I add the annotation of SEB. SCHMIDT: And God said to himself (Father, Son, & Holy Spirit in highest consent). The reason is? Because the words; Let us make man &c. are not the words of one inviting to consultation, but of one decreeing; the execution of which decree immediately follows in v. 27; So God created man &c. But the decrees of God concerning things ad extra, just as the execution of the decrees, are common to all three persons of the deity.

You say: God speaks of Himself in the plural number in the manner of magnates, and so the plurality of divine persons is not indicated in this passage. Resp. We have satisfied this objection above on p.209.1.

#### Question IV. From what matter was man formed?

*The matter of man.* The body of Adam was formed from the earth a), the body of Eve from a rib of Adam b).

Proof a. Gen. II, 7. And God formed man, dust from the earth.

Obs. 1) The material principle of man is called אֲדָמָה (adamah/earth/soil), properly red earth, since in the land of Babylon the earth is commonly red; although the same word taken generally signifies any earth, and from the same matter the beasts were formed, Gen. II, 19. so that the earth is a common principle of origin for man and for the beasts, and the common dwelling of both.

2. Moses indicates that the predominant element from which the body of Adam was produced is earth; however, he does not simply exclude the other elements, water, air, and fire. For from whatever matter the human body consists, from the same it was originally produced; But it consists of the four elements.

3. Man is said to be formed as dust from the earth, to signify that he is not only from the dust of the earth, but also nothing but the dust of the earth, if he is estimated from the principles of his origin without a soul and the concreated image of God. Whence, this having been lost, he heard this voice; you are dust, and to dust you shall return! Gen. III, 12.

Proof b. Gen. II, 21. 22. Then at last the Lord God caused a deep sleep to fall upon the man, so that he slept, and he took one of his ribs, and closed up the flesh in its place, and the Lord God built the rib, which he had taken from the man, into a woman.

Obs. 1) Since the body of Eve was to be constructed from Adam, he was immersed in this deep sleep, so that he would not be a spectator of the divine architecture, but an admirer of the woman who was built.

2. For as physicians use narcotics in more serious treatments, so that the patient does not feel what is being done; so God sent Adam into a very deep sleep, so that the fabrication of Eve from Adam's rib would create no pain for him.

3. That sleep was not without illustrious divine revelations, but the mind of the sleeping Adam was so elevated and divinely illuminated, that he understood the rib being taken from his body. From which תַּרְדֵּמָה (tardemah/deep sleep) is rendered by the LXX Interpreters as ἔκστασις (ecstasy): although it was not a perfect ecstasy, but a prophetic sleep analogous to ecstasy. Conf. D. VAREN. dec. VII. Mof. p. 183. 3) The rib, from which the body of Eve was constructed, was not superfluous, but natural, and due to the integrity of Adam's body. For what rib God had taken away, He compensated with flesh, Gen. II, 22. But restitution cannot happen, unless the removal of a due part is presupposed. Nor does it stand in the way that it is not explicitly said that the rib was restored, but only the flesh. For as God, by extracting a rib from Adam's body, also extracted flesh; which if it had not happened, Adam could not have said of Eve, that she was bone of his bones, and flesh of his flesh, so by restoring the flesh, it is implied that the rib was also restored; even if Moses does not explicitly say so. (4) The rib of Adam, from which Eve was made, was not inanimate, but animated. For (a) it is not said that a soul was breathed into Eve, as into Adam. (b) It was part of a living and animated body. (c) 1 Cor. XI, 8. the woman is said to have been taken from the man. But woman is the name of a suppositum, which consists not only of a body, but also of a soul. Indeed, in that way the woman is said to be from the man, in which the man is not from the woman. But the man is not from the woman both in respect to the body and in respect to the soul, because God breathed the latter into him immediately. Therefore,



according to soul and body, the woman is from the man.

**Question V. How did God form the first humans?**

*The manner of man's creation.* The manner which God employed in forming the first humans consists a) in the artful fashioning of Adam's body; b) in the inspiration of the soul; c) in the singular building of Eve's body.

Proof a. The manner of production is expressed by the Hebrew words יצר (yatsar/to form/fashion) & בנה (banah/to build). יצר (yatsar) properly notes to form, and is used of potters, who induce an elegant figure on the clay which they work. Thus God formed man ornately and decently, and induced a fitting harmony in the body of man, and due to all the members.

Proof b. Gen. II, 7. God breathed into the man's nostrils the soul of lives, and man became a living soul. Obs. 1) To the body, fashioned indeed, but lying like a trunk, devoid of motion, sense, reason, the soul was inspired and united, as an entelechy, or form, by which it was to be vivified, moved, and perfected.

2. As πλάσις (formation), or forming, is attributed to the body; so ἐμπνευσις (breathing/inspiration), or inspiration, is to the soul. But God is said to have inspired ἀνθρωποπαθῶς (in a human manner), in a human way, which is to be understood θεοπρεπῶς (in a manner befitting God), in a way suitable for God. For it does not note the emission of a corporeal breath; since God is incorporeal; but (a) the manner of action, by which the soul was communicated to Adam's body; that this communication was made in an easy and spiritual manner, since by the same inspiration the soul is said to be produced, at the same time as it is inspired; (b) the effect of the action, that the effect produced is a spirit distinct from all body and matter.

3. The soul is said to be inspired by God, but not from God. For God did not inspire the soul into man from His own substance, as the Stoics, Epictetus, Seneca, Cicero called the soul a particle of the divine breath, and the Manicheans and Priscillianists asserted that human souls came forth from the substance of God, and were therefore condemned in the council of Braga can. V. because the substance of God is both indivisible and purely incommunicable to a creature.

4. God inspired the soul into man's nostrils; because the most wise creator willed the soul to reveal itself especially in these through respiration and vital actions.

5. Moses calls the soul the breath of lives, h. e., not only living immortally in itself, but also vivifying the body, and breathing through the nostrils.

6. Through this breath of lives man was made into a living soul, h. e., into a perfect living animal.

You say: From our clearly explained opinion it follows that first the body, then the soul was created; which could not have happened, because 1) creation is an instantaneous action, and therefore man was created in an instant without succession, or delay of time. 2) Adam's body, as soon as it was created, was a living body, endowed with a soul, otherwise it would have been a corpse. 3) It was organic, and therefore animated.

Resp to 1) Creation, as such, is instantaneous; but as it is plastic, formative, and as it were, potter-like, it admits delay, so that one part is created after another. However, the creation of man can be called instantaneous in respect to the suppositum, because in a moment the soul was inspired into the body, so that it might be a living animal.

Ad 2) For the truth of a body, of which man is to be composed, a soul is not required; for the body of Christ was a true body in the three days of death, although it was not physically alive.

Ad 3) I distinguish between the order of nature being constituted, and constituted. In the latter way, no body is called organic, unless it is animated; But in the former way, a body is organic which has been fashioned by the hands, as it were, of its creator, and made suitable for receiving a soul.

Proof c. The body of Eve, with an architectural word, is said to be built, i.e., decently put together, to indicate that the woman would not only be a seat of virtues, but also her womb would be a house, in which the human race was to be built and propagated through generation.

**Question VI. Of how many parts does man consist?**

*The parts of man.* Man consists of two parts, a rational soul, and an organic body.

Proof. 1. From the creation of man. For, according to the testimony of Moses, Gen. II, 7. The body was formed from the earth, into

which the breath of life, the soul, was inspired. The sacred historiographer does not add a third part.

You say: Three parts are expressly posited by Moses, the earthly body, the breath of life, the living soul. Resp. Mention is indeed made of three by Moses, but of two as essential parts, and of the third as a composite resulting from the union of those parts; which composite is called a living soul, the denomination being made from the prior part.

2. From the assertion of Christ; Matth. X, 28. Fear not them which kill the body, but are not able to kill the soul. Where the savior himself recounts two parts of man, namely the soul and the body.

3. From the death of man. When he dies, he is resolved into only two parts, Eccles. XII, 7. E. He is composed of only two parts.

4. From the state after death. For there are no essential parts constituting man other than those which will either triumph in heaven, or be tormented in hell. But those are only the soul and the body, Matth. XX, 28. Luc. XVI, 22. 1 Cor. V, 5. 2 Cor. V, 8. 10.

The Antithesis is that of Paracelsus, Comenius, Weigelius and others, according to whose mind there are three parts of man, spirit, soul and body, whose principal argument is sought from 1 Thess. V, 23. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. St. Paul by this his wish seems to assign three parts to man, to be preserved whole and blameless. Resp. What is understood by spirit in this passage is not explained in one way. There are some who, with CHRYSOSTOM, understand by spirit the gifts and effects of the Holy Spirit in a reborn man, so that spirit is opposed to flesh, Rom. VI. Gal. V. In which sense spirit is not a peculiar part of man, but a spiritual gift, by which primarily the soul, secondarily the body is instructed for the exercises of piety. There are others who, with AUGUSTINE & our LUTHER, want the superior faculty of the soul, by which we understand and reason, to be designated by spirit, by soul the inferior faculty of the soul, by which we sense and desire, by body they understand the dwelling of the soul, whose members as organs serve the soul for the practice of piety. But here spirit, soul, and body are considered not physically, but theologically, according to the state of regeneration and renewal. This latter opinion

seems more agreeable to Paul's wish. I therefore give this paraphrase of Paul's wish: This I sincerely wish and pray, that the God of peace may illuminate your spirit (intellect), and keep it immune from errors, the senses and affections pure from inordinate acts, the body untouched by filth, so that you may think what is true and salutary; desire what is holy; devote all the limbs of the body to the living practice of those things which are pure and chaste, lest you incur a tremendous reprehension before God and men on the day of the universal judgment. In the same way the words of St. Mary, Luc. 1, 46. 47. My soul doth magnify the Lord; And my spirit hath rejoiced, seem to be explained, q.d. The joy which I have conceived concerning the savior of the human race has inundated all my affections, all my senses, like a torrent, so that my mind, suffused with celestial light, may piously esteem the highest glory of God, and be wholly fixed in celebrating it. Conf. D. CALOV, in bibl illustr. ad 1 Theff. V. fol. 884.

II. 1 Cor. XIV, 14. Paul says; For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. In this place Paul distinguishes the spirit from the mind. Resp. In this place by spirit is understood that afflatus of God, by which the apostle was adorned with the gift of tongues; or also the motion of the spirit, excited by that afflatus, which expresses itself through foreign tongues. By mind is denoted the sense or meaning of the prayer, which is called ἄκαρπος (unfruitful), unfruitful, not with respect to the speaker, but to the hearer, so that the sense of Paul's words is: If I, led by the Holy Spirit, pour out prayers from my soul in a sacred assembly in a foreign tongue, the sense of those prayers will escape the hearers who are ignorant of the foreign tongue, so that they receive no utility from my prayer.

#### Question VII. Is the body a true part of man, or only his instrument?

The body is a true part of man, without which he is not a true and whole man.

Proof. 1) Because the essence of man is completed by two parts, the soul and the organic body; as we have demonstrated in the preceding question.

2. If the soul alone completed the essence of man; man would never die, but when the soul was separated from the body, man would only lay down his instrument.

3. If the whole essential perfection of man consists in the soul, there is no need for resurrection; because with the flesh removed the whole human being would persist.

The Antithesis is that of the Platonists, Socinians, and Arminians; some of whom openly deny that the body is a part of man; some doubt whether it is a part or an instrument of man. Their arguments are the following:

I. The body is compared to a garment and to a tent, 2 Cor. V, 3. 4. 5. Resp. That similitude is not to be extended beyond the third term. For the soul is said to be clothed with the body, on account of the natural union. It is therefore wrongly inferred from this metaphorical way of speaking that the body is not a part of man. Certainly the flesh of Christ is also compared to a garment and a tabernacle for the Word (τῷ λόγῳ), yet it is nonetheless a part of Christ the God-man (θεανθρώπου).

II, The part of a living man remains perpetually the same in number; The body does not perpetually remain the same in number; E. The body is not a part of a living man. The major is established; because with a true part removed the whole does not remain. The minor is clear; since from infancy each of us has worn out many bodies. Resp. Neg. min. For although the ὄγκος (mass/bulk), or external mass of the body grows, and decreases, is increased and diminished; the body remains the same in number, as its own and radical matter (οὐκείαν ὕλην).

III. Paul says in 2 Cor. XII, 2. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;), such a one caught up to the third heaven. The apostle indicates that although in his rapture he was out of the body, he yet remained a true man. Therefore he says; I knew a man. Whence an argument is born; Whoever, being constituted outside the body, remains a true and whole man, the body does not pertain to his essential integrity; But a certain man (Paul) caught up to the third heaven, constituted outside the body, remained a true and whole man &c. Therefore. Resp. The apostle does not doubt whether in his ecstasy the soul informed the body, or was separated from it; for if the soul had been separated, the apostle would have been dead. But he doubts whether the soul united to the body, without the cooperating body, or with the co-admitted and

concurring body, was elevated to hear the unspeakable words of God (τὰ ῥήματα ἄρρητα τοῦ θεοῦ), or, to speak more clearly: The apostle doubts whether he perceived the ineffable words of God only with his internal mind, or also heard them with his bodily ears. Therefore, in his rapture the apostle was not constituted outside the body.

IV. A true part gives being to man; But the body does not &c. E. The minor is clear from the philosophical axiom; The form gives being to the thing. The body is not the form; Therefore it does not give being to the thing. Resp. The form gives being to the thing not adequately and completely, but inadequately and incompletely. The form gives the ultimate, determinate, and specific being; The matter gives the inchoate, indeterminate, and generic being; Both united give the total being.

V. The human body is called organic by the philosophers, because it is an instrument, not a part of man. Resp. The body is called organic not with respect to man, but with respect to the soul; of which it is indeed a co-part, by reason of the natural union, by which man becomes one per se; But it is the instrument of the same soul, by reason of the operation, which is done through the corporeal members, as organs. But you should observe well that the corporeal members are called organs of the soul in an excellent way; since they are not separate, but conjoined, not inefficacious, but efficacious instruments.

#### Question VIII. Was the human soul cast by God into the body as into an impure prison?

The human soul was not cast by God into the body, as into a squalid prison, by which it is impeded, so that it cannot properly elevate itself, and fly up to know, love, and venerate God.

The Antithesis is 1) that of Pythagoras, Plato, and their disciples, who taught the προὔπαρξιν (pre-existence), or preexistence of souls, which, when with a loathing for celestial goods they began to love earthly things, were cast down into the body as into a muddy prison. From which Plato explicitly calls the body the prison of the soul, in Cratylus pag. 264. Sap. Aeg. L. II. c.s. For which reason these philosophers taught καθαρισμὸν (purification), or purgation from the foul dregs of the body, about which see SCHEFFER. in philosoph. Ital. cap. VIII. p. 73. who adduces Porphyry writing thus;

Purgation is a divorce from the body, and from the irrational motion of the passions. For which reason 10. SCHEFFERVS, about to explain the mind of the Pythagoreans, says: It is clear enough from these definitions what Pythagoras and his followers understood by purgation. They said that the body is something material, coarse, foul, by which the soul is pressed down, and drawn to these lower, mortal things, full of vices and evils; and for that reason it is defiled and polluted, not otherwise than in a squalid and muddy prison. Therefore before it can arrive at true wisdom, it has need of καθαροει (purification), that is, a certain purgation by which its filth may be washed away.

2. That of Hermes Trismegistus, who, about to teach his son the manner of regeneration, says: Abrogate the senses of the body, then will be the begetting of divinity: purge yourself from the bonds of matter, destitute of reason.

3. That of the Mystical authors, who think more abjectly than is just about the human body. ORIGEN went before them, who, according to the testimony of PRATEOLUS, in elencho heref. 1. 13. num. s. asserted that this punishment was divinely inflicted on human souls, because they had sinned, that they should be detained in bodies as in prisons. Abraham von Franckenberg calls the body the external man, but the soul the internal man, and philosophizes in the following manner in the book which is entitled: Know Thyself; part. II. p. 89. "The inner man arises from the one Center of the Light of Life, from the holy Power-Essence of the Trinity of GOD: whereas the outer man, or the perishable fleeting body is the earthly dark sack of mourning, the outer earthly shell, and base worthless shelter, the assumed coat of Adam, the house of perishability."

### Exposition

Obs. I. Both the soul and the human body can be viewed in two ways: 1) κατ' οὐσίαν (according to essence), according to themselves, or their essence; 2) καθ' ἁμαρτίαν (according to sin), according to the state of corruption, or according to sin, adhering by accident. If they are considered according to themselves, they are good creatures, created for the glory of God. Glorify God in your body, and in your spirit, which are God's, says Paul in 1 Cor. VI, 20.

Obs. II. The primary seat of sin is the human soul with its faculties. For the

intellect deflects from the divine law through ignorance, opinion, error; the will through the choice of a good not true, but apparent; the sensitive appetite through a blind impulse towards a good pleasing to the senses, but forbidden by divine law. The secondary seat of sin is the organic body of man, insofar as it served the sinning soul in its delinquency.

### Confirmation

Proof. 1) Whatever body was created by God, and skillfully fashioned, to be a pleasing dwelling for the soul, and with it, as a natural part, to constitute the whole man, that is wrongly considered a troublesome prison for the soul: But the human body &c. E. The minor is proven from Gen. 1, 27. II, 7. Job inculcates the most beautiful fashioning of the body, c. X, 10. and king David, Ps. CXXXIX, 15.

2. The physical, proximate, and special cause of the formed body is the soul communicated, or transmitted, in and with the seed from the begetter. E. The body cannot be its prison. The reason for the consequence is; because no architect fabricates a prison for himself, which he inhabits. The antecedent is clear to any sensible person. For a) the work of the formation of the body is wonderfully various, and restricted according to the reason of each species. For example, the body of a lion is formed differently from that of a bear, differently from that of a man, according to size, figure, color, position of parts. Therefore, a specific cause, determined by its nature to this particular work, must be present everywhere, which indeed is none other than the soul of each body itself? y) The formation of the body is a natural work of the seed; indeed, most natural. Therefore, by the force of the definition which all assign to nature, from an intrinsic cause and principle; which indeed is none other than the soul? y) It is a vital work, therefore from the soul. Conf. D. SENNERTI hypomnema physicum IV. c. IX. p. 251.

3. No squalid prison is the temple of the Holy Spirit. For who would dare to affirm that a temple is a prison, and that the Holy Spirit is detained in bonds? But the body of a reborn man is the temple of the Holy Spirit, 1 Cor. VI, 15. Therefore.

4. The body in the resurrection of the just will be reunited with the soul. E. it is not the prison of the soul. The reason for the consequence is because the resurrection of

the just is a huge benefit, procured by the merit of Christ. But it would be a huge punishment, if the soul, which was separated from the body, were through the resurrection to be cast down again into the body, as into a perpetual prison. Indeed, the sisters of Lazarus would have given no thanks to Christ, if he had recalled the soul of their deceased brother into a prison.

5. Two absurdities follow the adverse opinion: a) God did not act justly, when in the flood he preserved Noah, in the conflagration of Sodom he preserved Lot, and destroyed innumerable wicked men. What else would this have been, than to release wicked men from prisons, but to confine upright men longer? b) That blessing: increase and multiply, would have been a curse; for it would pertain to the long detention of the soul in the prison of the body.

6. The opinion of the dissenters was condemned in the council of Braga, canon VI. If anyone says that human souls first sinned in a heavenly dwelling, and for this were cast down into human bodies on earth, as Priscillian said, let him be anathema.

### Refutation

The opponents object I. from Ps. CXLII. 8. Bring my soul out of prison, that I may praise thy name. Where by prison they understand the mortal body. R. By prison the psalmist understands the cave of Adullam, of which mention is made in 1 Sam. XXIV, 3. in which David felt such anguish as a malefactor experiences when detained in prison.

II. From Ps. CXVI, 7. Return unto thy rest, O my soul! The human soul is said to return to its rests, i.e., to the most tranquil celestial mansions, in which it enjoyed the sweetest quiet before it was cast down into the body, subject to many dangers and afflictions, as into a squalid prison. R. With the cited words the prophet king excited himself, when he was in troubles, (according to Rabbi Kimchi) so that the soul, variously vexed by anguish, might betake itself to God, as the author of all tranquility, and expect solace from him. Furthermore, it is to be noted that the soul is said to return to rest, not because it at some time before the body was formed existed in rest, but because it fell by sin from that rest which it could have had in Adam.

III. Whatever body the rational soul is pressed down and weighed down by, that is fittingly called its prison; But by a corruptible body &c. E. The major is

established; because every prison is a troublesome place, where the soul is oppressed with grief. The minor is proven from Sap. c. IX, 15. The corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things. Resp. 1) The book of wisdom is not canonical, but, in the judgment of LUDOVICUS VIVES, is believed to be of Philo Judaeus of Alexandria, who lived in the times of the apostles, to whom he was also a friend. Such is the eloquence in the Greek language, that the Greeks said of him: Either Philo platonizes, or Plato philonizes. 2) Whatever body, considered in itself, the soul is weighed down by, that can be called its prison. But, if the soul and body were whole, the body would not weigh down the soul. But since each part of man has been vitiated by the fall, it happens by accident that the soul is distracted by an excessive and inordinate care of the body, so that it does not have leisure for contemplating divine things.

IV. The body from which a reborn man desires to be liberated is his squalid prison. But from a mortal body &c. E. The minor is proven from Rom. VII, 24. where the apostle groans: O wretched man that I am! who shall deliver me from the body of this death. Resp. By the body of death is not understood the physically mortal body, but the evil and corrupt concupiscence of the flesh, which like some body embraces the entire frame of vices as if of members, and thus brings forth death, Col III, 5. The apostle desires to be liberated from this corruption of the flesh. Suppose the mortal body is denoted by the apostle, yet it is not understood κατ' ἐστίαν (according to essence), according to itself, but καθ' ἁμαρτίαν (according to sin), according to the inherent sin, from which Paul desires to be liberated.

V. It cannot be denied that there is much filth in the human body. Resp. The soul is not polluted by the physical filth of the body, because it is a spirit; But the primary seat of moral filth is the sinful soul, which the body served in its delinquency.

**Question IX.** Is the human soul today created, or is it propagated by traducianism?

*Origin of the soul.* The human soul today is not immediately created, but by means of fertile seed it is generated from the parents, and is transmitted into the children.

Obs. I. A distinction must be made between the word creation taken in a general, special, and most special sense. In a general sense, creation notes the act by which God produces something in whatever way, whether immediately from nothing, or from some pre-existing matter, whether with the intervention of a secondary cause, or in its absence. In a special sense, creation signifies the act by which God, with no secondary cause intervening, produces something, whether it be from pure nothing, or from unsuitable matter. In a most special sense, creation designates the act by which God immediately, without the concurrence of secondary causes from nothing, with no pre-existing matter, produces something.

Obs. II. A distinction must be made between tradux (transmission) said concretely, and abstractly. Concretely it is taken either in a general or a special sense. Specifically it notes a suitable cutting of some tree, vine or plant (in Greek ἀπόσπασμα [a piece torn off]) or a torn-off particle of a plant suitable for propagation. In German, "ein abgeschnittener Zweig, ein Sprößling, ein Pfropfreislein, dadurch der Baum, oder die Pflanze, kan fortgezielet werden" (a cut-off branch, a sprout, a grafting-scion, by which the tree, or the plant, can be propagated). Generally it designates any fertile seed of plants and animals, and is commonly called prolific sperm. Abstractly, tradux notes the transmission itself.

Obs. IV. The soul is not generated from the tradux, or fertile seed, as from a material principle, but through the tradux, or by means of the prolific seed, as a vehicle, it is propagated.

The assertion is proven 1) from the divine blessing, Gen. I, 18. c. IX, 1. Every soul by the force of the divine blessing is multiplicative of itself; Therefore also the human soul.

2. From the definition of generation. Generation is the communication of essence through fertile seed in the image of the begetter. From which definition we conclude: Whoever communicates essence to a begotten man, communicates to him a soul. But a begetting father &c. Therefore.

3. From the effect. Whoever generates a man, he generates not only the body, but the soul. But a parent &c. Therefore. The major is established; because the begetter is a univocal cause, and according to the well-known physical axiom: Every begetter begets its like.

4. From the nature or property of the soul, which is the power of vivifying. From whom we have life, from them we have a soul. But from parents &c. E. The major is clear; because life, taken in the first act, is the soul itself; or, if it is taken for the second act, it is something emanating from the soul.

5. From the term of generation, which is the image of the parent. Whoever begets a son in his own image, he begets the soul of the son. The parent begets &c. Gen. V, 3. Certainly the image of the father cannot exist without his propagated soul, since this is the πρῶτον δεκτικόν (the first receptive thing), the primary subject of the image.

6. From the divine rest. From whatever work of making God rested, that, with the nature of things constituted, God does not create. But God rested from making all the works of nature, Gen. II, 2. E. You say: God rested from making new species, but not from creating individuals. Resp. 1) God indeed concurs with secondary causes for the production of individuals, but He does not create them immediately and by Himself alone. 2) Extraordinarily and miraculously God sometimes immediately creates new individuals (e.g., new stars); But generation is an ordinary and most natural work.

7. From the nature of fertile seed. Whoever emits living seed, they propagate the soul. But parents &c. Therefore. The major is proven; because without a soul no corporeal thing lives. The minor is clear; because from non-living seed a living man cannot come forth.

8. From the propagation of original sin. From whom original sin is propagated into children, from them the soul is propagated. But from parents &c. Therefore. The major is established; because the πρῶτον δεκτικόν (the first receptive thing) of original sin is the human soul. With that which is in the soul being propagated, it is necessary that the soul itself be propagated.

9. From various absurdities which press the opinion of the adversaries. For a) those who hold that souls are immediately created by God, must either deny original sin, or accuse God of injustice. For God created the soul either impure, or pure. If impure; he will be the cause of sin; If pure; he is not just, because he inserted a pure soul into impure matter. b) It will follow that parents no longer generate men; because a man cannot be said to be generated by parents, whose soul is not generated by them. c) The father will not be the physical cause of his son, but

only a moral cause; because he only applied the passive subject, namely the matter, to the active principle, namely the soul created by God. d) It will follow that the soul of Christ was not generated and consequently our soul was not redeemed. For τὸ ἀπρόσληπτον ἀθεράπευτον (that which is not assumed is not healed).

The Antithesis is that of most of the Scholastics and Pontificiorum, defending the creation, or infusion of souls, which happens immediately from God, with whom some philosophers concur. They wish to fortify their opinion with the following arguments:

I. Everything generable is corruptible: According to the evangelical doctors the human soul is generable: Therefore. The major is clear from induction: Sheep, oxen, donkeys &c. are generated and die. E. everything generable is corruptible. Resp. 1) The major is not universal; because if man had remained in the state of integrity, he would indeed have been generable, but not corruptible. 2) Every induction must be made from equals. But the adversaries form an induction from unequals, namely from bodies, and they wrongly apply it to the human soul, which is a spirit.

II. Whatever soul is not divisible, from that the soul of children cannot come forth: But the soul of parents &c. Therefore. The major is proven; because whatever is essential to the parents, and yet comes forth from them, is as it were cut off from them. Resp. Dist. between cutting off, and deduction. The soul of children is indeed deduced from the soul of the parents, but it is not cut off.

III. If the soul of children is from the soul of the parents, it is from the same either by cutting off; or subjectively, or constitutively. But it is not by cutting off; because it is indivisible: Not subjectively; for thus the soul of the son would exist subjectively in the father: Not constitutively; for thus the soul of the parent would be an essential and constituent part of the son. Resp. One member of the division is omitted, namely multiplicatively and propagatively. For every soul, by the force of the divine blessing, is multiplicative of itself.

IV. The soul of the son is either generated solely from the soul of the father, or solely from the soul of the mother, or from both. Not solely from the soul of the father; because thus the mother would not generate a man; nor solely from the soul of the mother; because thus the father would not

generate a son; nor from both; because thus a composition or confusion of souls would occur: Therefore the soul of the son does not come from the soul of the parents at all. Resp. In generation the father and mother stand for one cause. For they are social causes, from which one effect flows. Therefore the soul of the son comes from both. And yet a composition or confusion of souls is not to be feared; because the soul is a simple act, not composing, or confusing.

V. If the soul of the son is drawn from the soul of the parent; either the whole soul passes into the son, or a part of it. But not the whole soul, because thus the parent would not retain a soul: Not a part, because the soul is indivisible. Resp. 1) This argument rests on a false hypothesis; as if the soul were some whole divisible into parts. The soul is neither a whole, nor does it have parts. By the Scholastics indeed a spirit is said to be a whole potestatively; because it contains many potencies, united in a certain way. But the potencies, or faculties of a thing, properly speaking are not its parts. 2) When a flame lights a flame, neither does the whole lighting flame pass into the lit one, nor does a part of it descend into it. Thus the soul of the parents generates the soul of the son, so that nothing is lost from it.

VI. The human soul is made either from nothing, or from matter. But it is not made from matter. E. from nothing, and consequently it is created. The consequence of the major is proven; because nothing was ever made, which was not made either from matter, or from nothing. Resp. a) The disjunctive syllogism is not made from immediate members. For a third is given; from a preexisting form. You except in vain that the particle 'from' notes matter; for taken more broadly it also designates form; for the physicists teach with great consensus that a natural body consists of matter and form. b) We respond to the proof: Whatever is material, or corporeal, is made either from matter, or from nothing: But the soul is not material, or corporeal.

VII. Whoever is called the father of spirits, from him the soul has its origin. But God &c. Hebr. XII, 9, Therefore. Resp. 1) Limit. the major. Whoever is called the father of spirits, from him the soul has its origin either immediately, or mediately. The soul of Adam has an immediate origin from God, our soul has a mediate origin. 2) God in that passage is called the Father of Spirits, not on

account of the creation of souls, but spiritual regeneration.

VIII. God gives the human soul, Eccles. XII, 7, and forms the human spirit, Zach. XII, 1, Therefore he creates the human soul. The reason for the consequence is; because whatever God gives, or forms, he gives and forms by creation. Resp. Eccles. XII, 7 looks back to the first origin of the soul. For just as when it is said that the dust returns to the earth, whence it was, it looks back to the first creation; So when it is said that the spirit returns to God, who gave it, it looks back to the same, in which the spirit was immediately created by God. Today God gives the spirit mediately, with secondary causes intervening; just as he also gives the body, 1 Cor. XV, 38. Zechariah likewise considers the first origin of the soul; just as also the creation of heaven and earth made in the beginning is indicated.

**Question X. Did the human soul emanate from the divine essence, and does it return and, as it were, flow back into the same through regeneration and mystical union?**

The human soul neither flowed out from the divine essence, nor does it return, or flow back, into the divine essence through spiritual regeneration and mystical union with the triune God.

The Antithesis is 1) that of Plato, who held that God is the center of all things, from which human souls came forth, or emanated, and into which they return. Libr. 12. Myst. Aeg. c. 9.1.13.c.8.1.14. 6.1.2. The opinion of Plato is more clearly explained by his follower, MARSILIUS FICINVS, in Timaeus c. 6. All things are from God in such a way that not even the smallest things are ever deserted by God. For indeed the divine unity thrives, through which each thing consists; and in a perpetual and intimate circle they are wonderfully revolved back to God himself, from whom and in whom they are, otherwise they would suddenly rush into nothingness. From the divine unity all things proceed, and proceeding they retain a certain unity impressed upon them, the image of the divine unity, by which they are recalled into it, and being recalled they are perfected. This itself snatches souls to vows, by which a union with God may be fully accomplished in us. For if nature, emanating from God, has inserted into certain things properties suitable for them with the superiors, by which in a certain way they

turn themselves to the superiors, as heliotropes to the sun, and lunaries to the moon; much more has the father of souls impressed upon them forces that snatch them to himself; which indeed seem to be situated primarily in a certain divine unity, in a superior intellect, and also in the actual reflection itself. And our very restitution into God is absolutely consummated by the suppliant adoration that arises from this.

2. That of Hermes Trismegistus, addressing his son Tatius thus, in the Pyramider, chap. XII. The mind, O Tatius, is from the proper essence of God. For there is some essence of God, of whatever kind it may be; this he knows absolutely by itself. The mind indeed is not cut off from the essence of God; because it is even like the splendor of the diffused sun. But this mind in men is indeed God; for that reason some men are gods, and their humanity is contiguous to divinity.

3. That of the Mystics. For thus writes 10. TAVLERVS in tr. von der Nachfolgung der Armuth Christi S. 3.: "Some said that this is the highest poverty, and the closest detachment, that man be as he was when he was not yet. Then he understood nothing, then he willed nothing, then he was God with God." Let us also hear H. HARPHIVM in theol. myst. 1.5.collat. 2. p. 683. saying: Thus our spirit, turning itself to its origin, i.e., the apex of the mind, and further, reclining on the uncreated spirit, happily deserves to be renewed. Because while it immerses itself wholly in the uncreated spirit, so that it may be liquefied; it flows back again into that infinite abyss, its image is always renewed, so that it may happily deserve to hear: You are my son, today I have begotten you. p. 684. O my soul, whence did your flowing forth take its beginning? Was it not from that abyss of divinity, as essence from essence, life from life, intelligence from intelligence, light from light? but creaturely, not essentially; not Goddess from God, but deified by God. So also GOTTFR. ARNOLD. in theol. myst.c. 6, p.149. "I say that a Christian man becomes a God." He adds the reason for the assertion on p. 152. "Because this doctrine has for the final purpose of all its secret knowledge and working GOD himself; so it expresses his beauty according to its ability, in that it beholds it, and whoever becomes a partaker of it, it makes him as it were into a holy and bright mirror, that he may catch the ray of the highest Godhead, and of the primordial light, and



shoot it back into GOD himself, from whence he flowed." On this hypothesis is based that Weigelian formula of speaking in the dialogue on Christianity p. 13: "We must be in him, with him, and through him new creatures, born from God himself, essential children of God, and not imputatively."

### Exposition

Obs. I. That God gave the soul, and inspired it into man, the Holy Scripture testifies, Eccles. XII, 7. Gen. II, 7. But it nowhere says that the soul of man emanated from the divine essence itself. It is therefore from God ἐνεργητικῶς (effectively/as an efficient cause), as from an efficient cause, but not ἐσιωδῶς (substantially/as a constituting principle), as from a constituting principle.

Obs. II. By the benefit of regeneration a new and spiritual life of faith is conferred, through which we are rendered, with our sins remitted, adoptive sons of God, Jo. 1, 12. not natural or essential sons of God.

### Confirmation

Our assertion is proven; 1) Whoever has emanated from the divine essence, is essentially God. But the human mind is not essentially God; E. The major is clear; because no one can emanate from the essence of God, without being God. Ο λόγος (The Word), or the son of God is therefore essentially God; because he emanates from the essence of God the father by eternal generation. The minor is clear; because if the human mind were essentially God, it would be omnipotent, omnipresent, omniscient, and to be adored; which is impious to think, and blasphemous to say.

2. The divine essence is one, indivisible, and most simple; E. it cannot be dispersed, or diffused into almost innumerable souls; otherwise there would be as many gods as there are human souls. M. T. CICERO felt the force of this argument, not vainly writing, in book I. on the nature of the gods: Pythagoras, who held that God is a mind intent and pervading through the nature of all things, from which our minds were taken, did not see that by the distraction of human minds God is torn apart and lacerated; and when human minds were miserable, which would happen to most, then a part of God would be miserable, which cannot happen.

3. Whatever has emanated from the divine essence, is immutable; for the divine essence is invariable, Ps. CII, 28. Mal. 111,6.

But the human soul is not immutable; for it becomes evil, through sin, and again from evil becomes good, through grace. Therefore.

4. The mystical doctors, by their nefarious dogma about the origin of the human soul from the divine essence, greatly derogate from the divine majesty, by making a) the human soul equal to the Son of God, and the Holy Spirit. For the former emanated from the essence of God the Father by eternal generation, the latter by eternal spiration; to which the soul, by the dogma of the flowing forth from the abyss of divinity, is equated. b) By constituting the essence of God the subject of sin and misery. For after the fall the soul is corrupt, and subject to divine punishments and afflictions. But if therefore the soul were a particle of the divine essence, sin would no less inhere in it, than affliction would befall it; which is absurd.

5. The opinion of the adversaries was long ago condemned by the ancient church in the council of Braga, canon V. If anyone believes that human souls have existed from the substance of God, as Manicheus and Priscillian said, let him be anathema. The same opinion was rejected, as impious, heretical, and blasphemous by LEO I. epist. 93. to Turbius, JEROME epist. to Marcellinus, AUGUSTINE epist. 28 to Jerome.

6. Through regeneration the human mind does not become a natural Son of God; otherwise Christ would not be the only-begotten Son of God, Jo. 1, 14. E. through the same it does not return into the divine nature, as its constitutive principle.

7. Through mystical union God dwells in the reborn soul, as in his temple 1 Cor. II, 16. E. the reborn soul is not transformed, or liquefied into the essence of God. Who ever heard it said that a dwelling was changed into an inhabitant, or an inhabitant into its dwelling?

### Refutation

The dissenters object; I. Whatever soul was inspired into the first man by God, that emanated from the substance of God. But the intelligent soul &c. Therefore. The major is proven; because God produced the other creatures by saying, or by the word of his command, but he inspired the soul, a clear indication that it proceeded from the divine essence in the same way as breath proceeds from the mouth. Resp. To inspire, signifies to produce and communicate a spirit; which God produces either from his own essence, or from nothing. From the substance of God

is spirated and proceeds the Holy Spirit, the third person of the divinity; from nothing were produced the finite spirits, namely the angels, and the human soul. For this was inspired by God indeed ενεργητικῶς (effectively/as an efficient cause), as from an external efficient cause, but not οὐσιωδῶς (substantially), as from an internal constituting cause. God created the soul, as a finite spirit, and this he infused into the formed body, but he did not infuse the soul, as a particle of his own essence, into the body.

You object; But no reason can be given why the human soul was not created by the omnipotent word, like the other creatures, but was communicated to man through inspiration, unless this one, that it was derived, or taken from the substance of God. Resp. Ἐμπνευσις (inspiration/breathing in), or inspiration notes 1) the origin of the soul, that it, created from without by God, was infused into the body; 2) the manner of inspiration, that this divine action was done in a singular and excellent manner, yet as easily as it is for a man to emit the breath of his mouth; 3) the effect of the inspiration, that it is not a body, but a spirit not only distinct from all body and matter, but also capable of spiritual motions. But just as the breath of the mouth is not a particle of the soul, so neither is the soul a particle of the divine essence.

II. We are called the offspring of God, Acts. XVII, 28. But the foundation of offspring consists in the communication of essence. Whence the argument arises; Whoever are the offspring of God, to them God has communicated his very essence; But men &c. Therefore. Resp. We are called the offspring of God, not because of the participation of the divine essence, but because of a similar production to it, as to an exemplary cause. Thus Adam is called the Son of God, Luc. III, 38. because he was created in the image of God.

III. Which soul is a partaker of the divine nature, that emanated from the essence of God. But the faithful soul is a partaker of the divine nature, according to the testimony of Peter 2. ep. c. 1, 4. E. Resp. Neg. major. Because not every human soul, but only the reborn and justified is said to be a partaker of the divine nature, not on account of an emanation from the essence of God, but on account of the gracious indwelling of God in the faithful soul, which implies a participation of the divine nature not

essential, but accidental. If the human soul had flowed from the substance of God, not only the reborn, but also the unregenerate soul would be from God, which is unwritten and contrary to scripture; for he who sins is of the devil. 1 Jo. III, 8.

#### Question XI. For what purpose did God create man?

God created man a) for the glory of his name; b) for the eternal salvation of man.

Proof a) Rom. XI, 36. For of him, and through him, and to him, are all things; to whom be glory for ever! Amen!

Proof b) That man was created for eternal life is taught by the law prescribed in paradise, Gen. II, 19. Just as the penalty of eternal death was proposed to the one who transgressed it, so, on the contrary, it is gathered that for the man who sanctly observed that law, the reward of eternal life was established.

#### Question XII. How manyfold is the state of man?

*State of man.* The state of man is fivefold: The first is the state of innocence, which was created together with the first humans. The second is the state of misery, into which the human race has fallen through the fault of the first-formed. The third is the state of grace, which the faithful obtain through Christ. The fourth is the state of glory, into which the elect will be transferred on the day of universal judgment. The fifth is the state of ignominy, with which the reprobate will be afflicted by the just judgment of God.

*Observation.* The states are accidental conditions of men, according to which they can and should be considered in different ways. These different states of all men will be examined more accurately below.

#### Question XIII. What practical uses does anthropology supply?

*Practical uses.* Anthropology (Ἀνθρωπολογία), or the doctrine of man, when more deeply impressed upon the soul, should rightly and deservedly produce in us a) a decent submission of the soul; b) love of God and neighbor; c) a desire for eternal life.

Proof a) God created man from the dust of the earth, Gen. II, 7, so that man, remembering his primal origin, might bear himself submissively before God. What is viler or more abject than the dust which we trample with our feet? Abraham ingeniously acknowledged this, who, beginning to pray,

said: "Behold, I pray, I have dared to speak to the Lord, though I am but dust and ashes!" Gen. XVIII, 27.

Proof b) God breathed into man the breath of life, Gen. II, 7, so that the soul might live perpetually for the author of life, might adhere to him indivisibly, and might rest in him, as in a harbor. "Lord, you have made us for yourself, and our heart is restless until it rests in you." AUGUSTINE, lib. I. conf. c. 1. God formed Eve from the rib of Adam, "that he might make of one blood every nation of men to dwell on all the face of the earth,"

Acts XVII, 26. Since, therefore, all men who live under heaven were created from the one blood of Adam, they are obligated to mutual love by the law of blood.

Proof c) Since man was created for eternal life, let him be held by the love of eternal goods, burn with desire for them, and be delighted by their memory. "The spirit must be directed there" (I speak with BERNARD) "where it is to go. We must hasten there, where we may live forever, and where we may no longer fear to die."

## SUSPIRIUM

*For if I did not chiefly honor you, O most benign CREATOR of the human race, and constantly venerate You, I would be ungratefully impious, and impiously ungrateful. For when I was nothing, You made me to be not a beast devoid of mind, not a venomous worm, but a man illuminated by the light of reason and speech. You made me from dust, so that I should not be ashamed to cast myself into the dust before your face. You gave me a soul, the breath of life, that I might acknowledge all reasons for breathing and hoping to be dependent on you. I depend on You, O best CREATOR, as a bee on a flower, a shadow on a body. You I love above all, You I esteem the most. Be to me a most indulgent FATHER, I am and remain the humblest of your sons.*

## CHAPTER VI. ON DIVINE PROVIDENCE.

### Question I. What is divine providence?



**D**IVINE PROVIDENCE IS the external action of the Triune God by which, according to the infallible foreknowledge of His intellect and the benign decree of His will, He most powerfully conserves all creatures, most effectively cooperates with those that operate, and most wisely governs all things for the glory of His name and the benefit of men, especially the pious.

### Question II. From where is the word providence derived?

Providence is derived from *providendo* (providing); *pro*, in composition, has the same value as *præ*, or *ante* (before).

Proof. The author of Book II to Herennius says: "Providence is that by which something future is seen before it happens." Yet, from usage, *providere* (to provide) implies more than *prævidere* (to foresee). An astrologer foresees an adverse storm, having no care for those whom it will strike; but to provide, along with foresight of the mind, denotes a solicitous care of the will. So too the Greek word *πρόνοια* (providence) is from *προνοέω* (*pronoëō*), which means, I grasp with the mind, I foresee, I procure.

### Question III. Is the word *πρόνοια* (providence) read in the canonical books?

The word *πρόνοια* (providence) is indeed read in the apocryphal book of Wisdom a), but not in the canonical books, in which divine providence is called the vision of God b).

Proof a) The author of Wisdom, chapter XIV, 3, says: "Your providence, O Father,

governs all things." The word, *διακυβερνᾶν* (to steer through), is a nautical term. For just as a pilot governs a ship, lest it be carried headlong onto the rocks, so God rules men with his provident care, lest they be broken by adverse things, or be utterly overthrown.

Proof b) Abraham, committing the whole matter to divine providence, says: "יהוה יראה" (Yahweh yir'eh - The Lord will see), Gen. XXII, 8. The providence of God is called vision, not without emphasis, because God sees all things in one glance. Foresight and foreknowledge are attributed to God only anthropopathically (*ἀνθρωποπαθῶς*).

Properly speaking, God foresees nothing, foreknows nothing, since to Him nothing is future, but all things are most present, and so from eternity He sees and beholds all things as most present. He is said to foresee only with respect to us, who exist in time and measure things that happen in time according to before and after.

### Question IV. In how many ways is the word providence taken?

The word providence is taken in two ways: a) broadly, b) strictly.

Proof a. Broadly taken, providence comprises 1) *πρόγνωσιν* (*prognosis*), or foreknowledge, which is an act of the intellect by which God foreknows what is conducive to creatures. 2) *πρόθεσιν* (*prothesis*), purpose, or decree, which is an act of the will by which God wills to order and dispose those things which He foresaw to be conducive to creatures. 3) *διοίκησιν* (*dioikesis*), the very conservation and governance of God. The providence of God, as *πρόγνωσιν καὶ πρόθεσιν* (foreknowledge and purpose), is an internal act of the divine intellect and will; as *διοίκησιν* (administration), it is an external action.

Proof b. Strictly speaking, the providence of God is a divine action directed outward (*ad extra*): for it is concerned with creatures,

and is terminated outside the bosom of the deity. In this stricter sense, the actual providence of God is the very conservation, cooperation, and governance of creatures; while foreknowledge and the decree concerning the things to be conserved and governed are presupposed, as acts of the divine intellect directing and of the will commanding.

**Question V. From what principle does the providence of God become known?**

The providence of God is known partly from the light of nature a), and partly from the light of scripture b).

Proof a. 1) From the creation of things, because creation being posited, divine providence must necessarily be posited; without which created things cannot subsist. "Why would God create all things, if He did not want to take care of them?" says

THEODORET, lib. II. de provid. "Who would not perceive that this world, so perfected with wonderful reason, is governed by some providence? Since there is nothing that can subsist without any moderator. If a house deserted by its inhabitant falls into ruin, a ship without a pilot goes to the bottom, and a body abandoned by the soul decays; should we not much less think that so great a structure could either have been built without a craftsman, or have stood for so long without a ruler?" as LACTANTIUS aptly says, lib. III. instit. cap. 19.

2. From the constant order of created things, which is seen in the fixed and perennial motion of the celestial spheres, in the certain vicissitude of times and seasons, in the fecundity of the earth, the perpetuity of rivers, the generation of different species; which order is conserved not by chance and fortune, but by God Himself. (\*)<sup>105</sup>

(\*) This illustrious evidence of divine providence is most worthy of accurate contemplation. All the properties of the world, which both reason and experience teach us, must be considered.

I. The contingency of this universe. That is called contingent which can be and not be, or be otherwise than it is. Therefore, it is not through itself, but through the will of its author and maker. Therefore, its continuation also depends entirely on the will of the maker. As is its existence, as the Philosophers say, so also is the whole nature of the thing, or its essence. The continuation of existence is named duration, the continuation of essence we call conservation. Therefore, by whose will a thing exists, by the same will it both endures and is conserved. Therefore, also those things, whatever they may be, that pertain both to the existence of the thing and to its essence, so that they cannot be separated from it, depend entirely on the will of that author, by whose most free will that thing both endures and is conserved. To the essence of an animate body, at the same time endowed with reason, insofar as it is animate, pertains the power of moving itself; but insofar as it is a participant of reason, the power of acting toward a certain end proposed to itself. The power of moving itself, insofar as it depends on the will of another, is said to be sustained, and not without the wisest determination. The power of acting, insofar as it depends on the will of another, is said to be governed. Therefore, the whole world, and whatever in it is animate, whatever also possesses the use of reason, each one of these is always conserved in its essence by that author, by whose most free will it first came into being, is always sustained and determined in its motion, and is also always governed in its action, to be directed to a certain end. These three things, however, conservation, sustentation with arbitrary and wise determination, and governance, are what we comprehend under the one name of providence.

II. The harmony and agreement of all parts of the world, always the same and perpetual amidst so many and so great vicissitudes, and at the same time the continuous coupling and succession of the most apt ends and means in each and even the smallest things. Which indeed clearly indicates the most profound wisdom of one common author and moderator of all.

III. The multitude and variety of things, especially human affairs, which universally and individually wonderfully agree to one general end, namely, to the utility and society of the entire human race. Specifically, there are six signs of divine providence to be weighed with the greatest attention of the mind; 1) The diverse propensities of souls to various kinds of life and duties, partly the most humble, which most men, though unjustly, hold in contempt; partly the most sordid, which all others disdain; partly the most dangerous, which all the

3. From the omniscience, omnipotence, goodness, and omnipresence of the creator. If God, the creator of the world, did not provide for the needs of created things, He would not provide either because He did not know them; or because He could not provide for them; or because He would not want to; or because He was very far away from them. The first detracts from divine omniscience,

the second from omnipotence, the third from goodness, the fourth from omnipresence. Wherefore it is most validly concluded that the omniscient, omnipotent, most good, and omnipresent creator of this universe provides for the welfare of the things created by Him in the best and wisest manner.

4. From the dictate of conscience, which presents God as a severe judge, and thus

rest dread, yet all necessary for social life and the good of the state. To choose these, certain men are carried by a certain natural instinct, and even impulse, and with such a difference that in no state or kind of life is there a lack of necessary men or an abundance of superfluous ones. That this propensity, and this most powerful inclination of the will, naturally implanted and innate in man, is not to be attributed to parents alone as the cause, is apparent from this: that (a) it often happens that the offspring is both most ready and most apt for that duty and kind of life from which its parents were very far removed, and which they even most abhorred; that (b) the admirable proportion of so many and so varied propensities, and the order and conjunction of them all with the common welfare of the entire human race, demonstrates one common cause. Nor indeed should this be passed over in silence, that as men multiplied, so also were the arts multiplied, and increased by new inventions. 2) The distinction of forms and faces. How great a benefit this is, and with what wise counsel it is bestowed upon us, Nemesius among the ancients excellently taught, whose excerpted words Buddeus has given in his *Instit. theol. dogm. L. II. c. 2. §. 43. not. a.* 3) The entirely unexpected disclosure of clandestine deeds, hidden with the greatest study of cunning and craftiness, not without a wonderful conjunction of surrounding circumstances. Which argument the same lauded Nemesius has pursued. And a most grave weight and strength is added to this argumentation by the fact that from that disclosure of crimes the punishment of retaliation shines forth. Which thing is a manifest proof that a most just as well as most wise Deity presides over human affairs. Men are to be rebuked whose levity of mind is so foul and mad that they themselves will not turn their mind to know the divine judgments, Ps. XXVIII, 5. 4) The very close coherence of those things which happen to a man favorably and fortunately, since indeed all things are connected and apt among themselves, so that experience may perpetually illustrate this most true saying: "All things work together for good." (πάντα συνεργεῖ εἰς ἀγαθόν) Rom. VIII, 28. 5) The direction of the most bitter calamities, and even of the worst actions, to a salutary event, Genesis L, 20. 6) New cases, not only very rare, like plague and famine, but even plainly singular, which, if they proceeded only from natural causes without a provident ruler and moderator, could not but happen more often and recur in a cycle. A clear example is provided to us by the conversions and overthrows of states, which grew from a small beginning in a wonderful way, but the greater the increments they received, the more they were inclined to fall, and the closer they were to destruction. But entirely singular is the destruction of the land and nation of the Jews. A fate truly unheard of, to which there has never been any like it, nor will there be in the future, that can be conferred and compared with it, Matth. XXIV, 21. From which it is also known how closely things done in the kingdom of nature are connected with those things which pertain to the kingdom of grace; for since the promises and benefits, entirely singular and excellent, by which the Jewish nation was distinguished from all others, pertained to the Christ who was to come, and was repudiated by that nation, and since the Jews were contaminated by a singular sin; therefore they also suffered a singular calamity. These are truly the most evident proofs, from which it follows that the providence of God not only exists, but is also never absent from all created things, nor was it occupied only in their first constitution. God "works until now" (ἕως ἄρτι), John V, 17. Christ pronounced this with the intention of teaching his hearers that the Sabbath, the rest of God, pertains not to all external works, but only to the works of the first creation. God indeed ceased to create, that is, to make new kinds of things and new species; but he never ceases to conserve, sustain, and govern the things created and propagated, still giving to all "life, and breath, and all things." (πάντα ζωὴν, καὶ πνοὴν, καὶ τὰ πάντα), Acts XVII, 25.

exhibits the providence of God with respect to those things which are done by men. Whence is it that even those who have no man conscious of their crimes, or do not acknowledge a superior on earth whom they should fear, feel terrors in their conscience after committing wicked deeds? Therefore, those who are struck by the scourges of conscience testify that there is a superior God in the heavens, who takes care of those things which are done by them.

Proof b. The entire sacred scripture is nothing other than a pellucid mirror, from which, wherever you turn, that ever-watchful eye of provident direction shines forth; since the keeper of Israel never sleeps, Ps. CXXI, 4. (1) The psalmist testifies concerning the conserving providence of God, Ps. XXXVI, 7. "You preserve man and beast, O Jehovah!" By which words he teaches that divine providence is occupied not only with creatures endowed with intellect, angels and men, but also with those devoid of reason, namely beasts, which God preserves, averting harmful things from them, and conferring the most useful things. (2) St. Paul asserts the cooperating providence of God, Acts XVII, 27, 28. "God is not far from each one of us; For in him we live, and move, and have our being." God, filling all in all, is present to all creatures by the presence of power, to faithful men by the presence of grace, to angels and blessed men by the presence of glory; but no presence of God is not efficacious or operative. Therefore, the apostle says: in him we live, as an embryo in the mother's womb, in him we move, as ships in the sea, in him we are, as birds in the air, fish in the river. But in whom we live, move, and are, he cooperates with us as we operate. (3) Jeremiah teaches the governing providence of God, ch. X. 23. "I know, O Jehovah, that the way of man is not in himself; it is not in man who walks to direct his steps." The prophet implies that the counsels and actions of men proceed indeed from the liberty of the human will, but are subject to divine providence, by reason of governance and direction to a certain end.

The antithesis is of the Atheists, who deny the providence of God, whose arguments are:

I. "God does not care for oxen," 1 Cor. IX, 9. Therefore, divine providence does not provide for the welfare of all.

Response: Paul's words are not to be taken absolutely, as if he completely removes

oxen from the care of divine governance. Scripture asserts the contrary, Ps. XXXVI, 7; CXLVII, 9. But comparatively, that the primary care of God is not for oxen, but for men. The apostle adduces the divine precept about not muzzling oxen, for the general reason of the law, which is: The means of life are not to be denied to the laborer. From which, he teaches us to conclude: If the mouth of the ox treading out the grain is not to be shut, much less are the means of life to be withdrawn from the ministers of the divine word doing their duty. For God does not care for oxen only, or chiefly, but takes the most special account of faithful men, among whom the prelates of the church are not the least.

II. If the providence of God were occupied with all created things, there would be no defect in natural things: The consequent is false: Therefore, so is the antecedent. The consequence of the major is clear; because the most perfect God acts in the most perfect way. Therefore, if God cooperates with operating creatures, nothing imperfect can be produced. The falsity of the consequent is manifest: For daily monstrous, blind, deaf, lame men, etc., are generated.

Response: The defects of created things are not to be ascribed to God, but to particular causes; which, indeed, either destitute of sufficient strength, or impeded by an object as if by an obstacle, have not produced a perfect work. Nor, however, are such effects, produced with a defect, completely withdrawn from divine providence, since they do not happen without the general concurrence of God.

III. "God rested from his works," Gen. II, 2. Therefore, there is no watchful care of God for them.

Response: Rest is said of God not simply, but in a certain respect and with a certain regard. God rested from making the world, from creating new species, he did not rest from the conservation and governance of things. Nor did He cease from propagating the individuals of species. Indeed, rest is said of God in one way, and of man in another. Man rests either tired from laboring, or falling asleep in idleness. God rests in acting, and acts in resting.

IV. If God cared for all men, he would surely bestow more prosperous successes on the pious than on the impious; But experience speaks the contrary.

Response: (1) Judgement concerning prosperous successes is not to be made from

the dictate of blind reason, but from the word of God. What seems to many to be the principal part of happiness, is not rarely for them a ready path to the underworld. On the contrary, the calamity of this age is for many the mother of prayers, a training ground for patience, fortitude, constancy, an expeller of vices. "He who suffers in the flesh ceases from sin." I Petr. IV, 1. 2) Distinguish between the beginning, middle, and end of successes. Let us not estimate the beginnings, nor the course of successes, but let us look to their end and outcome. "The evil man is reserved for the day of destruction; he is led forth to the day of wrath," Job. XXI, 30.

V. If the providence of God were to rule all things, no place would be left for chance or fortune. But that much place is left for chance and fortune, Solomon frankly confesses, Eccles. IX, 11. "Time and chance happen to them all."

Response: (1) Providence excludes chance in the order of the universal cause; for all things are subject to its directing foreknowledge and commanding will; But not in the order of the particular cause; since something can disturb or deflect it in acting, so that the desired event does not correspond to the undertakings, e.g. a killing is called accidental with respect to the woodcutter from whom the axe head flew off, Deut. XIX, 5, but not with respect to God, who caused the man to be killed to come into the hand of the killer, Exod. XXI, 13. 2) In Hebrew, the word is פגע (pega), which properly denotes an occasion, or an occurrence, and so the sense is: The occasion for doing something as one wishes does not always present itself to us, but it is offered to us by God, in whose hand is both the occasion and the event of the occasion.

VI. "It is absurd to reduce the majesty of God to this, that He should know at every single moment how many gnats are born, or how many die, what the multitude of fleas and flies is, or how many fish swim in the waters," says JEROME, on Habakkuk chapter I.

Response: (1) Let Jerome, a most learned father, be excused, for he speaks of a successive and discursive knowledge, by which at single successive moments that which was previously unknown is known, whereas God by one act knows and penetrates all things infallibly. (2) But if Jerome absolutely denied that the providence of God extends to the vilest things, we do not stand on his side. For not only the hairs

of our head are subject to divine care, Matth. X, 30, but also the lice, Ex. VIII, 17, 18.

### Question VI. Who is the lord providing for all created things?

The Lord, conserving and governing all created things with His provident care, is God a), the Father b), the Son c), and the Holy Spirit d).

Proof a. The creator of the world is its inspector, conservator, and governor. For as creation is a work of infinite power, so to conserve and govern the created world is a work of infinite virtue, goodness, and wisdom. ANSELM aptly says, in his monologion: "Just as nothing was made except through the creative essence of God, so nothing flourishes except through his preserving power," as cited by D. GERHARD, in disput. isagog. p. 647.

Proof b. John V, 17. "My Father is working until now, and I am working." The Savior implies that God the Father from the first creation to this very day works effectively and continuously, sustaining creatures, supplying them with congruent powers, and influencing their actions. Therefore, since the divine essence is the same, the power of the Father and the Son is the same, the Son of God is also constantly occupied with promoting the benefits of creatures, especially of men.

Proof c. The Son of God "upholds all things by the word of his power," Hebr. I, 3. The divine person upholding is the Son of God, as he was previously called the splendor of glory and the character of the Father's person; to whom in the words immediately following is attributed the cleansing of sins. The context therefore teaches that the Son of God upholds all things. Φέρειν (pherein) among the Greeks signifies both to carry and to do, or to move. Wherefore by this emphatic word both the sustentation and the governance of all created things are indicated. The apostle adds that the Son of God carries, acts upon, and moves all things by the word of his power, i.e., by his nod, command, and authority, by which all things are nourished and live, Matth. IV, 4.

Proof d. Concerning the Holy Spirit, it is said in 1 Cor. XII, 11, that he distributes spiritual gifts for the conservation and governance of the church; which is a special providence. That saying of David should be understood of general providence; Ps. CIV, 30. "You send forth your spirit, they are created." The creator Spirit, who at the



beginning of creation moved over the face of the waters, Gen. I, 2, continuously creates, i.e., conserves creatures; since conservation is a certain continuous creation.

**Question VII. For which things does God provide?**

*The object of providence.* God provides for all creatures a), the greatest b), and the smallest c).

Observation 1. God Himself does not pertain to the object of divine providence. For the providence of God is an action ad extra, which is performed outside the bosom of the deity and is terminated at creatures. Add to this, that the object of divine providence is everything conservable and governable. But God is not conservable; because He can neither perish nor depend on a superior conserving cause; nor is He governable; because a governing cause is superior and wiser, which God does not acknowledge.

Observation 2. The object of divine providence can be distinguished into general and special. The general object of divine providence is the entire system of the world, and all the creatures contained in it, which are heaped with the temporal benefits of God. The special object is the church of God, both militant, that is, the assembly of faithful men, and triumphant, that is, the assembly of angels and blessed men, enjoying the spiritual and eternal benefits of God. Cf. D. GERHARD'S disput. isagog. p. 653.

Proof a. From Gen. I, 31. "Then God saw everything that he had made, and behold, it was very good." As far as the divine eye extends, seeing the goodness of creatures, so far does divine providence extend. But that eye extends to all and singular creatures; Therefore, so does this. The reason for the consequence is that to see the goodness of creatures is a work of divine providence.

Proof b. The noblest and greatest of creatures are angels and men, originally created according to the model of divine wisdom and sanctity. God commands the good angels, Ps. XCI, 11, and sends them forth for His ministries, Hebr. I, 14, who will also minister to Him in the resurrection of the dead and the citation to judgment, I Thess. IV, 16. Therefore, God governs them by His providence. God places restraints on the evil angels, Job. I, 12, and loosens them, Matth. VIII, 31. Therefore, evil angels also are subject to divine rule. The most benign God has regard for men, both good and bad. For

He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust, Matth. V, 45. However, He provides in the first place for the salvation of faithful men. For He is the savior of all, especially of the faithful, I Tim. IV, 10. The church, therefore, or the assembly of the faithful, is governed, conserved, and adorned with spiritual gifts by God in a special manner.

Proof c. The most wise care of the thrice-best God does not neglect even the smallest creatures. For He provides for the ravens, Ps. CXLVII, 9, for the sparrows, Matth. X, 29, for the lice, Exod. VIII, 17, for the lilies and the grass, Matth. VI, 28, 30. He moderates the waters, rains, winds, and lightnings, Job, XXVIII, 25. He produces from the earth grain, new wine, and oil, Hos. II, 22. He has in number the stars, Ps. CXLVII, 4, the hairs, Matth. X, 30, and our tears, Ps. LVI, 8.

**Question VIII. How does the providence of God moderate the life of men?**

The providence of God moderates the entrance into human life a), its progress b), and its exit c).

Proof a. The entrance into human life comprises both formation and conservation in the mother's womb, and extraction from the womb. The most pious Job vindicates the formation of the embryo and its conservation in the womb to God, ch. X, 8, 9, 10, 11, 12. "Your hands have made me and fashioned me, an intricate unity; yet you would destroy me. Remember, I pray, that you have made me like clay; and will you turn me to dust again? Did you not pour me out like milk, and curdle me like cheese? You clothed me with skin and flesh, and knit me together with bones and sinews. You have granted me life and steadfast love, and your care has preserved my spirit."

Observation (1). God is said to form man in the mother's womb not exclusively, as if the womb itself, or the plastic power of the soul, or the menstrual blood, or other causes were excluded; but since all natural causes are subject to God, and He acts through them, He is rightly said to form and conserve us in the womb.

Observation (2). Job skillfully delineates the entrance into his life. He attributes this, indeed, to the hands of God, by which he understands the creative power of God; for as parents generate, God creates. He compares his formation in the womb now

with the shaping of clay, now with the curdling of milk, now with the putting on of a garment, expressing indeed his humble origin, but the sublime action of God. That he lives and breathes, he holds all this to be dependent on the assiduous vision of God, and His paternal care and protection. Cf. Ps. CXXXIX, 14, 15, 16. Concerning the extraction from the mother's womb, the king prophet testifies, Ps. XXII, 9: "From my mother's womb you are my extractor," as if to say, "You acted as a midwife, and freed me from my maternal bonds." Or: "You yourself so governed the hands of the midwife that no harm was done to me as a tender infant, but I came forth into this air unharmed."

Proof b. God moderates the progress of life by bestowing the sustenance of life, Ps. CXLV, 16, by directing our steps, i.e., by advancing our counsels, undertakings, and deeds to desired outcomes, Ps. XXXVII, 23, by repelling the snares of enemies or their open force from us, Ps. III, 7, 8, by fitting and calling us to a certain kind of life, Jerem. I, 5, 6, 7.

Proof c. God (1) infallibly foreknows the end, or exit, of life. This the Psalmist indicates, Ps. CXXXIX, 16, "Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there was none of them." God infallibly knows our unformed substance (glomus), i.e., the formless mass from which we were formed in our mother's womb. He also foreknew all the future days of our life, divinely destined for us for the enjoyment of this light. But he whom all the days of our life do not escape, is not deceived by the last hour of living.

(2) God has preordained and established the term of life. This Job teaches, ch. XIV, 5. "Since his days are determined, the number of his months is with you; you have appointed his bounds that he cannot pass." By which words it is signified that definite days of living are appointed for man by God, and the number of months is established by reason of divine prescience and decree, which man cannot transgress. However, the term of life is fixed by a decree not absolute, preceding or excluding all secondary causes, but by a hypothetical and ordained decree, founded in secondary causes, and formed according to their condition. Namely, by a common and ordinary law, God establishes for man a physical, or natural, term of life, according to the nature and temperament of

each person. We prove our assertion (a) because, as God from eternity foreknows what nature each one will receive from his parents by the force of natural generation, and how far he will protract his life according to the order of nature with His general concurrence; so also from eternity He established to provide to secondary causes only as much influence as is due to them by the law of nature, until they reach the term determined by nature. For this is the way of divine providence, that it does not subvert the common course of nature and the order and powers of acting of secondary causes, but conserves them, and provides its own influx to them, congruent and proportionate to the powers and nature of each. (b) Whenever Holy Scripture promises a prolongation of life to the followers of piety, but threatens its abbreviation to the impious, it indicates that God has appointed a term of life for man according to his nature and temperament. For to prolong life is to extend it beyond the appointed term, and to abbreviate it is to anticipate the appointed term. Where, by the appointed term, no other can be understood than that which nature itself, with the general concurrence of God, appoints by common law. (c) The same is proved by the example of King Hezekiah, whose term of life, when he was sick, the prophet Isaiah announced by God's command to be at hand, saying: "Set your house in order, for you shall die, and not live," Is. XXXVIII, 1.

Where, without doubt, it was foretold that death was imminent for him in view of the term which the secondary causes, with the general concurrence of the first cause, had fixed by common law; which term God later, at the prayers of Hezekiah, beyond the accustomed course of nature, prolonged by adding fifteen years. (d) If the term of life were absolutely fated, the divine promises of prolonging life for the pious would be in vain, Exod. XXIII, 25, 26; Prov. III, 2; the threats of cutting off and abbreviating the life of the impious would be in vain, Ps. LV, 23; prayers for a longer life or a peaceful kind of death would be in vain, Is. XXXVIII; Phil. II, 27; the use of medicines ordained by God would be in vain, Sir. XXXVIII, 1; the avoidance of dangers would be in vain.

Furthermore, divine providence is not absolutely and simply bound to secondary causes; but as it sometimes operates beyond the order of nature and the course of secondary causes according to the reason of

divine wisdom, so it sometimes appoints another term for human life than that which secondary causes with its natural concurrence fix, and that either longer or shorter, for certain causes; which term is commonly called hyperphysical, supernatural, or preternatural. Cf. D. FEVERBORN. fascic. V. disp. VI. p. 844. God appoints this preternatural term of life either positively, by decreeing it and ordaining the means by which it may be reached; or permissively, by not impeding, by withdrawing His grace, and thus by just judgment permitting that a man be carried off by a premature death sooner than should happen through the course of nature. Positively, God appoints a hyperphysical term, by virtue of His promises, adduced above, in gratuitous remuneration of piety, by prolonging life beyond and contrary to the course of nature, as happened to King Hezekiah, Is. XXXVIII. or also to avert evils and imminent dangers, He calls someone from this mortality sooner than should have happened through nature, as it is said in Wisdom IV, 14: "His soul was pleasing to the Lord; therefore he hastened him from the midst of wickedness." This hyperphysical term of life, shorter and longer, since it depends peculiarly on the benign decree of the divine will and the means ordained by it, is specifically called the term of grace. Permissively, God establishes a preternatural term of life, whenever a man either by his own intemperance, drunkenness, lust, and other sins brings diseases upon himself and accelerates death, or through imprudence or rashness exposes his head to dangers and perishes by shipwreck, or war, or the hand of robbers, or for crimes falls into the power of a judge and is executed, or in despair lays violent hands on himself and cuts short the life which he could otherwise have prolonged for many years. For just as God by His providence does not impose necessity on man's will, so by just judgment He at length abandons to themselves the contemners of His grace, who sin by free will or expose themselves to dangers, and permits them to perish by premature death in the aforesaid and other ways. This hyperphysical term, permissively established, is singularly named the term of wrath. Cf. D. GERHARDI disp. isag. p. 667.

If it is now asked whether the term of life, fixed by the eternal decree of God in such diverse ways, is necessary and unmovable, or contingent and movable, we

answer that it is necessary, not with the necessity of the consequent, or absolute necessity, but with the necessity of the consequence, or hypothetical necessity; for the same reason, the term of life is unmovable hypothetically, in a composite and complex sense; but it is movable in a divided sense, by the removal of the presupposed condition. For the physical term can be anticipated by diseases accelerated through a disordered life, or by other means; therefore it is not absolutely necessary that anyone should reach that term of life to which he could have reached through the forces of nature and the course of secondary causes, with the general concurrence of God. However, it being posited that God foresaw from eternity that man would arrive at that term through secondary causes and his general concurrence, and established from eternity that he should then depart from this life when his natural forces fail according to the accustomed course of nature, it is necessary that he die when that term arrives. For the same reason, the natural term is unmovable hypothetically, in a composite sense, e.g. let us suppose that God formed the following decree: King David, if he takes solicitous care of his temperament, which he received well-disposed through the natural generation of his parents, by abstaining from gluttony, lust, anger, and enormous sins, shall live to complete 70 years. This term of life, in a composite sense, is unmovable, but it is movable in a divided sense, by the removal of the annexed condition. For if David does otherwise, he will not reach that longer term, but another shorter one. As for the hyperphysical term, it is always hypothetical, including the condition of piety, or impiety, or contempt of the means.

The antithesis is (1) of Gisbertus Voetius, and others who follow him, asserting that for each man the term of life is fated, that is, certain and unmovable, fixed by the secret and absolute decree of God, so that it is absolutely and simply impossible for anyone to die at another time, in another way, or by another kind of death than that which has been decreed by God. (2) Of Simon Episcopius, and others who adhere to him, according to whose mind every term of life is unmovable. Who rely on the following arguments:

I. Whatever term of life is established by divine decree, so that it cannot be passed, that term is absolutely fated. But the natural term of life, etc. Job XIV, 5. Therefore.

Response: Whatever term of life is established by an absolute divine decree, that term is simply fated; I grant it. But the divine decree by which the physical term of life is established is ordained and respective, since it respects the order of secondary causes, the natural temperament, the use of medicines, the cautious avoidance of impediments, in view of which God can recede from the course of nature and positively or permissively establish another term than nature itself determines.

II. God is not bound to physical causes; Therefore, He does not respect their powers in establishing the term of life.

Response: God, acting by absolute power, is not bound to secondary causes; But acting by ordained power, He attempts Himself to the order established by Him in the very kingdom of nature, and according to the temperament of each, He establishes the natural term of life.

III. "All our times are in the hand of God," Ps. XXXI, 15. Therefore, also the day of life and of death.

Response: We grant that all our times, and the very day of death, depend on the divine hand; but we deny that this day of death is so simply fated that it cannot be anticipated by intemperance, rashness, and suicide (αὐτοχειρία).

IV. God absolutely fixed the term of life for the entire first world at the time of the flood, and for all living in it. If for these, why not also for others?

Response: The term of life was not fixed for them absolutely, without regard to any impelling cause; but God had respect to the incorrigible malice of the most savage men.

V. If the term of life is fixed by an ordained divine decree, then obedient sons will live longer than disobedient ones; But experience teaches that the consequent is false; Therefore, so is the antecedent.

Response: The term of grace is twofold, longer and shorter. The common rule indeed is that longevity is to be expected for obedient sons, Exod. XX, 12. But this rule admits of an exception, namely if God

foresees that in the course of time their malice will pervert their intellect, and the harshest calamities will overwhelm them, Wisdom IV, 11. Hence they are sometimes divinely snatched away by a premature death from the theater of malice.

VI. Some of the evangelical doctors themselves, among whom is DANNHAVER, grant that the term of life is fated.

Response: Dannhauer teaches that the term of life is fated (i.e., defined by a certain decree of God): (1) with a physical fatality, which is universally defined by 70 years, Ps. XC, 10, and is wont to be estimated individually from the nature of the temperament. This fatality, however, taken separately, is movable, and is either dilatable by a temperate diet, medical care, piety towards parents, the extraordinary grace of God, such as happened to Hezekiah; or it can be abbreviated by intemperance, neglect of medicine, the impiety of Absalom, suicide (αὐτοχειρία), the just wrath of God the judge, etc. (2) With a complex fatality, if you consider the whole chorus of natural, voluntary, fortuitous causes, extended from heaven outside the ordinary course. But not (3) with an absolute fatality, preceding all respects, conditions, and causes, but a conditioned one, respecting the course of natural, supernatural, and voluntary causes, see Hodos. S. C. p. 865. (\*)

#### Question IX. What acts does divine providence comprise?

*The acts of divine providence broadly taken.* Divine providence, taken broadly, comprehends in its general scope a) πρόγνωσιν (prognosis), prevision or prescience, b) πρόθεσιν (prothesis), purpose or decree of God, c) διοίκησιν (dioikesis), the actual conservation and governance of created things.

Proof a. (1) The word providentia, derived from providendo (providing), by its native force denotes the knowledge, or vision, of future things before they happen. Therefore, prescience cannot be excluded from the acts of divine providence.

(\*) Nor are these two things to be confused with each other; the change of the term of human life, and the change of the divine decree determining it. We affirm the former, we deny the latter. The term of life is mutable, according to the freedom of will which man possesses, either to spare or to harm his own life, which is the sense of the words, Exod. XX, 12; Deut. XXX, 20; 1 Kings III, 14; Ps. LV, 23; Is. XXXVIII, 1, 5. But the divine decree is immutable, on account of the eternal and most certain knowledge of future contingents which is in God, and its necessary connection with God's wisdom, goodness, and justice. Thus these sayings should be understood, Job XIV, 5; Ps. XXXIX, 4.

(2) The Hebrews designate the whole complex of providence by the name of vision, Gen. XXII, 8.

(3) If prescience is denied, exact providence of God is removed. For how can one wisely rule and care for unknown things? How can one avoid unforeseen things?

(4) HUGO DE S. VICTORE warns that in divine providence three things are to be considered: directing knowledge, commanding will, and executing power. Paul seems to complete these three, Eph. I, 11: "God works all things according to the counsel of his will." Where counsel elegantly denotes the directing knowledge, will the commanding will, and the word works the executing power. Βουλή (boulē), or the divine counsel, cannot be without prescience.

The antithesis is of Socinus, who excludes prescience from the acts of providence, whose argument is: The prescience of contingents undermines providence and renders God idle. For what does it matter for God to perpetually contemplate what is done by men, if He already knew it from eternity?

Response: Prescience does not undermine providence, but establishes it. For nothing happens in the present time without God's knowledge, because God is prescient of future things. Hence, the same necessity of divine knowledge that applies to present and past things, also applies to future things.

Observation. The word πρόγνωσις (prognosis), taken in a special sense, denotes the prevision of the persevering faith of the elect, according to which the election was made, Rom. VIII, 29. Here, however, it is taken in a general sense, for the universal knowledge of all things that are, were, and will be; by which the omniscient God exactly knows not only good things, but also evil things which depend on the human will; since He has known all things from eternity, Acts XV, 18.

Proof b. 1) "Our God is in the heavens; he does all that he pleases." Ps. CXV, 3. The psalmist teaches that all divine works depend on the will of God, as the proximate moving principle. This principle expresses itself in a twofold manner: by willing something, either absolutely, without respect to any condition to be fulfilled by creatures, or in an ordained manner, presupposing some condition, which being fulfilled or not fulfilled, God wills to do or not to do something.

2) God "works all things according to the counsel of his will," Eph. I, 11.

Observation. Βουλή (boulē), or counsel, strictly taken, is the eternal act of the divine intellect concerning those things which God wills to be done for the glory of His name; sometimes, however, in the scriptures, it is used for the most wise decree of God. Cf. Acts II, 23; ch. IV, 28. In which sense ESTIUS, in his notes on this passage, thinks counsel should be taken here, on account of the certainty of divine knowledge, which the decree presupposes.

3) "There is no other besides you who has care for all things," says the author of Wisdom, ch. XII, 13. While God in time takes care of all things created by Him, we gather that from eternity He decreed that He would provide for them; because He does nothing in time that He did not from eternity decree He would do, on account of the immutability of the divine will. AUGUSTINE aptly says, and from him PROSPER, sentent. LVIII: "The will of God is the highest and first cause of all corporeal and spiritual movements. For nothing happens visibly and sensibly that is not either ordered or permitted from the invisible and intelligible court of the supreme emperor, according to the ineffable justice of rewards and punishments, of graces and retributions in this most ample and immense republic of the whole creation."

Observation. The divine decree is an act of the divine will by which God wills to effect whatever is good for creatures, and sometimes to permit evil, with most wise counsel and free authority; and thus it is distinguished 1) into effective and permissive. By an effective decree God resolves to effect good things, by a permissive decree to permit evil things. 2) Into absolute and non-absolute. Absolute is that which God conceived without regard to any condition, of means ordained to produce the effect, or of external impelling causes. The non-absolute, for different reasons of consideration, is called conditional, ordained, or respective. A non-absolute decree is called conditional on account of the condition in view of which it was made. e.g., "If that nation, concerning which I have spoken, turns from its evil, I will repent of the evil that I thought to do to it," Jer. XVIII, 7, 8. The most just God had decreed to destroy the evil people, if they should pertinaciously indulge in nefarious sins; this condition being removed, He had resolved to spare them. The same non-absolute decree is called ordained on account of the τάξιν (taxin), or order of means divinely established, in view of which

it was sanctioned by God, e.g. "Whoever believes and is baptized will be saved," Mark XVI, 16. God decreed to save men through the ordinary means of grace and salvation, namely baptism and faith. Finally, a non-absolute decree is called respective, on account of the respect to external impelling causes, in view of which it was formed by God, e.g. "God chose us in Christ before the foundation of the world," Eph. I, 4. The decree of election was made with respect to the merit of Christ, as an external impelling cause. There are some theologians who do not admit a conditional decree (since to decree is properly said of one who, having considered all circumstances, wills something simply and without condition); they insist, however, on a decree respective of external impelling causes, among whom is D. MUSAEUS in his dissertation de æterno electionis decreto p. 273, arguing thus: "The decree of election, although we say it was made in view of foreseen faith, we by no means call it conditional, or made under the condition of faith, but if the term absolute is used in opposition to conditional, we intrepidly state that the decree of election is absolute, or unconditional, nor do we deny it is absolute in any other sense than that in which absolute is used to exclude respect to an impulsive cause external to God. A decree is not, however, immediately conditional because it is made in view of some impulsive cause, but if it is made in view of an impulsive cause already constituted in act, or distinctly foreknown as future, then it is absolute, or unconditional." Cf. D. BREITHAUP. Instit. theol. p. 356.

Proof c. Διοίκησις (dioikesis) denotes administration, dispensation, governance. Concerning this, the author of Wisdom says, ch. XII, 18, "you administer us with great forbearance" (μετὰ πολλῆς φειδοῦς διοικεῖς ἡμᾶς - with much sparingness you administer us). Which words B. LUTHER rendered in German; *Du regierest uns mit viel Verschonen* (You rule us with much forbearance). Διοίκησις (dioikesis) originates from οἶκος (oikos), from a house. For just as a householder provides for the needs of his household, so God administers the huge house of the world and takes account of all creatures. This διοίκησις (dioikesis) properly constitutes and completes the actual providence of God; for it is an action of God *ad extra*, an execution of the divine will, and therefore presupposes an internal act of the divine mind and will, and by the customary

usage of speech, approved by the church, it comprises conservation, cooperation or concurrence, and governance; although we would not deny that διοίκησις (dioikesis) in a stricter sense designates only direction, or governance.

#### Question X. Does divine prescience rest on a prior decree?

The prescience and the decree of God conceived concerning future things are eternal and simultaneous on God's part; but in our way of conceiving, the prescience of God precedes the divine decree.

Proof. 1) Although in God it is really the same thing to be, to understand, and to will, yet the divine will is distinguished in its effect from the intellect. For what the intellect has known as good, concerning that the will decrees. No wise person forms a decree about unknown things; for this would be blind, vain, and void. Nothing is in the will that was not first in the intellect, and there is no desire for the unknown.

2) Such is the perfection of the divine intellect that by itself and immediately, without any prior decree of the will, it perceives and infallibly knows the present, past, and future. For all things are naked and laid bare to the divine eyes, Hebr. IV, 13, all things are present to it, by reason of its infallible intuition.

3) The Apostle Paul places πρόγνωσιν (prognosis), or prescience, before the eternal decree of election, Rom. VIII, 29. "For those whom he foreknew, he also predestined." And St. Peter in his 1st Epistle, I, 2, writes to the elect "according to the foreknowledge of God."

4) God knows all possible things, through His infinite knowledge, even those which will never exist, about which He makes no decree. Therefore also by His essential omniscience He foresees future contingents without a prior decree. For there is no reason why God should know possible things differently from future contingent things: for He sees all things in the light of His infinite intellect. You say: Merely possible things, which will never exist, God indeed knows without a prior decree; but there are no future things, nor can there be, which God has not decreed to effect or to permit, and which He will eventually effect or permit. For things are not foreseen as future otherwise than they are future; otherwise they would be falsely foreseen. Response: Although there is no future thing which God has not decreed to

effect or to permit, yet God does not for that reason foreknow a future thing because He has decreed it, but because He is omniscient. For before God decrees a future thing, He foresees its possibility, and its transition from possibility into existence, while He freely foreknows the inclination of the human will, that it will produce an effect, if He should impart His necessary concurrence. Thereafter, He decrees to impart His concurrence, and knows how the human will will use His concurrence to produce the effect.

5) God knows future sins, which He has not decreed to effect. Therefore, His prescience does not rest on a prior determining decree. You say: God has decreed not indeed to effect future sins, but to permit them. Response: The divine decree concerning the permission of evils presupposes the prescience of evils, that, unless divinely impeded, they will certainly be future. Therefore, the permissive decree, according to our way of conceiving, does not precede divine prescience, but follows it.

6) God conditionally foreknew future things about which He made no decree, e.g., Christ foreknew the repentance of the Tyrians and Sidonians, if the miracles that happened in the towns of Chorazin and Bethsaida had been performed among them, Matth. XI, 21.

The antithesis is of certain Scholastics, Scotists and Dominicans, whom others follow, according to whose opinion the infallible reason of divine prescience is founded in the predefinition of God, or the decree of making and permitting future things. They try to confirm their opinion with the following arguments:

1. If possible things cannot pass into the condition of future things unless they are determined by a decree of the divine will, then future things cannot be known by God without a prior decree: The antecedent is true; Therefore, so is the consequent. The consequence of the major is clear; because what is in no way future, God does not know as future, since true knowledge conforms to its object. The antecedent is proved; because possible things by their nature are indifferent to future existence and non-future existence; and so some cause is required which determines that indifference, and makes them pass from purely possible things into the condition of future things. A cause of this kind is not to be sought outside of God, because that transition from the condition of

possible things into the condition of future things was made from eternity; for from eternity future things are whatever things are future, otherwise they could not have been known as future even by God, and that from eternity. For which reason, because from eternity there was nothing that could be the cause of that transition outside of God, it is validly concluded that the decree of the divine will determines the condition of possible things, so that they migrate into the condition of future things. Response: 1) God knows conditionally future things, which will never be absolutely future (e.g., the repentance of the Tyrians and Sidonians, conditionally future), and yet His prescience is not false. For this proposition is true in a composite sense: The Tyrians and Sidonians would have performed true repentance, if the same miracles that were done among the Chorazins had been performed among them.

2. The transition of not all possible things into the state of future existence is from the predetermining will of God, but from the free cause itself, determining itself to act; whose inclination and powers God foresaw and foreknew, that it would produce an effect, if His concurrence were imparted: Afterwards, He decreed to provide sufficient concurrence. Therefore, prescience precedes the decree.

3. Nor was the transition from the condition of possible things into the condition of future things made from eternity, although it was foreseen from eternity. For such is the power and perfection of the divine intellect, that it presents to itself from eternity as present those things which are future in time.

Instance: I. Future things cannot be present from eternity. Response: Future things cannot be present from eternity with respect to their real and actual being, although, with respect to their ideal objective being, they are presented to the divine intellect for knowing.

II. If a thing is future, and not decreed by God, it will be independent: The consequent is absurd: Therefore, so is the antecedent. Response: We concede that future beings are decreed by God and depend on Him; but we urge this, that a certain divine prescience, at least a conditional one with respect to its object, precedes the divine decree, as we have clearly shown.

III. Whoever knows an object without a prior decree, his knowledge depends on the object: But divine knowledge depends on no

object; because it is independent; Therefore, God does not know an object without a prior decree. The major is clear; because according to the common axiom: Knowledge depends on things, not things on knowledge. Response: Divine knowledge indeed respects the object, but properly does not depend on it. Objective dependence is not so called ἀκριβῶς (akribos) and accurately, but ἀκῦρως (akyros) and improperly.

IV. Whoever knows something that he did not previously decree, his intellect is changed; But the divine intellect is not changed. Therefore, God knows nothing that He did not previously decree. The major is established; because in this way the intellect is brought from potency into act. For He could know free acts before they happened; after they happened, He began to know them in act. But this is a change from potency to act. Response: Distinguish between a finite and an infinite intellect. The former is brought from potency to act; the latter in eternity and infinite clarity knows all things most perfectly.

**Question XI. Does divine providence impose necessity upon created things, especially upon the human will?**

Although all things which God has foreseen happen necessarily, with a hypothetical necessity, yet divine providence does not impose upon all created things, especially the human will, an absolute necessity.

*Observation I.* The proposed question can be understood of the providence of God, as it is both an immanent and a transient act of God. When the providence of God is considered as an immanent act of God, it comprises, with the prescience of the intellect, the decree of the divine will; regarded as a transient act, it is the conservation and governance of creatures. In this question, we are primarily considering whether the prescience of God, joined with the divine decree, imposes necessity on all created things.

*Observation II.* Necessity is either absolute, or of the consequent, which some authors also call antecedent and causal; or it is hypothetical, and of the consequence, which is also called subsequent and non-causal. The former arises from the indissoluble cohesion of a cause with its effect, e.g., by absolute necessity, according to the ordinary course of nature, the sun illuminates, water moistens, rhubarb purges,

every light thing is borne upwards, every heavy thing downwards. The latter is when something belongs to a thing contingently, if its nature is considered in itself, yet, some hypothesis having been made, it cannot not belong to it, e.g., for a man to walk is contingent; yet, it being posited that he is running, it is necessary for him to be moving forward.

Proof 1) If all things happen necessarily, with the necessity of an antecedent cause, that is, of providence, which necessitates secondary causes to their operations, contingency in human affairs is removed. For that is properly contingent which can be and not be. But things that happen necessarily from an antecedent necessary and immutable cause, namely from the immutable decree of God and the divine influx proceeding from it, which immutably determines secondary causes to an effect, those things cannot not be. Therefore, they are not contingent. But to remove contingency from human affairs is absurd.

2. If divine providence imposes necessity on all created things, so that they cannot act otherwise than God has decreed, the liberty of the human will in all things, even external and civil, is removed. For liberty implies indifference to either alternative, and the will is and is called free because, all things required for acting being posited, it can act and not act, do this and do that. But if it is established that through divine providence the will of man is determined to do this which it does, so that it can neither not do it, nor do its opposite, it will not be indifferent to either alternative, and therefore not free. But to remove the liberty of the human will is absurd.

You say: It is not of the nature of free will to be indifferent to both opposites; because even those act freely who do not act under coercion, although they cannot act otherwise. Thus, the holy angels most freely praise and worship God, whom however they cannot not praise and worship. But the evil freely hate God, even though they cannot not hate Him. Response: Indeed, indifference to both opposites is of the nature of free will. If it were sufficient for the liberty of the will to act not under coercion, even brutes would be freely acting agents, which in many things do not act under coercion. Nor do the examples alleged to the contrary obstruct us. For the holy angels, insofar as they freely praise and worship God, are indifferent to either of the opposites. They praise and



worship God freely, not with the liberty of contrariety, or of specification; for they are determined to praise and worship God by their intrinsic sanctity; but with the liberty of contradiction, or of exercise, so that the act of praise or worship which they now exercise, they can for this instant not exercise. The same is to be thought of the evil angels, who are determined to evil, and thereby lack the liberty of contrariety to good and evil; yet they exercise those evil acts freely, they exercise them so that they can not exercise them, and thus they still possess the liberty of contradiction, or of exercise (\*).

The antithesis is of Scotus, and those who follow him. Whose arguments are: I. Whatever God has foreseen, that happens necessarily: God has foreseen every created thing: Therefore, every created thing happens necessarily. The major is proved; because, if the things which God has foreseen as future were not to happen necessarily, God would be deceived in His prescience. Response: Whatever God has foreseen, that happens necessarily either with absolute necessity, or hypothetical. Absolute necessity arises from the indissoluble cohesion of a cause with its effect. But divine prescience is not the cause of things. Therefore, not everything that God foresees happens necessarily with absolute and causal necessity. Cf. the deductions above, p. 273.

II. God is not an idle spectator of future things, but a powerful and wise director, who has all secondary causes in His hand, and directs them no less wisely than powerfully, where, when, and how He wills. Thus, future things do not depend on simple prescience, but on will and power, and therefore are not foreknown unless the will, from which they are to have their existence through effect or permission, precedes in order. Response: 1) God remains not an idle spectator, but a wise and powerful director, although by an absolute decree He does not so predetermine things that they cannot happen otherwise. For, as AUGUSTINE testifies, lib. VII, de civit. Dei, c. 30, "God so administers all things which He has created, that He allows them to exercise their own proper movements." 2) We have proved in the preceding question that prescience does not follow, but precedes, the decree of the divine will.

Instance: If the decree of the divine will does not predetermine future things, the divine intellect does not know them determinately; for they can be and not be, happen and not happen, if they are considered outside the decree of God. Response: Future contingents are not predetermined by a divine decree; for thus they would not even be contingent; because they would not proceed contingently from secondary causes, but necessarily. For which reason it should be well noted that future contingents can be viewed in two ways: (1) insofar as they can be produced by a

(\*) Liberty, properly so called, is the faculty of acting or not acting, of doing this or that, of acting in this way or another, in a manner convenient and congruent with rightly known reasons, without any prevailing impediment. It is therefore a property of the will, the reason for which the intellect, rightly knowing and judging, contains in itself. Therefore, the more perfect the use of reason is, the greater and more certain the knowledge of things and wisdom in the intellect, the more perfect also is the liberty in the will. There is, however, a necessary connection of the consequent will with the antecedent intelligence: Therefore, there is also a necessary consequence, that the will decrees as the intellect judges. Therefore, by a certain moral necessity, the will cannot but decree to act rightly, if the intellect has known and judged all surrounding things in no other way than rightly; yet the will is free, since there is nothing that can prohibit and impede it from this decree. God certainly, knowing all things and infinitely wise, necessarily wills to act well, indeed, in the best way; but He acts most freely, since nothing can resist His will, decreeing without any condition, or be an impediment to it. The damned angels, by their own vice and their own fault, have an intellect utterly corrupted, so that they can know and judge nothing rightly and wisely. They are always engaged in ignorance and error, as in a dense fog. Therefore, they also have no liberty of will, but are eternal slaves of sin, just as impious men, insofar as they are such, enjoy no liberty, John VIII, 34, 36; 2 Peter II, 19. The blessed angels, on the contrary, have perfect intelligence and wisdom, so that they cannot even ever sin, and deflect from the truth. Therefore, they necessarily will to act well, and to prefer the greater good to the lesser; but they nevertheless enjoy perfect liberty, since nothing is, nor can ever be, an impediment to them.

particular cause, and not be produced, be, and not be; in which respect they are called contingent; (2) Insofar as they are produced by their cause freely determining itself to production; In which sense they are called future. Future contingents are presented from eternity to be known by the infinite knowledge of God, just as they are determinately to exist, or not to exist, through their free causes; for nothing that is certainly future escapes the infinite knowledge of God.

III. Whatever cannot be impeded, that happens necessarily with absolute necessity; Whatever God has foreseen and decreed, cannot be impeded; Therefore. The minor is proved from Ps. CXV, 3, "Our God is in the heavens; he does whatever he pleases," and Is. XLVI, 10, "My counsel shall stand, and I will do all my pleasure." Response; Whatever God wills with an absolute will, and decrees to do with irresistible power (which seems to be understood in the cited passage), that cannot be impeded. But besides the absolute will of God, there is also a conditional will, by which God wills something under a condition, which is not fulfilled by all, e.g., John XIV, 14, "If you ask anything in my name, I will do it," Rom. VIII, 13, "If by the Spirit you put to death the deeds of the body, you will live." Besides the irresistible power of God, there is also a resistible power, e.g., God can through the word and sacraments convert and save all men. But many resist this power of God. Cf. Luke VII, 30; Matth. XXIII, 37.

You say; There is no conditional will of God and resistible power; For if there were a conditional will of God, it would depend on the condition; But the will of God is independent; And if a creature could resist divine power, it would be more perfect and powerful than the creator Himself, which is absurd. Response; The conditional will of God does not depend on the condition, but respects it in distributing benefits and punishments. And a creature by resisting the ordained power of God is not more perfect or powerful than the creator; because it resists not through any perfection and power, but through a certain foul imperfection, e.g., through the blindness of the intellect, the perversity of the will, and the disorder (*ἀταξίαν*) of desires; which are imperfections. Indeed, even when God is impeded in the acts which He wills to effect by ordained power, He could so act that He would not be

impeded, if, that is, He willed to act with irresistible power.

IV. Every wise and powerful master necessarily achieves the desired end through his provident care; God is a most wise and most powerful master; Therefore, through His provident care He necessarily achieves the end. Response; The end of divine providence is twofold; One is common, namely the manifestation of the glory of God; The other is particular, which is the good of creatures. God always and everywhere achieves the common end by His provident care; He does not always obtain the particular end, because He decreed to achieve it under a certain condition, with resistible power. Nor does this conflict with the wisdom and power of God. For a wise and powerful prince, by prescribed laws, intends the welfare of all citizens, although he foresees that very many will not obey the laws, but will bring ruin upon themselves by their own fault.

V. This consequence is firm; God according to His eternal decree wills this to be done; Therefore, it will immutably be done in the way that He wills it to be done. The reason for the consequence is that the will of God is immutable. "I am Jehovah, I do not change," Mal. III, 6. Response; Distinguishing the consequent; Therefore, it will immutably be done in the way that God wills it to be done, with an immutability either causal or hypothetical, according as God willed it to be done either absolutely, or under a certain condition.

VI. If necessity is not imposed on creatures by the providence of God, especially on the human will, the latter will be the queen and absolute mistress of divine concurrences, and of all free acts; The omnipotent dominion of God over the free acts of angels and men will be evacuated, and all things will be subjected to the dominion of fortune; But all these things are absurd; Therefore, necessity is imposed by the providence of God on created things, especially on the human will, so that they act in this and no other way. Response; The human will is not the queen of divine concurrences, nor the absolute mistress of free acts, but is subordinated to divine providence, by which it is ruled, with a governance not captivating the liberty of the will, but gently disposing and ordinarily attuned to created things. The omnipotent dominion of God is not evacuated, or diminished, although God does

not always exercise it with absolute and irresistible power, but sometimes with ordained and resistible power. Nothing is committed to the dominion of fortune, because divine providence holds a middle course between the chance and fortune of the Epicureans, and the fate of the Stoics, indeed most wisely directing all things, but not completely removing all liberty and all contingency.

**Question XII. Should fate be admitted in the governance of created things?**

*Fate.* We should not assert the Stoic fate, by which all things happen with absolute and inevitable necessity; nor the more rigid astrological fate, by which even the free acts of the human will depend on and are determined by the influx of the stars; but we should acknowledge the Christian fate, which is the connection of causes and effects, necessary with an extrinsic necessity, insofar as it is infallibly foreknown by God, established by an absolute or conditional decree, and governed by a divine rule gently disposing.

Observation 1. The name fate comes from *fando* (speaking), just as *scitum* (a decree) from *sciendo* (knowing). Fate, therefore, is that which someone has spoken (*fatus est*): (i.e., destined, decreed) just as a pact (*pactum*) is that which someone has agreed to (*pactus est*).

Observation 2. Fate is either mental, or active, or real, or subjective. The former is the command and decree of God, which He himself has spoken from eternity, i.e., decreed that it should happen. The latter is the order of secondary causes executing divine providence; It is called fate by an extrinsic denomination; Just as an apple is said to be loved by me; because my love is terminated at the apple. See DANNHAV. hodos. phan. III. p. 321.

Observation 3. Fate is divided into physical, astrological or mathematical, Stoic, and Christian. Physical fate is the order of natural causes, inferring necessary and infallible effects, subject to God, the author of nature; e.g., if rain falls from the clouds, it waters the earth, the sun absorbs the rain. Astrological fate is the influx of the stars into lower bodies, variously disposing and directing them, and it is either more rigid or more lenient, with respect to astrologers who explain it in different ways. The more rigid is that by which all human acts, even voluntary ones, are said to depend on and be

determined by the influx of the stars. The more lenient is that which proceeds with the liberty of man unharmed. Stoic fate is defined by Gellius L. VI. N. A. c. 2. as "a certain eternal and indeclinable series of things, and a chain revolving and implicating itself through eternal orders of consequence, from which it is aptly and connectedly formed." The property of this Stoic fate is absolute and inevitable necessity. SENECA teaches this, lib. II. Qu. natural. Q. 36. "What do you understand by fate? I think it is the necessity of all things and actions, which no force can break."

Observation 4. Christian fate is defined (a) by the connection of causes and effects, which the memorable saying of God teaches us in Hosea II, 21. "I will answer the heavens, and they shall answer the earth, and the earth shall answer the grain, the new wine, and the oil, and they shall answer Israel." Contained in these divine words is a concatenated series of creatures dependent on the governance of the first cause. (b) Christian fate is called a necessary connection of causes and effects; because the necessity of fate, if not its form, is certainly its inseparable property. For something is therefore called fated because it is necessary, immutable, and certain. LIPSIUS, lib. I. physiol. Stoic. cap. 12, calls the necessity of fate its twin sister, as it were. But a careful distinction must be made between intrinsic, absolute necessity of the consequent, or causal necessity, and extrinsic, hypothetical necessity of the consequence, or non-causal necessity. Fate is said to be a connection of causes and effects, necessary not with an intrinsic, absolute, and causal necessity, whether you consider prescience or the divine decree. For prescience is extrinsically concerned with its knowable object, and is not its cause. The bishops of the primitive church taught this excellently. ORIGEN, on Romans IX, says: "Something will not be for the reason that God knows it will be; but because it will be, therefore it is known by God before it happens." CHRYSOSTOM, homil. LX on Matthew: "Not because the savior foretold that scandals would come, therefore they happen; but because they were altogether to come, therefore he foretold them." AUGUSTINE agrees with these, lib. III. de lib. arbitr. c. IV. "Just as your memory does not compel things that have passed to have happened, so God by His prescience does not compel things that are future to be done. And just as you remember

some things that you have done, but have not done all the things you remember; so God foreknows all things of which He is the author; yet He is not the author of all things which He foreknows." See D. CALOV. in system. tom. II. p. 546. Nor by reason of the divine decree, to which the order and connection of causes and effects is subject, is divine fate necessary with absolute and causal necessity; because the divine decree does not predetermine future things, but gently and easily disposes them according to the nature and capacity of creatures, so that the contingency of things and the liberty of human will may not be removed. (c) The divine decree, directing the connection of causes and effects, is either absolute or conditional, or hypothetical. The former was made by God without regard to a condition to be fulfilled by creatures, the latter includes a condition to be fulfilled by creatures.

Observation 5. For the same reason, Christian fate is divided (1) into absolute and conditional. The former is when the order of causes and effects is governed by the absolute decree of the divine will, and is simply unmovable and invincible; The latter is when the connection of causes and effects flows under a hypothetical divine decree, and therefore is immutable only when taken with the supplement of the hypothesis. (2) Into ordinary and extraordinary. The former is attempted to the nature and ordinary course of creatures; The latter transcends the order of nature.

Proof 1) Absolute Christian fate is proved (a) from those sayings of scripture in which the will of God and His irresistible power are discussed. The royal psalmist says gravely, Ps. CXV, 3, "Our God is in the heavens; he does all that he pleases." The same the prophet Isaiah asserts, c. XIV, 27. "Jehovah of hosts has decreed, and who will annul it? His hand is stretched out, and who will turn it back?" And c. XLVI, 10. "My counsel shall stand, and I will do all my pleasure." (b) By the clearest examples. Absolutely fated is the creation and conservation of the world, Ps. CIV, 5; the duration of the catholic church (not a particular one, of Jerusalem or Rome) to the end of the world, Matth. XVI, 18; the necessity of dying incumbent on all men, and the last judgment, Hebr. IX, 27. Absolutely fated was the hour of Christ's passion, John VII, 30; absolutely fated was the hour when Christ turned water into wine, John II, 4; it is absolutely fated that I was born in this

province, on this hour and day. D. DANNHAVER calls every divine hour absolutely fated, in hodos. phæn. III. p. 325. Absolutely fated are those things which happen against the effort, motion, and counsels of creatures, e.g., Esau, meeting Jacob, had formed a plan to crush him; but God moderating all things differently, he did otherwise; for he addressed Jacob as a friend, embraced him tenderly, and kissed him sweetly, Gen. 33.

Proof 2) Hypothetical, or conditional, Christian fate. Conditionally fated is the temporal prosperity and dignity of men. This we learn from Deut. XXVIII, 1 ff. "If you will indeed obey the voice of Jehovah your God, being careful to do all his commandments that I command you today, Jehovah your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of Jehovah your God. Blessed shall you be in the city, and blessed shall you be in the field." This is illustrated by an example. According to the decree of God, Joseph will be a great light in the kingdom of Egypt, and a sun among his brothers; if he shows obedience to his father Jacob, walks piously, prudently, and chastely in the house of Potiphar, interprets the dreams both for his fellow prisoners in jail and for King Pharaoh, and suggests useful counsel to him. But if he does otherwise, either by resisting his father, or by pursuing lust, or by despising his fellow prisoners, he will perish ingloriously. Conditionally fated are marriages. For "house and wealth are inherited from fathers, but a prudent wife is from Jehovah." Prov. XIX, 14. Marriages are fated, I say, not by reason of an inflexible decree, as if it were simply impossible for a man to marry another wife than the one he marries, or for a woman to be married to another man than the one to whom she is married; but by reason of a hypothetical decree, which respects the piety of the man or woman, Ps. CXXVIII, ff.; Sir. XXVI, 3. Hypothetically fated is the term of life. See above, question VIII. Conditionally fated are the opportunities for accomplishing things opportunely, pointed out by the divine finger; he who seizes them is a master of fated felicity. The spoil left by the fugitive Syrian army was offered to the Samaritans by a divine hand; when they embraced it, they held it by fate. 2 Kings VII, 16.

You say: I. The doctrine of fate has long since been eliminated from the church. For AUGUSTINE says wittily, tr. 37. in Jo. "Oh, if

your heart were not foolish (*fatuum*), you would not believe in fate (*fatum*).” Therefore, the doctrine of fate should not be reintroduced into the church. Response: Stoic and the more rigid astrological fate have long since been eliminated from the church. For thus AUGUSTINE says, L. V. de C. D. c. I. “If for this reason anyone attributes human affairs to fate, because he calls the very will or power of God by the name of fate, let him hold the opinion, but correct the language. For why does he not first say that which he will say later, when someone asks him what he meant by fate? For when men hear this, they understand nothing but the influence of the position of the stars.” But concerning Christian fate, the bishop of Hippo judges far differently, L. V. de C. D. c. 9. “But those who call the connection and series of all causes, by which everything that happens happens, by the name of fate, we need not contend and labor much with them about a controversy of a word; since they attribute the very order of causes and a certain connection to the will of the supreme God.” Nor is the doctrine of fate useless; since through it, rightly handed down, the glory of divine providence remains—not indeed of one wandering and idly spectating—of prescience and decree, and to man remains liberty, whether native in the lower sphere, or given in the higher, in the judgment of DANNHAV. in *hodos. phæn.* III. p. 328.

You say: II. Whatever removes the contingency of things and the liberty of human will should not be asserted; But fate removes them, etc.; Therefore. Response: If we were to teach that fate is a chain of causes and effects in human life, necessary with an intrinsic necessity, celestially determined and absolutely decreed, we could rightly and deservedly be accused of removing the contingency of things and the liberty of human will by the doctrine of fate; but we teach and confess that fate is a connection of causes and effects in human life necessary with an extrinsic necessity, insofar as it is infallibly foreknown by God, and established by an absolute or conditional decree, and governed by a divine rule gently disposing. From which we distinguish between absolute and conditional fate.

You say: III. All fate, properly speaking, is unmovable, or immutable. Hypothetical fate is not immutable. Therefore, hypothetical fate is not properly speaking fate. The major is established; because we commonly call that fated which is immutable. Response:

Absolute fate is simply immutable and unmovable; but hypothetical fate is immutable in a composite and complete sense, if it is taken together with the supplement of the hypothesis, e.g., If Noah constantly worships God, and builds the ark at his command, and enters it when built, he will not perish in the flood, but will be saved, this is an immutable fate; It can be changed, however, by the removal of the hypothesis, or the non-fulfillment of the annexed condition.

### Question XIII. Is there such a thing as fortune?

Fortune, which is an event by accident, accompanying an effect intended *per se* by a freely acting cause, does not exist with respect to the omniscient and most wise God a); but it does with respect to ignorant man b).

Proof a. With respect to God, nothing is fortuitous or unforeseen; because the providence (*πρόνοια*) of God governs all things, Wisdom XIV, 3. Therefore, there is no place for fortune in the kingdom of divine providence, but what we call a fortuitous good is offered by the hand of the most wise God. Gen. XXII, 8.

Proof b. A farmer, plowing his field with a plowshare, unexpectedly finds a treasure. He calls the finding of the treasure fortune, or a fortuitous effect. He did not intend to find the treasure; for he was ignorant that it lay hidden in the field. For which reason, folly, and error, and ignorance of things and causes, introduced the name of fortune, in the opinion of LACTANTIUS, book III. instit. c. 29.

### Question XIV. By which acts is διοίκησις (administration), or the providence of God strictly speaking, accomplished?

*The acts of divine providence strictly spoken.* Διοίκησις (administration), or the actual providence of God, is accomplished by three acts: conservation, cooperation, and governance.

Observation I. These are the general, or common, acts of divine providence, concerning all creatures; But there are also more special acts; which, since they are diffused throughout the whole of theology, cannot be considered here, but are to be explained in their peculiar places or seats.

Observation II. In the mind of some theologians, the acts to which divine

providence is terminated, to be exercised upon creatures, are two; conservation and governance, which is said to import both a universal concurrence with secondary causes and a special direction of created agents. Cf. D. BAIER's compend. theol. p. 356.

#### Question XV. What is conservation?

*Conservation.* Conservation is an act of divine providence by which God sustains all things created by Him, so that they can persist in their nature, their inherent properties, and the powers they received in creation.

Observation I. Creation and conservation are distinct divine acts not in themselves, from the side of the thing, but through our intellect, from a different connotation; for conservation is a continued creation. For God is not said to conserve a creature for any other reason than that He positively continues the action by which He had produced the creature. This is most evident from the fact that just as duration, from the side of the thing, is nothing other than continued existence; so conservation is nothing other than continued creation. It is illustrated by a simile: By the same emanative action with which the sun first shed its rays from itself, it continues the perennial efflux of rays; So God, by the same action with which He first conferred being on creatures, He continues to confer being. But they are distinguished by different connotations. For creation connotes that the thing did not exist before; conservation presupposes that the thing existed before; creation gives the beginning of being; conservation, the continuation of being.

Observation II. Divine conservation is not a merely negative or indirect act; for it does not consist in God not willing to destroy or annihilate the things He has made, but leaving them to their own vigor, as long as they can be vigorous and endure, by the force imparted to them through creation; but it is a positive and direct act, by which God in general flows with a true and real influx into the efficient causes of things to be conserved, so that they may persist and remain in their nature, properties, and powers.

Observation III. God conserves species and individuals. He conserves species by vindicating the essences of things from destruction and imparting perseverance to them. He conserves individuals by substituting new ones in the place of those

that perish, so that the essence of the species may persevere.

Observation IV. Annihilation is opposed to conservation, which is the destruction of creatures through the subtraction of the divine influx. But God can, if He wishes, annihilate all creatures, both spiritual and corporeal. For as all creatures depend on God in their being and operation, so they can be annihilated by Him through the subtraction of His conserving hand.

Observation V. God conserves some creatures by Himself alone, such as angels, the heavens, and simple bodies; others He conserves with the concurrence of creatures, such as men, plants, etc.

The divine conservation of creatures is proved both from the light of scripture and from the light of nature. The entire sacred scripture testifies abundantly concerning the conservation of created things through the divine influx. It is sufficient for us to have adduced the following. In the Old Testament, the psalmist proclaims the providence of God, the conserver of this universe, Ps. CXIX, 89, 90, 91. "Forever, O Jehovah, your word is firmly fixed in the heavens. Your faithfulness endures to all generations; you have established the earth, and it stands. By your judgments they stand this day, for all things are your servants." The sense is: Heaven, earth, and whatever is in them, by the word of your command and the truth of your governance, O Lord, persist and remain, both in respect of substance and in respect of the powers of acting; for all creatures are truly your servants, so that whatever they are, they are yours, and whatever they do, they do under your command and governance; since like servants they obey all your commands most promptly. In the New Testament, Hebr. I, 3, the conservation and sustentation of all things is ascribed to the Son of God (not, however, excluding God the Father and the Holy Spirit). For he is said to be "upholding all things by the word of his power" (φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ). *Observation.* Some translate τὸ φέρειν (to pherein) as to carry, to bear, to sustain. Others render it as to act, to move, to moderate. In the judgment of SEB. SCHMIDIO in his commentary on the passage, p. 45, the verb φέρειν (pherein) can be taken so broadly here as to comprise both. For God not only carries things at rest, but also moves movable things. By ῥῆμα (rhema - word), we understand the most free and most easy act of God, by power, the omnipotence

of God itself. Πάντα (panta) comprises all things, except the one carrying. But God alone, the Father and the Holy Spirit with the Son of God, carry all things; and so τὰ πάντα (ta panta) are all created things, whether they be things, or persons, or actions. Wherefore this is the sense of the apostle's words: The Son of God, together with God the Father and the Holy Spirit, sustains, cherishes, and moderates all created things by the most free and easy act of His infinite power.

From the light of nature we learn (1) That conservation is a continued creation. Therefore, He who created the world and whatever is in it, the same conserves it. For just as the light of the sun is not, does not shine, does not constantly remain, unless it emanates from the sun; So no creature is, endures, or acts, unless it is conserved by God. (2) That God is most present to creatures. Wherefore the supreme inspector and ruler of the world, to whichever creatures He is most present, He can by His omnipotence, knows by His infinite wisdom, and wills to conserve by His most exuberant goodness, the same. (3) That if created things were to subsist without the influx of God, something could remain contrary to God's will, or with Him withdrawing His influx. But with God withdrawing His influx, all things collapse and fall back into nothing.

#### Question XVI. What is cooperation, or the concurrence of God?

*Cooperation or concurrence.* Concurrence, or the cooperation of God, is an act of divine providence by which God, with a general and immediate influx, according to the requirement and nature of each creature, gently flows together with secondary causes into their very actions and effects.

Observation. God not only gives creatures the powers of acting, and commands them to be perpetuated, but also immediately flows into the action and effect of creatures, so that that effect is produced neither by God alone, nor by the creature alone, but by one and the same total efficiency simultaneously by God and the creature; by God, that is, as the first and universal cause, by the creature, as a secondary and particular cause.

The divine concurrence is proved both from the light of revelation and from the light of reason. The light of revelation testifies (1) that not only our powers of moving and acting, but the motion itself, or

the action, depends on God. The words of Paul are most well-known, Acts XVII, 27, 28. "God is not far from each one of us; for in him we live, and move, and have our being." (2) All our works are attributed to God, as the first and universal cause, 1 Cor. XII, 6. "And there are varieties of activities, but it is the same God who works all things in all." Whoever effects all things in all, He cooperates with operating creatures; But God does, etc.; Therefore. (3) The sacred letters teach that God, as parents generate, creates man, Job X, 8. "Your hands fashioned me and made me, and indeed together all around." Whoever, as parents generate, with his hands makes and forms an infant in the mother's womb, he immediately concurs in the work of generation; But God does, etc.; Therefore. (4) The cooperation of God is gathered from the divine presence, which in biblical style and complex sense implies both substantial presence and efficacious operation. See above, chap. I, Question 49, p. 275 ff.

The light of reason shows us 1) that all creatures are essentially subordinated to God, so that in their becoming, being, and operating they depend on Him. 2) Whatever is and happens positively outside of God, is an entity dependent on the creator. The actions of secondary causes, and their effects, are and happen positively outside of God. Therefore. 3) If the essence of any creature were from God, but not its act and effect; it would follow that the action of the creature is nobler than its essence, and its effect nobler than its cause, indeed that the action is an independent being, and thus God Himself, which is most absurd. 4) From conservation itself shines forth divine cooperation. For the first cause conserves and sustains the second in its being and vigor, in which it was first created. The being and vigor of creatures is not something idle, but is operative everywhere. Therefore, both the powers of creatures and their exercises are from God. For if God sustains every being, He certainly also conserves the action through efficacious production, since conservation is nothing other than the continuous production of a thing. 5) With God suspending His cooperation, the creature does not act according to its inherent powers as it was accustomed to act, e.g., the sun does not move, Josh. X; fire in the Babylonian furnace does not burn, Dan. III. From which reason gathers that secondary causes cannot operate according

to their ordinary course unless the first cause cooperates.

**Question XVII. What kind of concurrence of God is understood here?**

Since in the present we are dealing with the general providence of God, we understand here a concurrence of God that is general and indeterminate a), immediate b), and adapted to the requirement and nature of each cause c).

Proof a. Here is considered the influx of divine cooperation into the actions of all creatures; which is undoubtedly general and indeterminate. If, however, we look at human actions, they are of two different kinds. Some can be elicited by man with natural powers, some transcend the natural powers of man. Those which can be elicited by man with natural powers are either indifferent, or morally good, or morally evil. If the actions are indifferent, such as the act of eating, drinking, God concurs in them with a general and indeterminate concurrence, with the human will freely determining itself to act according to the nature of the object and circumstances. If the actions are morally good, God concurs in them by His providence (1) physically, (2) morally. Physically, He provides a general concurrence to moral actions, by sustaining the powers of mind and body suitable for acting. Morally, He concurs by commanding and promising. To the formal aspect of morally evil actions, namely lawlessness (*ἀνομίαν*) and disorder (*ἀταξίαν*), God does not concur with a positive influx; because malice is a defect and a privation, not proceeding from the most perfect God, in whom no defect can fall, but from the human will failing in its acting. God does, however, concur in the remote material of morally evil actions, not the proximate. The former is an indeterminate act; the latter is an act determined and applied to a prohibited thing. E.g., when Eve extended her hand to the forbidden fruit, two acts were present; (1) the extension of the hand, (2) the extension applied to the forbidden fruit. The first act is called the remote material, the second the proximate material. God does not concur in the latter; because His concurrence is general and indeterminate, and so the determination to this or that object is not from God, as from the first and universal cause, but from the secondary and particular cause. Supernatural actions, however, are considered either as to

their generic being or as to their specific being. As to their generic being, they are movements of the intellect and will, to which God concurs with a general concurrence; as to their specific being, those movements are excited by the Holy Spirit with a special concurrence. But supernatural acts are not yet dealt with here. To natural acts God concurs indeed with a general concurrence, but not exclusively; for extraordinarily, under that general influx is also contained a peculiar influx, conferring more intense powers of acting and a stronger motion on one creature than on another.

Proof b. God concurs in the actions of creatures with an immediacy of power and of person (*suppositum*). He concurs with an immediacy of person because God is proximately present with His substance to operating creatures; since He fills all things in all, Jer. XXIII, 24. He also concurs with an immediacy of power, by an efficacious influx immediately and proximately touching the action of the creature and its effect; because He "works all in all," 1 Cor. XII, 6. You say: God operates through creatures; Therefore not immediately. Response: Someone is said to act immediately either exclusively or inclusively. Exclusively, when someone acts alone; Inclusively, when someone, together with other cooperators, proximately touches the action and effect. God flows immediately into the actions of creatures, not exclusively, as if creatures were excluded from the action or were idle; but each creature does what is its own; but God, together with the operating creatures, immediately and proximately touches the action and effect with His influx. Which the author of Wisdom seems to insinuate, c. VIII, 1. "She reaches mightily from one end of the earth to the other, and she orders all things well."

Proof c. God concurs in the actions of secondary causes with a gentle, easy, and accommodated concurrence to the requirement and nature of the creatures. For with necessarily acting agents God concurs uniformly, e.g., with fire, that it may burn, with the sun, that it may shine; With freely acting agents He concurs multiformly, leaving to them free will and the free power of choosing this or that; for what order God has once established, He does not easily change, Ps. CXIX, 91. AUGUSTINE says aptly, book VII. de C. D. c. 30. "God administers all the things which He created, so as to allow them also to exercise and perform their own proper movements."



The antithesis is of Pelagius, Durandus, and the Arminians, who either deny divine cooperation entirely, or at least call it into doubt. They rely on the following arguments:

I. If God, by cooperating, were to produce the same action as the creature, God, when a man eats, would have to be said to eat; The consequent is false; Therefore, so is the antecedent. The consequence of the major is clear; because those who do the same thing receive the same denomination from the same action. Response: We deny the consequence of the major. To the proof, we say that the denomination from an action is acquired by that acting cause in which the effect is terminated, or by which it is received. When God concurs in the natural eating of a man, the food is received by the man, and so not God, but the man, is said to eat.

II. Whoever concur in the same action are associate causes. But God and nature are not associate causes. Therefore. The major is clear by itself. The minor is proved; because associate causes flow into an action with a partial influx, which implies imperfection. Response: Whatever coordinate causes, or causes of the same order, concur in the same action, they are associate causes. But God and nature are not of the same order. For God is the first cause, independent and universal; the creature is a subordinated, secondary, dependent, and particular cause.

III. One action cannot proceed from very different agents. God and a creature are very different agents. Therefore. The major is clear; because there is a certain harmony among cooperating causes. Response: One action cannot proceed from very different agents, unless the inferior agent is subordinated to the superior. But the creature is essentially subordinated to God and is subject to His governance.

IV. Whoever concurs in all the actions of men also concurs in sins; But God concurs, etc. Therefore. Response: Distinguish between human actions and their disorder (*ἀταξίαν*), and also between effects and defects. Because the divine concurrence is general, indifferent, and indeterminate, God indeed concurs in the remote material of an evil action, which is a certain physical mode of the will, intellect, eyes, hand, etc. Not in their proximate material, which is the motion or action applied and determined to a prohibited object; which determination is from the particular cause, not the universal one. To the disorder (*ἀταξίαν*) and defect,

God does not concur; because the defect is to be imputed to the erring secondary cause, just as, e.g., the soul flows into the progressive motion of a limping man; but the limp is not to be imputed to the soul, but to the broken tibia.

V. A creature either has sufficient powers to perform its work, or it does not; If the former, it does not need the concurrence of God; If the latter, the creature will be nothing other than an instrument of God. Response: A creature has sufficient powers for acting in its own kind (in the kind of dependent beings), and so nothing prevents it from acting as a principal cause, or being able to act, since the effect does not exceed its powers; yet those powers are not absolutely sufficient, but the divine concurrence and dependence on the first cause is always included.

VI. The action of divine concurrence is either mediate or immediate; If it is mediate, God acts through secondary causes, not with them; If it is immediate, the action is miraculous; But miracles do not happen daily, nor should they be imagined without cause. Response: The divine concurrence is called an immediate action not in an exclusive sense, as if it excludes all means; but in an inclusive sense, since it so concurs with secondary causes that, together with them, it immediately touches the action and its effect.

VII. Whatever concurrence is laborious, troublesome, and unworthy of the divine majesty, should not be attributed to God; But a daily and continuous concurrence in all the actions of all and singular creatures is laborious, etc. Therefore. The major is clear, 1) because God, having completed creation, rested from His works, Gen. II, 2. 2) He is a most perfect deity, about whom nothing unseemly should be asserted. The minor is obvious; because in one day many myriads of actions are dispatched, among which many are very sordid. Response: The concurrence of God is not troublesome or laborious; because God moderates all things by the word of his power (*verbo potentie sue*), i.e., by the most free and easy act of His omnipotence, Hebr. I, 3. God also knows how to act while resting, and to rest while acting, as AUGUSTINE says in De C. D. L. XII, c. 17. God, the purest Spirit, is not contaminated by physical filth, and God does not concur in moral filth, i.e., sins.

VIII. If the divine concurrence is general and indifferent, these absurdities will follow:

1) That in one year there is not a greater abundance of grain than in another; 2) That God contributes no more to the formation of a man than to the formation of a beast; 3) That the creature determines the indeterminate concurrence of God; 4) That the concurrence in natural and supernatural acts is the same. Response: a) generally: The general concurrence of God does not entirely exclude peculiar and extraordinary modes or degrees of concurring; For God is not bound to the common law or order of creatures. The heavenly Father, bestowing food upon His sons in a general distribution, can impart a more copious meal to one son than to another. Indeed, God granted greater fecundity to the sheep of Jacob than to the sheep of Laban.

b) Specifically, to 1) Although God concurs with creatures every year, He has not so tied His hands that they do not have the faculty of bestowing more gifts in one year than in another. For God acts ordinarily with nature, and extraordinarily beyond the accustomed course of nature.

To 2) God concurs with an influx accommodated to the requirement, nature, and capacity of creatures. Hence it is that the formation of man is nobler than that of a beast.

3) Accurately speaking, the creature does not determine the general concurrence of God, but God, prospecting with the light of omniscience into which part freely acting agents will determine themselves, attempts His concurrence to them.

To 4) Supernatural acts, considered as to their generic being, as they are acts of the mind and will, are accompanied by the general concurrence of God; but considered as to their specific being, as they are spiritual, they are directed by the special concurrence of God.

**Question XVIII. Should a prior or predetermined concurrence of God be established?**

God concurs in the actions and effects of creatures not with a prior concurrence, but a simultaneous one; not predetermining, but gently disposing.

Proof. 1) Those who teach a prior concurrence commit a contradiction in the adjunct. For if God concurs, he does not pre-run; if he co-operates, he does not pre-operate. Premotion is an antecedent act; but concurrence does not precede, but happens when the action itself is produced.

2) Premotion, or predetermination, is terminated only at the cause, not at the action or effect of that cause. Therefore, the action itself and its effect do not depend on God after that premotion, but only the cause, which is impelled and moved; whereas divine cooperation is required for the very reason that the action and effect of the secondary cause depend on God.

3) Natural agents are already predetermined in creation to act ordinarily in a uniform manner, e.g., for water to moisten, fire to heat, the sun to shine; and so they do not need a predetermining divine concurrence.

4) If the divine concurrence were to predetermine free agents to an action, they would act necessarily, not freely. But divine concurrence does not remove the liberty of the will. For God concurs with secondary causes according to their nature, with free ones freely, with necessary ones necessarily, with weak ones weakly, with strong ones strongly, operating according to His most gentle universal disposition, says TOLETUS, l. 11. phys. c. 3. q. 8.

5) A predetermining concurrence has no place in the good or evil actions of men. If God were to predetermine by His concurrence to good actions, they could not resist the divine predetermination. But men often resist God, Acts VII, 51. God indeed permits the evil actions of men, not placing an inescapable impediment; but He determines no one to commit this or that sin; otherwise God would be the cause of sin.

The antithesis is of the Scotists and Dominicans, who assert that secondary causes, especially the will of man, are predetermined to act by a prior divine motion. Their arguments are:

I. Whoever has the heart of man in his hand, so as to bend it according to his will, he predetermines man to act; But God, etc. Therefore. The major is proved; because to bend the heart of man to act is the same as to predetermine. The minor is clear from Prov. XVI, 9; c. XXI, 1; Jer. X, 23. Response: Distinguish between a predetermination that necessitates action and a flexion that gently disposes and usefully directs to an end. God does not predetermine by imposing necessity on secondary causes or by captivating the liberty of human will, but He disposes gently in an ordinary manner, accommodating Himself to the inherent properties of created things. Hence, when God is said to incline the wills of men, this happens by a moral

flexion through arguments, promises, threats: Just as a farmer directs streams, but does not necessitate their motion, by which they flow spontaneously. Thus, Samson's heart was inclined to love the Timnathite by the suasion of arguments by which his intellect was persuaded; to which Samson easily consented, already burning with a desire for revenge on the Philistines; otherwise he would have loved as necessarily as one who, having drunk a love potion, cannot not love; in which case Samson, while he was dying for the Philistine woman, would have been miserable. Thus God slips into the minds of men, and softens, bends, turns, moves them, whatever pleases Him; He does this not with certainty and force, but gently and easily, leaving to their minds free will and free choice, in the opinion of D. DANNHAY. in *hodos*. p. 317. Add that civil actions are ordinarily from free will, whose success is entirely from God; for man proposes, God disposes.

II. God concurs in the crucifixion of Christ with a predetermining concurrence: Therefore, it should not be denied here. The antecedent is proved: 1) because the crucifixion of Christ was a physical action, and therefore dependent on divine influx; 2) the Jews, by the definite counsel and foreknowledge of God, took him who was delivered up, and by lawless hands crucified and killed him, Acts II, 23, and so they did whatever the hand of God and his counsel had foreordained to be done, Acts IV, 28. Response: The crucifixion of Christ was a heinous sin, concerning which three things are to be observed: 1) The remote material, which was the physical action, considered indeterminately, to which God concurs with an active and direct influx, on account of the dependence of the secondary cause on the first; 2) The proximate material, which is the action determined and applied to the most innocent Jesus; which is not to be attributed to the divine concurrence, which is general and indeterminate, but to lawless hands, Acts II, 23; 3) The lawlessness (*ἀνομία*) and disorder (*ἀταξία*), which is not to be imputed to the most holy and perfect God, but to the erring Jews, who deflected from the rule of right. Meanwhile, the most wise counsel of God permitted this atrocious sin, set limits to it, and directed it to a good end, which is the redemption of the human race. Whence Peter says that the hand and counsel of God had foreordained, not that they should do, but that things should be done; Which word

refers to the end for which God permitted the crucifixion of Christ.

III. A secondary cause does not act unless it is moved by the first; Therefore, it cannot act unless it is predetermined by God to act. The consequence is proved; because predetermination is nothing other than a prior, or antecedent, motion. Response: 1) Between a principal and an instrumental cause, there is indeed this order, that one moves the other; But between a first and a secondary cause, this order does not intervene, that one moves the other; since a secondary cause is not properly an instrument; but one is prior to the other in perfection, illimitation, and necessity. Thus the human will, because it is free, has a virtue in itself by which, an object being shown, it can move itself. 2) Although we do not deny that God sometimes specially moves agents, both natural and free, both efficiently, by impressing a quality or inserting a good thought; and objectively, by presenting an object convenient to the agent's nature, or congruent with the present disposition of the divine will; yet that prior motion is not predetermining or imposing necessity, but gently disposing and easily bending, by which the liberty of acting is not removed.

IV. The evangelical doctors themselves teach that God determines the actions of creatures. See KOENIG's *th. posit.* p. 59. Response: The evangelical doctors understand a determination not necessitating, but limiting. The former imposes necessity, so that the agent cannot not act; The latter places limits with respect to time and degree, within which the agent contains itself.

#### Question XIX. What is the governance of God?

*Governance.* The governance of God is an act of divine providence by which God, according to the counsel of His will, most freely orders, moderates, and directs all created things, and their powers, actions, and passions, to their proposed ends; the glory of the creator, the good of this universe, and the salvation of men, especially the pious.

Proof. God governs us with the greatest indulgence, Wisdom XII, 18. For He is the king of the whole world, because He is its creator, whose providence (*πρόνοια*) governs all things, Wisdom XIV, 3. He is king of kings, Dan. II, 47; 1 Tim. VI, 15, Lord of all, Deut. X, 17; 1 Chron. XXIX, 11, 12.

**Question XX. What is the end of divine providence?**

*The end of providence.* The ultimate end of divine providence is the glory of God a); The general intermediate end is the good of this universe b), the special end is the temporal and eternal salvation of pious men c).

Proof a. God "works all things according to the counsel of his will, that we should be to the praise of his glory." Eph. I, 11, 12. From the conserving, cooperating, and governing providence of God, the glory of divine power, goodness, and wisdom flourishes. For God most powerfully conserves the macrocosm and the microcosm (man), cooperates with acting creatures in the best and most gentle manner, and governs all actions and passions most wisely.

Proof b. Just as God originally created all things good, Gen. I, 31, so He procures the good of all. For "he loves all things that exist, and abhors none of the things that he has made," Wisdom XI, 24. Because God loves all things that He has made, He desires the good of all to be promoted and established.

Proof c. The ever-watchful care of the eternal deity directs all things for the benefit of pious men; about which the most pious king sang excellently, Ps. XXXIII, 18. "Behold, the eye of Jehovah is on those who fear him, on those who hope in his steadfast love, that he may deliver their soul from death and keep them alive in famine." Hence it is that for those who love God, all things work together for good, Rom. VIII, 28.

**Question XXI. How is the providence of God distinguished?**

*Distinction of providence.* The providence of God is distinguished a) into general and special. The former is that by which God conserves and governs the whole globe of the earth, and whatever is contained in its compass; The latter is that by which God most benignly regards, most clemently cherishes, and most gently rules the church, both militant, that is, the assembly of faithful men, and triumphant, that is, the choir of angels and elect men. b) Into ordinary and extraordinary. The former is that by which God acts according to the predefined law of nature; The latter is that by which God operates above the established order of nature. c) Into that which is occupied with good, and that which is occupied with moral evil. The former is that which protects the

good of creatures by conserving it, promotes it by cooperating, and directs it to the praise of divine glory by governing; The latter is that by which God is concerned with moral evil not as an idle spectator, but as a most just judge, and so exerts justice, tempered by His grace, in the acts antecedent to, concomitant with, and consequent upon sin.

Proof a) The difference between the general and special providence of God is taught by Christ Himself, Matth. VI, 26. "Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?" As if to say, God exercises a general care for the birds, but a special and excellent care for pious men, as His sons.

b) Although God for the most part accommodates the acts of His providence to the nature and properties of creatures, yet He has not so bound Himself to the powers of creatures that He cannot act above them. Thus, at the nod of God, the sun stands still, a donkey speaks, water turns into wine. All miracles are effects of the extraordinary providence of God.

c) That God is not an idle spectator of sins, just as men on holiday come to watch stage plays, but is indeed their most just, yet placable judge, is clearly evident from the acts of divine providence which either precede, or accompany, or follow the consummation of sin.

**Question XXII. Which acts of divine providence precede sin?**

Antecedent to the consummation of sin are a) prevision, or divine prescience, b) aversion to the foreseen sin, c) prevention.

Proof a) That God foresaw the perfidy and inobedience of the people of Israel, we perceive from Is. XLVIII, 8. "I knew that you would surely deal treacherously, and that from birth you were called a transgressor." This divine prevision of sins, though infallible, is not, however, absolutely necessitating. Hence the following sophism is fallacious: Whatever God foresees, that happens necessarily; But sin, etc. Therefore. Response: Distinguish between the necessity of the consequent and of the consequence. Although sins happen necessarily, as they are foreseen by God, that necessity is nevertheless of the consequence, not of the consequent; it is hypothetical, not absolute. For sins will not happen because they are

foreseen; but they are foreseen because they will certainly happen.

b) "You are not a God who delights in wickedness; evil shall not dwell with you." Ps. V, 4. God not only does not delight in impiety, but He detests it exceedingly, and does not deign to give His special grace to the architects of crimes.

You say: I. Without God simply not willing, or in no way willing, nothing happens; for "who can resist God's will?" Rom. IX, 19. Response: Sins happen not with God simply being unwilling, or against His will; for no one can oppose the absolute will and power of God; nor with Him simply willing; because God neither approves of sins nor delights in them; but with Him not willing, that is, permitting. Between *nolle* (to be unwilling) and *non velle* (to not will) there is this difference, that the former denotes a privation of will with repugnance and contrary action; but the latter denotes a privation of will, without violent reluctance. God does not will evil, but only the permission of evil.

You say: II. God does not indeed will sin formally and per se, as it is lawlessness (*ἀνομία*); but He wills it as a means of exercising vindictive justice. Response: God does not will sin as a means of exercising vindictive justice, but the act of sin being foreseen and supposed, God cannot but exercise His vindictive justice.

Proof c. God impedes both the will and the faculty of the sinner. He impedes the will 1) by prohibiting it by the word of the law, Exod. XX. 2) by distracting it through men, Gen. XXXVII, 22. 3) internally through the Holy Spirit, struggling against the flesh, which is inclined to illicit pleasures, Gal. V, 17. 4) extraordinarily by terrifying through dreams, Gen. XX, 3. He impedes the faculty 1) by the removal of life, e.g., the suffocation of Pharaoh, 2) by the removal of the object, e.g., of Ahithophel, through Hushai, 3) by the opposition of a greater power, thus angelic powers oppose human forces, 2 Kings VI, 16. 4) by perturbation of the mind, 2 Kings VII, 6. 5) by the diminution of powers, 1 Kings XIII, 4.

#### Question XXIII. Which acts of divine providence accompany sin?

The acts of divine providence accompanying sin are: the sustentation of the evil-doing nature a), concurrence in the remote material of the vicious action b), the permission of the disorder (*ἀταξία*) adhering

to the sinful action c), the limiting determination of the sin d), and the direction to a good end e).

Proof a. God declares His long-suffering (*μακροθυμίαν*), or longanimity, in that He sustains the members of the sinner, which are weapons of injustice, and does not always destroy the malefactor in the flagrant act of sin; Which goodness of God leads the sinner to repentance. Rom. II, 4.

Proof b. The remote material of sin is the physical action, in which God co-flows; But He does not concur in the action applied or determined to a prohibited object (which is the proximate material of sin), because the determination is from secondary causes acting freely, not from the general, indifferent, and indeterminate concurrence of God.

Proof c. Divine permission is not 1) a bland indulgence, as if God did not care at all when men commit crimes; Nor is it 2) a relaxation of the law, as if He permits a license for sinning to men; Nor 3) is it an impotence in God, or a defect of knowledge, as if He wills or approves evil; or a defect of power, as if He cannot restrain sin; Nor 4) does it make God an idle spectator of sins, who neither forbids sins, nor sets a limit to malice, nor coerces crimes with punishments; But it is 5) a negative act, consisting in the negation or suspension of an inescapable impediment. God could indeed, by placing a violent or insuperable impediment, restrain or coerce a sinner; but the most holy deity has most just causes for permitting sin. Meanwhile, He restrains the will of the sinning man with a legal impediment and from time to time invites the sinner to repentance with proposed punishments and rewards.

You say: Sins follow divine permission; Therefore, God, by permitting sins, is their indirect and accidental cause. I respond. An indirect cause of sin is that which can and ought to prevent it. God, however, is bound by no law to restrain sin with violent impediment. Sins indeed follow divine permission eventually, but not causally.

Proof d. God determines sin, setting limits both to the duration and to the atrocity of the crime. The Israelite church venerates this determining providence of God in Psalm CXXIV, 2: "If the LORD had not been on our side, when man rose up against us, then they would have swallowed us up alive, when their wrath was kindled against us." God permits the enemies of celestial truth to rage

against the church, but He predefines the limits of their savagery, lest they vomit forth all the poison of their bitterness. The tyrant Pharaoh had in his hope devoured the Israelites; but the supreme arbiter of things halted his monstrous attack.

Proof e. Joseph praises the direction of divine providence toward its proposed end, in Genesis L, 20: "You indeed thought evil against me; but God thought it for good, that he might do according to this day to save a great people." Joseph's brothers had sold him, thinking he would be a most miserable slave. But God turned misery into glory, the burden of servitude into an honor next to the royal summit, the adverse fortune of the son into the second fortune of the father and brothers.

#### Question XXIV. Which acts of divine providence follow sin?

The acts that follow sin are the imposition of divine punishments a), and the remission of sins b).

Proof a. The most just God vindicates crimes with spiritual and corporal punishment. Spiritual punishments are desertion, or the subtraction of grace, consternation, being handed over to the power of Satan, blinding, and hardening. Corporal punishment is either temporal or eternal. The temporal is either singular, hereditary, or epidemic. For God does not absolve the guilty, but visits "the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation," Exodus XXXIV, 7.

Proof b. To repentant sinners, God remits the guilt and the punishment. "Repent and be converted, that your sins may be blotted out." Acts III, 19.

#### Question XXV. How do you transfer the doctrine of the providence of God to practice?

A deeper consideration of divine providence should excite in our souls an indubitable trust a), an ardent love b), a filial

fear c), and a submissive veneration of God, the best and greatest d).

Proof a. Let us adhere with firm trust to God who dispenses all things, and let us cast the whole weight of our cares upon Him. The most pious king teaches us this, in Psalm LV, 22: "Cast your burden upon the LORD, and he shall sustain you." To which St. Peter gives his suffrage, in his Epistle, c. V, 7: "Cast all your care upon him; for he cares for you." AUGUSTINE says aptly in his commentary on Psalm XXXIX: "How will He who had care of you before you were, not have care of you, when you are now what He willed you to be?"

Proof b. God, the inspector and rector of our life, is most worthy of ardent and constant love. For just as no moment passes in which we do not enjoy the goodness of God, so let no moment flow by in which our heart does not grow warm with the love of God, and consecrate itself entirely to Him.

Proof c. Wherever we stand, let us fear the eyes of God, lest we offend this omnipotent governor and all-seeing judge with sins, and cut short the thread of our life; "for bloody and deceitful men shall not live out half their days," Psalm LV, 23.

Proof d. God is to be venerated with pious prayers and acts of thanksgiving at every hour, without omission. Through prayers, we become partakers of the benefits which the providence of God dispenses. For "the LORD is nigh unto all them that call upon him; to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them," Psalm CXLV, 18-19. Prayers are like channels, through which the streams of divine charisms descend into us: Through the act of thanksgiving, those streams are led back to their source, which is the most exuberant goodness of God. Wherefore, "bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to his mercy." Sirach 50:22.

### SUSPIRIUM

**D**our provident care, **S**UPREME **A**RBITER of things, embraces, sustains, fosters, and governs all created things, and especially faithful men; I silently admire it, gratefully acknowledge it, and joyfully proclaim it. All the hope of the

*pious is placed in your providence: all prosperity is suspended from your most wise governance. You, LORD, will provide, and indeed You have provided from eternity. You have gifted me with light and life: at the first threshold of life, by Your most high counsel, You led me in a wonderful way: You have brought the harsh labors of youth to their desired outcomes. In my manhood, You assigned me a sacred station, and then You inspired me with the strength to maintain it. Without a murmur, I have followed your nod, and I will follow it hereafter, tireless, in the whole course of my life. This one thing I most humbly pray from You, that You would fill my heart with Your most HOLY SPIRIT, show me the ways and reasons for walking rightly, turn my mind away from the crooked paths of errors and sins, and finally, after I have been exercised by various labors, command me to enter the tranquil port of eternal beatitude.*

CHAPTER VII.  
ON THE  
FORMAL END OF THEOLOGY,  
THE BEATIFIC VISION  
AND  
FRUITION OF GOD

Question I. What do you call the formal end of theology?



THE FORMAL END of theology is the attainment of the highest good a), and it is a certain perfect operation of the rational soul concerning God, by which it is made a participant in His goodness in such a way that it is most fully satisfied by the same b). It is otherwise called blessedness c), and eternal life d). The formal end of theology.

Proof a. In practical disciplines, the formal end is the acquisition and possession of that good for the sake of which the science exists. From which THOMAS in I-II, q. 1, a. 8,

says: "Blessedness denotes the attainment of the ultimate end" (\*).

Proof b. The concept of blessedness itself indicates that the attainment of the ultimate end and the highest good consists in a certain operation of the rational soul. For the common person and the wise alike use "blessedness," "a blessed life," "to be blessed," and "to live blessedly" interchangeably. Since, however, the vital operations in man are threefold—vegetative, sensitive, and rational—the attainment of the ultimate end and the highest good can be established in none other than the rational soul. For the highest good is man's proper good, which befits him insofar as he is man. Therefore, it is obtained only through man's proper operation, and that which befits him as man. But the operations of the sensitive soul are common to man with brute animals, and the

(\*) "Beatitudo" (blessedness) and "beatitas" (state of being blessed), are not, indeed, sufficiently Latin nouns. CICERO in *De Natura Deorum*, Book I, ch. 34, says: "Both are altogether harsh, but by use the words must be softened for us." As to the meaning of the noun, the ancient writers subjected such power to it that they designated not just any happiness, not an inchoate and imperfect one, but one altogether complete, fulfilled in all its numbers and parts. Thus CICERO, *Tusculan Disputations*, Book V, ch. 8: "He who is blessed, I do not understand what he requires to be more blessed." And ch. 10: "They are called blessed who are in possession of goods, with no evil joined." In the sacred letters, this word sometimes has a broader scope, and generally denotes a good condition, by which one excels another, Acts XX, 35. And even he who is indeed unhappy, but yet more fortunate than others whom graver misfortunes press, is named blessed, Luke XXIII, 29. But for the most part, it is used in a stricter sense 1) of the highest and infinite perfection, when God, and He alone, is called blessed, 1 Timothy I, 11; VI, 15. 2) Of the perfect fruit of the highest good, insofar as it can fall to a finite nature, and the attainment, possession, and enjoyment of the highest end, so perfect that nothing more can be desired, and indeed so certain that no evil need ever be feared; which is the blessedness of men, and indeed, consummate blessedness. Matthew V, 8.



vegetative even with plants. It remains, therefore, that the blessedness of man formally consists in the operation of the rational soul alone.

Proof c. Blessedness is attributed to the one who sees God, Matthew V, 8. Therefore, the operation of the intelligent soul, knowing God intuitively, is rightly called Blessedness.

Proof d. Blessedness is called eternal life, John III, 15. By this word it is implied that the operation of the intellect and will, by which man possesses and enjoys God as his ultimate end and highest good, is vital, and that it is most happy and most constant. For life here is not regarded merely in itself, as the bare existence of living beings—which indeed also belongs to the damned in hell, whose state, however, is called eternal death in the sacred writings, never eternal life—but is considered in the present according to the most happy condition and operation of the living.

Observation. Eternal life is here pre-cognized as the formal end of theology, to which the means of grace and salvation are to be directed. In the third part of theology, where the acts of applying divine grace are examined, it is considered as the effect of glorifying grace. For this reason, although eternal blessedness, taken in its full latitude, embraces all the internal and external goods with which the elect are perfected and adorned in heaven, yet in the present, considered according to its intrinsic and formal reason, it denotes the vital operation of the intellectual soul, by which an elect man, having departed from this life, possesses and fully enjoys God, his highest good, in the celestial fatherland.

#### Question II. From what principle is the eternal blessedness of man known?

*The existence of eternal blessedness.* A solid and clear knowledge of eternal blessedness is drawn from the scripture of the Old a), and New Testaments b). From the principles of reason, however, we know to some extent that God is the highest good of man c), that the human soul is immortal d), and that after this life there is another life, in which it will be well for the good, and ill for the wicked e). But reason, left to itself, is ignorant of the formal reason of eternal blessedness f).

Proof a. We know clearly from the prophetic writings of the Old Testament that there is an eternal blessedness. For 1) God

threatens: "In whatever day you eat of the tree of the knowledge of good and evil, you shall die the death." Genesis II, 17. Therefore, He signifies that one would live eternally if he did not eat. For the most just God, to those men who were to transgress His law, threatened death; to those who were to observe the law (because the principle of contraries is contrary), He promised life. But to the first parents and in them to all, He threatened death. Therefore. 2) After the fall, God promised the seed of the woman, the meritorious cause of eternal salvation. "The seed of the woman shall bruise the serpent's head," Genesis III, 15, i.e., it will destroy the kingdom of Satan, take away death, and bring back perfect righteousness and eternal life. 3) To those who keep the prescribed law, God promised eternal life; "Keep my statutes... for the man who does them shall live by them," Leviticus XVIII, 5, i.e., he will obtain eternal life, for Christ, to the question: "How shall I obtain eternal life?" replied only this: "Keep the commandments," Luke XVIII, 20, alluding to the passage in Leviticus XIX, 5, which the apostle also in Romans X, 5, and Galatians III, 12, expounds concerning eternal life. 4) The prophets teach that men who finally believe will, by the grace of God, obtain eternal life, Habakkuk II, 4. "The just shall live by his faith." That eternal life is noted here, the apostle teaches in Romans I, 17, Galatians III, 11, Hebrews X, 38, and Daniel XII, 2. "Many... shall awake... to everlasting life." 5) Reborn men of the Old Testament raised and refreshed their souls with the hope of eternal life. Jacob, near death, says in Genesis XLIX, 18: "I have waited for your salvation, O LORD." The patriarch was looking not for a temporary and transient salvation; for he said in Genesis XLVIII, 21: "Behold, I die," but for an eternal one, which he most firmly believed and expected for himself on account of the Messiah to be given. 6) God translated Enoch and Elijah, candidates for eternity, alive into heaven, so that we might rest on the most certain hope of future blessedness. On this Job relied, ch. XIX, 26-27: "in my flesh I shall see God."

Proof b. The scripture of the New Testament most lucidly and indeed in passage after passage inculcates that men who perseveringly believe in Jesus will obtain eternal life, John III, 16, an incorruptible inheritance, 1 Peter I, 4, eternal salvation, Hebrews V, 9.

Proof c. Human reason conceives God as the first being, who is from Himself and the

cause of other things; and who conserves and governs all things. This being, surely, as it is the first, so it is also the last, and is a good to be sought for its own sake. Wherefore, true blessedness can neither be sought nor found, except in the attainment and possession of this highest good.

Proof d. The light of nature teaches that everything tends toward an end proportionate to itself, and having obtained it, is blessed. It further teaches that the soul is not perishable, but immortal. Therefore, it tends toward an eternal end, which is its blessedness. The human soul is immortal because it is a spirit. Its spiritual nature is testified by its invisibility, its power to penetrate bodies, and its perichoretic information of them, as well as its operations independent of matter, which demonstrate that the form itself is independent of matter, i.e., immaterial, and therefore immortal; since a cause is not inferior to, or less noble than, its effect. Surely the acts of the rational soul,

e.g., to contemplate God, eternal things, intelligible species, to abstract universals from singulars, to reflect upon itself, to infer the future from the past, to deliberate prudently about the future, and to freely choose what is good, are independent of matter and can be produced without any cooperation of the body, and are therefore spiritual. Therefore, the soul itself must be a spirit.

Proof e. Led by the light of nature, we know that divine providence governs all things and directs them to ends suitable for each thing. Since, therefore, we experience in reality that in this life all joyful things often accompany the wicked, and all sad things the good, we not groundlessly conclude that for divine providence and justice another life remains, where, conversely, it will be well for the good and ill for the wicked, about which the domestic tribunal of conscience passes sentence on each one (\*).

(\*) Allow me to adduce some things to declare these arguments a little more fully.

I argue I. from the nature of man and his properties. Man consists of two parts, soul and body. The soul is the nobler part of human nature. The soul is an immortal spirit, of which we have the clearest proofs 1) from thought, free will, and preparation for future events, 2) from the desire for perpetual and never-ending happiness, with which men burn by a certain natural instinct. But that which all feel, by which all are incited, and which bids them aspire not to evil, but to good, and to the perfection of their state—that, I say, is to be attributed not to custom, nor to choice, but to the common nature of all, not to natural corruption, but to natural constitution. The whole corruption of nature arose from the fact that the soul turned away from the highest good, and inclined itself to goods that were both false and specious, and not suitable nor sufficient for it. The soul, since it is an immortal spirit, finds no good suitable for it and sufficient to satisfy it, other than one that is spiritual and perpetual. But such is now the perversity of the depraved soul that, although it is desirous of perpetual happiness, it nevertheless seeks and pursues no good but that which is earthly, perishable, and about to perish suddenly, from which there cannot but arise a forever insatiable desire. What is no less worthy of observation: the soul of man is equipped with the faculty of being able to anticipate future things by thought. This faculty remains constant and always exerts its force, even when it must depart from the body. Now let us assume this principle: Everything that is, certainly is for some certain end, and no other than one suitable to itself and its nature. Let us proceed by concluding from the lesser to the greater: If not even the smallest thing is destined for no end, it is utterly unbelievable that the soul, the most noble of all things, or anything in the soul, least of all that which is its proper and principal feature, namely, providence and thought about the future, artfully joined with the highest desire for perpetual life and perfect blessedness, has no end proposed to itself. But that end can be no other than the attainment of that to which this thought and desire are uniquely directed. Therefore, there is to be a future state of the soul, perfectly blessed, to be expected after the final fates. To illustrate this more, let us ask in general: For what purpose was the faculty of foreseeing and thinking about the future given to man? Surely, so that he might consult his own well-being, and, through this foresight, arrive at obtaining the future security of his life, whether for the attainment of a future thing, if it is known to be good, or for its avoidance, if it is judged to be evil. Since this is generally most true, and placed beyond all doubt, what then specifically is to be held as the end, for which that power of the mind, of foreseeing and desiring the future, does not cease to be,

but still remains, indeed is more confirmed, at that last moment when one must depart from this life? Surely this, that the dying person, having overcome mortality, may attain sempiternal life.

I argue II. from the excellence of man, by which he alone stands out among all animals. The very first principle of all is: What is self-repugnant, cannot happen at all, and two things, of which one is openly repugnant to the other, cannot both be true. But there would be a manifest repugnance in these things: that man is superior to all brute animals; yet that in that very part, by which he alone is far superior to all, he is of a far worse condition. I do not reason thus: If man is more excellent than other animals, therefore he is not worse. This consequence would not be valid. Why could not both be true, for a different reason, in one way and another? No one is unaware of what most learned men, both ancient and more recent, have disputed about this: in what do brute animals excel men. But indeed, this is the argumentation on which I rely: If man in that very part, and for the same reason, by which he himself is superior to all animals to a one, is to be considered altogether inferior to all, it follows that two things, openly conflicting with each other, must be affirmed. The consequent is absurd; therefore, the antecedent is absurd too. I will complete the argumentation: If there is no salvation for man, no perfection of his state to be expected after death, it follows that man, in the same part and for the same reason by which he alone is more excellent than all brute animals, is far inferior to them all. The latter is false and absurd; Therefore, the former is too. But the excellence and prerogative of man, and indeed the principal one, is undoubtedly reason. Here two things offer themselves for our consideration: The use of reason, and its cultivation.

1) The more rightly a man exercises the use of reason, the more thought and care he applies to whatever things he encounters, to whatever business is to be undertaken. But by so much the more is his occupation cumulatively increased, by so much the more and graver difficulties of labors does he experience, by so much the greater becomes the solicitude for finding means and overcoming impediments, by so much the more dangers, not always to be avoided, does man see, and burdens of evils to be borne, by so much the more are desires and wishes kindled—most just ones, indeed, but for the most part in vain and destined to be without the hoped-for outcome; and yet nowhere in this mortality can he arrive where he ought most of all to strive, namely, at the consummate tranquility of the soul. He must always think: further beyond. He must always apply himself to this, always labor in this, that his condition may take increments day by day: Therefore, he never attains the highest end, always proposed to himself. I will explain a little more distinctly what has been said so generally. The use of reason is seen to be principally threefold: The recollection of things past; The contemplation and consideration of things present, as regards the individual surrounding things to be investigated by judgment; The foresight of things future. As to the first: Recollection is either of pleasant things, or of sad things. In both ways, the perturbations and movements of the soul are renewed, according to this moral axiom: when ideas return, connected with some affection, the same affection returns. If the image of pleasant times enters the mind, pleasure and desire are excited anew, which can never be satisfied. But if of sad times, the wounds of the soul, over which a scar had scarcely formed, reopen. I will speak of the second: The contemplation of those things which are now happening wisely ponders all surrounding things. To what end is that, I ask? To collect the goods of fortune? What will those profit us, unless we use them well, as means to be applied to a nobler end? Nor is it to be denied that a huge heap of faculties and honors brings with it very many and very great disadvantages, it does not lighten, but increases the gravest adversities with which this wearisome life is pressed—care, labor, envy, plots, dangers, fear, loss, and finally the difficulty of rendering an account. It stimulates desire more than it satisfies it, for its thirst is never quenched; the more waters are possessed, the more they are thirsted for. Finally, the greater the joy a man perceives while alive from the abundance of all things, the more bitter pains he will feel when dying, when he will labor with the lack of all things. Nothing is so miserable as to be miserable after having been blessed. To what end, therefore? To live well and blessedly? Rightly indeed, nay, most rightly. But in what way? Why do we devote our efforts to virtue? For what purpose do we strain every nerve in carrying out things successfully? Do we not labor for this reason, that we may

Proof f. Although the light of nature teaches that God is the highest and eternal good, the ultimate end, to the attainment of which the immortal soul ought to aspire, and that there is another life after this one, yet it does not clearly demonstrate in what the formal reason of eternal blessedness consists; for since the vision of God is a supernatural act, it transcends the sphere of natural light. Whence Paul says, in I Corinthians II, 9: "Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him."

You say: I. Eternal blessedness is naturally desirable; Therefore, it is naturally knowable. The antecedent is clear, because all men naturally want to be blessed. The consequence is evident; because natural appetite presupposes natural knowledge. There is no desire for the unknown. I respond. Eternal and supreme blessedness is not naturally desirable with an efficacious appetite, since it transcends the capacity of man left to himself; although we do not deny that men naturally desire, with an inefficacious appetite, under the condition of possibility, a certain perennial blessedness;

but whether that consists in the clear vision of God, the natural man is ignorant.

You say: II. It is established by the light of nature that our blessedness consists in a most perfect operation. But the most perfect operation of our intellect is the vision of God. Therefore, it is established by the light of nature that our blessedness consists in the vision of God. I respond. Although it is established by the light of nature that our blessedness consists in a most perfect operation, it does not become known from the same that the vision of God is possible. Indeed, reason left to itself will rather judge that our blessedness consists in the abstractive knowledge and contemplation of the first being.

**Question III. In what does our eternal blessedness formally consist?**

*The form of eternal blessedness.* Our eternal and supreme blessedness consists in the perfect vision and fruition of God. The former is an operation of the intellect; the latter of the will; by the former we possess the highest good, God; by the latter we fully enjoy and rest in the same. The vision of God.

Observation. We take "fruition" here in a stricter sense with AUGUSTINE, who in Book

obtain the rewards proposed for virtues? It is so, indeed. But where are they? What and how great are they? How rare and tenuous is the remuneration for the greatest virtue wont to be, among men, of whom scarcely a very few are most equitable estimators and judges of merits! With good men it generally goes ill in this age, with wicked men, well. What I mentioned as the third: It is the part of a wise man to foresee what is to be. From this, fear and hope are born. Fear is the dread of approaching evil, anxiety about a future thing, and often an empty opinion of impending danger. Hope is indeed a pleasant expectation of a future good, but it is for the most part uncertain, fallacious, and joined with a dread of the opposite. From this it is understood how truly SIRACH, ch. XL, 2, numbered the hope of mortals among the various parts of calamity to be sustained through this life.

2) The more study learned men, who are wise beyond the common crowd, have applied to the cultivation of the intellect, the more each of them perceives the vanity of the age, and in a certain way, the vanity of all sciences, at least as far as we perceive their fruit only in this mortality, and especially the perversity of men, with whom it befits him to converse prudently, and indeed both the manifold defect of his own state, and its mutability and inconstancy. Young people alike, and men from the lowest populace, feel much smaller hardships and sorrows than learned and wise men, who are most cultivated in disciplines, studies, and doctrine. The more a man has experienced, so that he has left almost nothing untried, and the more keenly he has acquired judgment, the more certainly will he understand the calamitous condition of the world, and the more will a weariness of so vexatious a life seize him. He who knows well and holily holds the sentence of the divine book of Ecclesiastes will not feel that that book was written with the purpose that this very argument should be brought to light. But the reason why we can receive from the light of reason not a certain knowledge of a better life, but only a probable notion, is this: that 1) the truths known from nature have been greatly obscured by the corruption of the soul, innate in us, 2) not nature, but scripture alone can teach us the true reason of eternal blessedness, the origin of evil and of the common defection of men from God, and especially the reconciliation of man with God, and the way to recover the lost salvation.

X of *De Trinitate*, ch. 10, writes: "We enjoy things known, in which the will, delighted in them for their own sakes, rests." Hence we indeed use the world, but we enjoy God.

#### Question IV. What is the beatific vision of God?

The beatific vision of God is an act of the intellect, illumined by the light of glory, by which it knows God clearly and immediately, as He is in Himself.

Observation I. The intuitive knowledge of God is called the beatific vision; "vision" indeed in a metaphorical expression, because we will know God as distinctly and clearly as we know a thing which we see with our eyes; "beatific" however, because it is the formal reason by which we are constituted blessed.

Observation II. Knowledge of a thing is twofold: one is abstractive, the other intuitive. Abstractive is that by which a thing is known mediately, in another, through the species of another thing, e.g., when you know the emperor from a portrait or from the report of others, or fire from smoke; intuitive is when you know an object immediately and through itself, e.g., when you behold a man in person, and know him from his own face. Therefore, abstractive knowledge of God is when we know Him from reflection on creatures under the light of nature, or from reflection on the revealed word under the light of grace. Intuitive knowledge of God is when we know Him through His own essence, as He is in Himself, without the intervention of another object, under the light of glory; and this is reserved for the other life, and is far more perfect than the abstractive. I Corinthians XIII, 12. 1 John III, 2.

Observation III. Although the intuitive knowledge of God is perfect, it is not, however, comprehensive, taking the term strictly, for an adequate knowledge of the thing, in which way God alone is the comprehender of Himself. The blessed will know the whole essence of God, but not totally, and in an infinite manner, but in a manner suitable to their finite nature. The blessed are indeed commonly called comprehenders, not because they know God adequately—for this cannot happen due to the infinity of the divine essence and the narrowness of human minds, since there is no proportion of the finite to the infinite—but they are called comprehenders of the divine essence for this reason, that none of

those things which are formally in God is hidden from them, but they know all those things in the highest degree of perfection, as far as the finite intellect, elevated by the light of glory, is capable.

Observation IV. Three things are required for the beatific vision of God: 1) The intellect, as the principle and cause of intellection, with God as the first cause concurring. 2) The light of glory, which is a celestial and supernatural gift, which will show the divine essence intimately present, will most perfectly illuminate and corroborate the intellect of the blessed, and will elevate it to see God clearly. This light of glory is proven (a) from Psalm XXXVI, 9: "In your light we see light." From which words we argue: Whoever are to see in the light of God that objective light itself, God, they will be instructed with the light of glory illuminating and elevating the intellect. But the blessed in the other life, etc. Therefore. You say: The royal psalmist's sermon is about the light of grace, not about the light of glory; namely, in the light of grace we shall see the light, that is, God. I respond: In verse 9, the sacred psalmist enumerates the positive spiritual benefits, whose beginning is given in this life, and whose completion in the future life. In verse 10, he describes the source of these benefits, and rises by a certain gradation to the ultimate of spiritual benefits, which is the vision of the eternal light in the eternal light. (b) Just as in this life no knowledge of God can be had, except by the benefit of the light of nature, or the light of grace; so in the other life there can be no clear and immediate knowledge of God, except by the benefit of the light of glory. (3) The essence of God is required as the object, to which the beatific vision tends, and in which it will terminate.

Observation V. The object of intuitive knowledge is God, and all things that are in Him actually and formally, such as His essence, attributes, divine persons, and their properties. But those things which are in God only eminently or virtually are not known by the force of intuitive knowledge, because they are not in God actually and with respect to their entity. Hence the blessed, by the force of the beatific vision, will not know all creatures, or things done in this life after their departure. For neither these nor those are in God formally, but only virtually and eminently. They will indeed know the will of God, insofar as it is identified with His essence, quite clearly, but since it freely

determines itself to creatures, decreeing this or that, they do not see or know those free decrees in God. Hence it is that the angels, although blessed from the clear vision of God, are ignorant of the day of the final judgment, freely determined by God. Matthew XXIV, 36. We do not, however, deny that the blessed, either from a peculiar revelation of God, or from the report of angels and souls who have migrated from this mortal to that immortal life, can know many things that are done on earth; But they do not have these things explored by the force of intuitive knowledge.

That the formal reason of eternal blessedness consists in the intuitive knowledge of God is proven:

(1) From Matthew V, 8: "Blessed are the pure in heart, for they shall see God." In which words the Savior describes eternal blessedness through the vision of God.

(2) From 1 John III, 2: "Beloved, now we are the sons of God, and it does not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The apostle means to say: We are in this life the sons of God, and we have some similitude with the celestial Father in the kingdom of grace; but it has not yet appeared what we shall be; but we know that, when that glory shall appear, we shall be perfectly like God, we shall have that image and similitude of God which we marred in Adam; but the foundation and cause of the divine image, fully restored, will be the vision of God, by which we shall see Him as He is, i.e., in His essence, without an impressed species representing the divine essence. We argue: Whatever is the apex of our future glory, and the radical cause of the fully restored divine image, in that our eternal blessedness formally consists. But the beatific vision of God, etc. Therefore.

(3) From 1 Corinthians XIII, 12: "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." The human intellect, suffused with the light of grace, sees God in this life through the mirror of the divine word in a riddle, i.e., less clearly; But it will see Him far more clearly in eternal life, illumined with the light of glory. The knowledge of God (theognosia) of this age is imperfect; the knowledge of God (theognosia) of the future age will be most perfect, as great as can possibly fall to a rational creature. But that eternal life consists in the

knowledge of God, Christ teaches in John XVII, 3.

#### Question V. Will the blessed in heaven also see God with their bodily eyes?

That the blessed in heaven will see God with their bodily eyes is not indeed apodictically certain a), but it is probable b).

Proof a. 1) Because "to see," from the usage of the holy tongue, sometimes means the same as to know something with the intellect, 1 Corinthians XIII, 12, and therefore can be expounded of mental vision. 2) The angels are said to see the face of God the Father in heaven, who are destitute of bodily eyes, Matthew XVIII, 10. Therefore, just as the vision of the angels is intellectual, so an intellectual vision of God is to be hoped for by the blessed in the future life.

Proof b. 1) Job, sustaining himself with efficacious solace in his most afflicted state, says: "And in my flesh I shall see God: Whom I shall see for myself, and my eyes shall behold, and not another." ch. XIX, 26-27. Job confesses that he will see Christ, not only as man, but also as God, and indeed with bodily eyes. Certainly, no necessity compels us to depart from the proper meaning of the word and to understand it as the tropical eyes of the mind. 2) The bodily eyes of the blessed in the future life will be spiritual (not in respect of substance, but of qualities), 1 Corinthians XV, 44. Therefore, it is probable that the spiritual eye will see God. 3) The finite intellect, by the light of glory, can be elevated to such a degree that it sees the essence of God immediately without an intelligible species; Therefore, by a parallel reason, the bodily eyes, instructed with spiritual powers, can be raised to such a perfection that they clearly behold God. The consequence is evident, because it is equally possible and easy for God to elevate the eyes of the body to see Himself, as it is possible for the same to elevate the finite intellect to intuitively know the infinite essence.

The antithesis is of most of the Pontificals (Roman Catholics), who deny that God can be seen with bodily eyes, whose chief arguments are:

I. No spirit can be seen with bodily eyes. But God is a spirit, and that the purest and most subtle, John IV, 24. Therefore. R. No spirit can be seen with animal bodily eyes, I grant. But it is consistent with truth that the same can be seen with spiritual bodily eyes.

II. God is invisible, 1 Timothy I, 17; VI, 16. "whom no man can see." I respond. God is called invisible with respect to physical vision, not hyperphysical; and so no one can see God in this life with unglorified eyes. God Himself so limits it, Exodus XXXIII, 20. "My face" (the LORD addresses Moses) "you cannot see" (with the eyes of the body): Why? "for no man" (with his eyes) "shall see me, and live" (this life).

III. In whatever sense the angels are said to see the face of God, in the same sense also blessed men are said to behold God. But the angels are said to see God with the eyes of the mind. Therefore, also blessed men. The major premise is established, because the blessed will be like the angels, Matthew XXII, 30. I respond. I distinguish between absolute and respective similitude. In a certain respect we will be like the angels in the future life, but not simply or in every way. It is sufficient that the blessed will see God both with the eyes of the mind and with the eyes of the body, which are spiritual in respect of their qualities, just as the angels behold God in a spiritual manner.

IV. By whatever vision the bodily eye would transcend the sphere of its object, that vision is not to be asserted. But by the vision of the divine essence, the bodily eye, etc. Therefore. The major premise is clear, because every sense contains itself within the limits of its object. The minor is clear, because the object of the eyes is a colored and lucid body. I respond. I distinguish between the animal, or unglorified, eye and the spiritual eye. By whatever vision the bodily eye, instructed with spiritual endowments, would exceed the sphere of its object, that vision is not to be asserted; I grant it. But the spiritual eye, seeing God who is a spirit, does not exceed the sphere of its object, which is peculiarly established by God. God can elevate the eyes of the blessed beyond their nature, so that they may see the Godhead itself. He would be impudent who would dare to measure or limit the infinite power of God by physical reasons drawn from the common and ordinary course of nature.

#### Question VI. What is the fruition of God?

*Fruition of God.* The fruition of God is an act of the will, by which the blessed in the celestial fatherland most avidly embrace, most sweetly perceive, and are most fully satisfied with God, the highest good.

Proof from Psalm XVII, 15: "As for me, I will behold your face in righteousness; I shall be satisfied, when I awake, with your likeness." David opposes his hope, placed in the future vision and fruition of God, to the machinations and boasting of his enemies, whose belly God had filled with corporal goods. For he says two things: 1) that he will see God, 2) that he will be satisfied with the image of God, i.e., that he will perceive solid joys from the sight of the divine majesty. By the "image of God" in this place, some theologians understand the majesty of God, which, by showing itself gloriously, alone can satisfy the appetite. Cf. D. Ioh. ADAM, OSIANDRI coll. System. Part. VI. p. 205.

You say: If eternal blessedness, according to the testimony of sacred scripture, consists in the vision of God, which is an act of the intellect, it does not consist in the fruition of God, which is an act of the will. For it would be in two subjects, when yet one and the same thing is in only one subject. I respond. Formal eternal blessedness is something complex or aggregated, consisting of distinct acts, terminated at the same beatific object (God), and having a certain order both among themselves and toward the same beatific object: Whence it is no wonder that it is in different subjects, or rather, in the powers of one subject, namely, man. For each power attains the beatific object immediately, the intellect by vision, the will by fruition. The root of blessedness is indeed in the intellect, namely, the intuitive knowledge of God; but the fruition of God in the will completes and perfects blessedness. Take away from the clear vision of God its fruition in the will, just as these two can be conceived separately in the mind, certainly the blessedness of the human soul will be greatly mutilated and maimed, according to that saying: "What avails the sight (the vision of God), if the use (the fruition of God in the will) is not granted?" Sacred scripture indeed describes eternal blessedness by the intuitive knowledge of the intellect, but it does not exclude the fruition of the will. For it is a solemn custom of the Hebrews to connote affection with words of knowledge.

#### Question VII. What perfections of the human soul will indivisibly accompany the beatific vision and fruition of God?

The beatific vision and fruition of God will be indivisibly accompanied by the most ardent love of God a), the most cumulative

joy b), the sempiternal celebration of the divine name c), sinlessness (anamartēsia), or immunity from the danger of sinning, and the most constant holiness d).

Proof a. Such is the power of the good, perfectly known by the intellect, and most avidly accepted by the will, that it moves and entices the will to the love of itself, since nothing but what is lovable is apprehended in it. Wherefore, since God is supremely good, clearly known by the intellect, and most sweetly perceived by the will, He cannot but be most ardently loved by the blessed in the celestial fatherland. From which AUGUSTINE describes the fruition of God through the love of God (a posteriori), in book I of *On Christian Doctrine*, ch. 4: "To enjoy a good is nothing other than to adhere to it by love for its own sake."

Proof b. With the love of God in the celestial fatherland is connected the most cumulative and purest joy; for that which is known as a clear gift, is sweetly tasted, and is intensely loved, that produces solid joy. Therefore, the faithful servants will enter into the joy of their lord, Matthew XXV, 23. There will be "fullness of joy" in the presence of God, Psalm XVI, 11.

Proof c. He who fully enjoys God, the highest good, cannot but sing His praises. Wherefore blessed men, admitted to the intimate vision and embrace of God, will sing day and night without intermission with the holy angels: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," Apocalypse IV, 8.

Proof d. Such holiness will adorn the blessed souls as can fall to a creature (namely, finite and dependent). For since they perpetually behold God, and most ardently love Him, so that they cannot cease from His love, they are immune from sin and the danger of sinning, concerning which St. Paul asserts that the triumphant church "will not have spot, or wrinkle," Ephesians V, 27, where he speaks of the stain of sin. And St. John describes the blessed as being clothed "in fine linen, white and clean," Apocalypse XIX, 14, by which is noted the righteousness of the saints, v. 8.

#### Question VIII. Will God impart His essential blessedness, holiness, and glory to the blessed in heaven?

God does not make the blessed in the celestial fatherland partakers of His essential blessedness, holiness, and glory.

Proof 1) God is essentially blessed, because He is blessed from Himself, through Himself, and in Himself. But the elect are blessed by the glorifying grace of God. God is holy independently, and by essence; The elect are holy dependently and by superadded qualities. Therefore, the most pious Hannah says, 1 Samuel II, 2: "There is none holy as the LORD." The glory of the blessed is finite; but the glory of God is infinite and incommunicable to creatures (except to that one to which God has personally united Himself). "My glory I will not give to another," says the LORD, Isaiah XLII, 8.

2. If the blessed in heaven were partakers of the essential divine glory, they would be gods, and adorable; the consequent is false; Therefore, the antecedent is also false. The falsity of the consequent is most clearly evident from the fact that the blessed cast their crowns before the throne of God, saying: "You are worthy, O Lord, to receive glory," etc. Apocalypse IV, 11, and the angels, to whom the blessed are similar, do not want the cult of adoration to be given to them, Apocalypse XIX, 10.

The antithesis is of the Quakers, asserting that the blessed are partakers of the essential divine blessedness, whose chief arguments are:

I. God will be all in all to the blessed, 1 Corinthians XV, 28. Therefore, the divine blessedness, holiness, and glory will be the blessedness of the elect. I respond. I distinguish between objective and formal blessedness. The former is God, the highest good of the elect. The latter is the fruition of God. Our discourse is not about the former, but about the latter, which is certainly dependent and finite.

II. The dead in heaven are gods; Therefore, they are partakers of the essential divine glory. The antecedent is proven because they are sons of God, John I, 12, born of God, i.e., of the divine essence, John III, 6, partakers of the divine nature, 2 Peter I, 4. I respond. They are sons of God, not by nature, but by adoption; born not from the essence, but by the gracious operation of God. They are partakers of the divine nature, on account of the spiritual, not essential nor personal, union and communion of God with the elect.



## SUSPIRIUM

**D**ou have made us, most **H**OLY **G**OD, for **Y**OURSELF, and our heart is restless until it rests in you. You are all in all to it: You are light to the mind, food to the will, the center to the affections. You are delightful to see, sweet to have, gentle to enjoy. It is always pleasing to look upon You, always to love You, always to be delighted in You, and to enjoy You. Wherefore, give yourself to me, and restore me to yourself, that in the celestial fatherland I may see you most clearly, love you most perfectly, and rejoice in you, the highest good, most perfectly. To You be praise and glory for ever and ever!



## PART II OF THEOLOGY

### CHAPTER I. ON THE SUBJECT OF THEOLOGY, NAMELY ON FALLEN MAN, OR THE SINNER, TO BE LED BACK TO GOD.

Question I. What things are to be considered concerning the fall of man?



CONCERNING THE FALL of man, both the terminus from which and the terminus to which are to be considered. The terminus from which is the state of innocence, or integrity.

Proof. The misery of fallen man cannot be accurately weighed, unless the happiness that preceded it, of which man deprived himself by turning away from God, is exactly pondered. For a privation is known from the opposite habit, and the gravity of an evil is worthily estimated from the good that was lost.

Question II. What was the state of integrity?

The state of integrity was the first, and that most happy, condition of man, created in the image of God.

Question III. What is the image of God?

*Definition of the divine image.* The image of God is a natural perfection, consisting in an excellent conformity with God's prototype, in wisdom, righteousness, purity, immortality, and majesty, concreated with the first humans, so that they might truly know their creator, piously worship Him, live a holy life, and attain a glorious blessedness.

*Homonymy of the Image of God*  
Observation I. The formal requisites of an image, considered generally, are: 1) Similitude, or correspondence with the exemplar, or prototype; because it is the nature of an image to represent the thing of which it is an image. This, however, cannot happen without similitude. 2) Origin, or procession of the image from the exemplar, because the image is expressed in imitation

of the prototype, for the sake of representation (\*).

Observation II. A trace is distinguished from an image. An image represents manifestly that of which it is an image; a trace refers obscurely to that of which it is a trace. In all creatures are found traces of divine power, wisdom, and goodness; but in integral man, the image of God shone with a full radiance. Cf. CALOVIUS, *Metaphysica Divina*, p. 641.

#### Question IV. How manyfold is the image of God?

The image of God is either substantial or accidental. The former is the eternal Son of God, because He expresses the whole essence of the Father in Himself, being distinct from Him in the mode of subsisting a). The latter is that whose accidental perfections are conformed to the infinite perfections of God, according to the mode of human capacity b).

Proof a. Christ is called by the apostle Paul the image of God, 2 Corinthians IV, 4. The image of the invisible God, Colossians I, 15. The express image of the Father's person, Hebrews I, 3, because He represents the person of the Father, taken concretely, inasmuch as it consists of essence and subsistence. Cf. SEB. SCHMID, *Commentary on Hebrews*, ch. I, 3.

Proof b. On account of accidental perfections, in some measure corresponding to the infinite perfections of God, man in his primeval state is said to be made in the image of God, Genesis I, 26-27; ch. V, 1. And converted man is renewed to the image of God, Colossians III, 10. Indeed, man, with respect to the dominion which he has not only over brutes, but also over woman, is called in the nominative case the image and glory of God, 1 Corinthians XI, 7. (\*)<sup>111</sup>

(\*) That is properly called an image in which is seen a correspondence with another, from which it so derives its origin that the properties of the latter appear expressed in the former. Therefore, there are altogether three things which are required for an image, properly and strictly so called: 1) a certain archetype (archētypon), 2) a copy (ektypon), 3) The correspondence of both. Correspondence alone, therefore, is not sufficient, but origin is most necessary, and indeed in such a way that the expressed properties of the archetype (archētypon) are conspicuous. For 1) if it were so, the correspondence cannot but be mutual and reciprocal. For whatever corresponds with another, it is necessary that the other in turn correspond with it. Therefore, if correspondence were sufficient to constitute an image, it would follow that God also would rightly be called the image of man, which is absurd. 2) if it were so, a comparison, or metaphor, indeed refers to a correspondence with that thing from which the metaphor is drawn. But since the origin of the thing compared is by no means derived from that thing, it can only be called an image improperly.

(\*\*) An image, generally speaking, is indeed seen in the correspondence of a certain copy (ektypon) with its archetype (archētypon). Specifically, however, there is either a perfect correspondence, which is equality (isotēs), or an imperfect one, which is similarity (homoiotēs). In every image, properly so named, there must be expressed perfections and properties by which the archetype (archētypon) is discerned from all other things (by definition); but those are either all, in the same way and degree, if it is equality; or only certain ones, and indeed the more important ones, yet in a different way, and also in a lesser degree, as a similarity. The eternal Son of God is the perfectly expressed effigy of the Father, the character of His person (charaktēr tēs hypostaseōs autou), Hebrews I, 3, since all the perfections and properties of God, with not one excepted, are in the Son, in the same way, namely naturally and necessarily, just as in the Father, also in an equal degree, that is, the highest and infinite, so that the Son is equal to the Father (isos Patri), John V, 18. To created man, divine perfections were indeed attributed, but only certain ones, also in a different way, for in God they are natural, or, to speak commonly, essential and necessary; in man they were not so, but accidental and contingent; and in a far lesser degree; for the perfections divinely imparted to man could not but be finite, just as the nature of man itself. Therefore, there was, and is someday to be restored, a similarity (homoiotēs), by no means an equality (isotēs), James III, 9, 1 John III, 2. But a certain image is called perfect or imperfect, not in respect of the copy (ektyseōs), but of the archetype (archetypou), namely, that those things which are in the copy (ektypō) are either all equally, or not all equally, expressed as they appear in the archetype (archetypō), although the copy (ektypon) has all

**Question V. In how many ways is the accidental image of God spoken of?**

The accidental image of God is taken in two ways: either generally, improperly (*akyrōs*) and abusively, for a certain general analogy, or correspondence with God a); or specially, properly (*kyriōs*), for an excellent and most similar conformity with God the archetype b).

Proof a. The very substance of the human soul expresses certain copies (*ektypōmata*), or divine things, and refers to the exemplar of divinity. For God is an immaterial spirit, intelligent, acting with free will, invisible, indivisible, non-local, immortal. Which predicates can be affirmed of the human soul in a certain way. But that general correspondence is indeed subjacent to the divine image, properly so called, but does not formally constitute it.

Proof b. The divine image is taken specially and properly when God says, in Genesis I, 26: "Let us make man in our image, after our likeness." In the source, two words are used, *tselem* (image) and *demut* (likeness), not for the purpose of being symbols of distinct things, with "image" denoting the substance of the human soul itself, and "likeness" its accidental perfections (as some Pontificals will have it); but so that the latter may be exegetical of the former, and a most similar, or very similar, image may be designated. We confirm our assertion. 1) Because it is a solemn custom of the Hebrews to join two substantives, either synonyms or of disparate signification, one of which takes the place of an adjective, and has its meaning

with emphasis. This form of speaking is called "one through two" (*hen dia dyoin*). See GLASSIUS, *Sacred Philology*, book III, tr. 1, can. VI, p. 392. 2) The same is evident from the comparison of the divine decree and its execution. In the decree, v. 26, both words, "image" and "likeness," are joined; But in the execution, v. 27, only "image" is read. From which we infer that the same thing is signified by "image" in the execution as was signified by "image and likeness" in the decree, on account of the harmony of the execution and the decree. 3) The image is comprehended under "likeness," Genesis V, 3; James III, 9. 4) Those two words are joined in an oblique case, Wisdom II, 23: "God created man in incorruption, he made him in the image of his own likeness" (SEB. SCHMIDT: property). 5) As Adam is said to have begotten Seth "in his own image and likeness," Genesis V, 3, so God created Adam in His image and likeness, Genesis I, 26. But there, diverse things are not signified by the two words *tselem* and *demut*. 6) What the image of God denotes in renewal, it signifies the same in creation. But in renewal it designates not the substance, but qualities, Colossians III, 10; Ephesians IV, 24. Therefore. Meanwhile, D. VARENIUS has accurately observed in *Decad. I Mosaica*, p. 120, that *demut* and *tselem* correspond materially, but not formally. For *tselem* is the image expressed according to the exemplar, God. *Demut* is the likeness, or correspondence between the archetype and the image. *Demut* is the foundation of the relation; *tselem* is the terminus of the relation (\*).

those properties and perfections which agree with its nature and ends, so that nothing is lacking. This ambiguity, which lies in the word, must be accurately observed and removed, when it is asked: Whether the image of God in man was perfect, or not? To be sure, the sense of the question is either this: Whether all the properties and perfections which are in God were communicated to man, in precisely the same way, and in an equal degree? This we deny. Or this: Whether all the perfections of which man is capable, and which agree with his nature and ends, were attributed to him in a manner corresponding to the divine ones? This is what we affirm.

(\*) I indeed acknowledge a certain difference, but I think it is another. These two nouns, *tselem* and *demut*, are not joined by "and," but are distinguished by different letters, having the force of particles, ׀ and ׃. The particle ׃ signifies that according to which something else is formed and expressed. In what way, therefore, is one to be discerned from the other? They differ between themselves as archetype (*archētypon*) and copy (*ektypon*). *demut* is the archetype (*archētypon*) to which something is made similar, which the prefix ׃ indicates. But *tselem* is the copy (*ektypon*) in which the likeness of the former is seen expressed. Therefore, this is the sense of the words: Let us make man in that condition which is formed according to our perfections, and refers to our appearance. Add. Daniel X, 16. But in another place, Genesis V, 3, both *tselem* and *demut* are understood of the copy (*ektypon*), and not

**Question VI.** In how many ways is the accidental image of God, properly so called, taken?

The accidental image of God is taken either partially (*merikōs*), i.e., inadequately, or wholly (*holikōs*), i.e., adequately. Partially, it denotes original knowledge and righteousness a). Wholly, it embraces all things which complete the image of God, whether they pertain to the image of God principally or less principally b). Original righteousness.

**Proof a.** The image of God is described by the apostle Paul through the knowledge of God, Colossians III, 10, and the righteousness and holiness of truth, Ephesians IV, 24. Because the better part of the divine image is original righteousness, by which, according to theological usage, the complex of virtues, both intellectual and moral, concreated in the first man is indicated. It is called "original," both to be distinguished from acquired righteousness, and because the first humans possessed it from their very birth, by way of a concreated habit; and finally, because it was to be transmitted to their posterity through generation, so that they too with their origin might obtain this natural perfection in the state of innocence, just as now, in the state of sin, original sin is propagated, and from that propagation is called original. Cf. D. CALOV. in *Systema Theologicum*, vol. IV, p. 598.

**Proof b.** The image of God, taken wholly (*holikōs*) and adequately, denotes not only original knowledge and righteousness, but also the faculty of ruling over sublunary creatures. Therefore, when man is said to be made in the image of God, it is immediately added that dominion was granted to him, Genesis I, 27. Cf. Sirach XVII, 3-4. Indeed, it also embraces incorruptibility (*aphtharsian*), or the immortality of the body, Wisdom II, 23.

**Question VII.** Is the image of God the very substance of the human soul, or a faculty of the rational soul, the intellect or the will?

**Negative Thesis.** The image and likeness of God, in which the first man is said to have been created, was neither the essence of the human soul itself, nor the intellect, nor the

will, but an accidental, and that most intimate and eminent, perfection.

**Proof.** 1) Because the Son of God alone is the essential image of God, Hebrews I, 3. What is proper to the Son of God alone does not belong to any creature.

2) The image of God was lost through the fall of the first humans, Romans III, 23. But neither the substance of the human soul itself, nor the intellect, nor the will has been lost.

3) The image of God belongs to good men, Genesis I, 31, and upright men, Ecclesiastes VII, 29. But the soul, intellect, and will are common to the pious and the impious.

4) According to the testimony of Paul, the image of God consists in the knowledge of God, Colossians III, 10, and in righteousness and holiness of truth, Ephesians IV, 24. Therefore, it is not the soul itself, but a perfection of the soul; not the intellect itself, and the will, but the light of the intellect, and the rectitude of the will.

5) If the image of God had been the very essence of integral man, he would certainly have been essentially holy and absolutely impeccable; The consequent is false; Therefore, so is the antecedent.

6) Original sin, which succeeded the image of God, is not the substance of man; Therefore, neither was the image of God the substance of man. For the principle of opposites is the same.

The antithesis is 1) of most of the Pontificals, according to whose opinion the image of God consists primarily in the very substance of the human soul, and secondarily in accidental perfections. 2) Of Flacius and the Flacians, who contend that the image of God was the very substance of the rational soul (although some explain MATTHIAS FLACIUS, a theologian of profound erudition, more benignly, that he was referring not to the essence of man as man, but as he was integral. See D. CALOVIUS, *Systema*, vol. IV, p. 576). Their principal arguments are:

I. That is the image of God in man which is most noble and excellent in him; But the human soul, etc. Therefore. The major premise is established because the most eminent perfection is designated by the image of God. The minor is clear because the substance of the soul is more excellent than its qualities. I respond. I limit the major

of the archetype (*archētypon*), since the former is connected with α, the latter with β. The prefix β corresponds to the Greek word κατά, Ephesians IV, 24, in which place κατά undoubtedly denotes the archetype (*archētypon*).

premise; Whatever is most noble and excellent in man, as the subject of inherence, that is the image of God. But the soul is not in man as a subject of inherence, since it is an essential part of man. Indeed, the soul of integral man was rather the subject, or seat, in which the image of God shone.

II. Whatever was the source of all right motion and all good action for the first humans, that itself was the image of God. But the human soul itself, etc. Therefore. The major premise is clear because the image of God in the first man was the cause of good actions. The minor is clear because the soul makes one operate well or badly; Well, in the state of innocence; badly, in the state of misery. I respond. Whatever was the source, or the proximate and immediate cause of good actions in the first humans, that was the image of God in them; I grant it. But the human soul is the remote and mediate cause, which, through the image of God, rendered man prompt for good actions.

III. Whatever gave integral man his being, that was his form, and thus his substance; But the image of God, etc. Therefore. The minor is clear; because through and on account of the image of God, man was integral and free from blemish. I respond. I distinguish between the absolute and the respective being of man. Man received his absolute being from the substantial form; his respective being, from the accidental form. The image of God was not of the essence of man, considered absolutely, but of the essence of integral man; Just as doctrine is of the essence of a learned man, not absolutely of the essence of man.

IV. The upright nature was the substance of man; The image of God was the upright nature of man. Therefore. I respond. I deny the minor. For the image of God was not the upright nature, but the uprightness of nature.

V. That to which the formal requisites of the divine image correspond, that is the image of God. But to the substance of man, etc. Therefore. The minor is established; because the substance of man 1) has its origin from God, 2) has a similitude and correspondence with God, so as to represent the same. I respond. I distinguish between a general and a special similitude, or correspondence. A general correspondence makes a trace of God; but a special correspondence constitutes an image most similar to God.

VI. Whatever is restored in a reborn man through the renewal of the Holy Spirit, that

is the image of God; for we are renewed to the image of God; But the mind itself, etc.; Therefore. The minor is proven from Ephesians IV, 23; "be renewed in the spirit of your mind." I respond. Paul is speaking of the subject of the image of God, not of its constitutive part.

VII. The image of God was either an extrinsic accident, or a substance; But it was not an extrinsic accident, like a garland or a bridle, which lies on the outside (as the Pontificals will have it), because it was a natural, and that an intimate, perfection; Therefore, it was a substance. I respond. The major premise does not consist of immediate members. For between substance and an extrinsic accident, there is a third, namely, an internal quality, or an intrinsic perfection.

VIII. If we say that the image of God consists in original righteousness alone, the reason which God gives, in Genesis IX, v. 6, why no man should be killed with impunity, because he was created in the image of God, and James III, v. 9, why we ought not to curse our neighbor, because he was made in the likeness of God—this reason, I say, would be null where it was a matter of men who are not partakers of regeneration. For if someone were to answer that these things are to be understood of the first origin of man, there would seem to be no consequence; The blood of a man who is shed will be avenged, even of him in whom the image of God is not; because Adam was created in the image of God at the beginning. Certainly, we cannot revere the image of God in him in whom it has been in every part destroyed. To this objection D. DANNHAVER responds in *Hodosophia Spirituali*, p. 1086. The consequence does not hold, because immunity from inflicted violence (*asylia*) can be attributed to someone, and reverence out of respect not for a present habit, but a past one, out of respect for the right to restore the thing, out of respect for the holy remnants, such as the light of truth and the seed of good still remaining; Thus the apostle venerates the Jews according to the flesh, even though they had already marred the grace of God, Romans XI, 5. And we today permit immunity (*asylian*) to the modern Apelles, out of respect for a most ancient family. Likewise, man was made to have the image restored. 2) To Genesis IX, 6, D. SEB. SCHMID responds in his *Commentary on Genesis*, p. 101. In the image of God here, immortality is intended, since he was created for eternal life; which divine intention

remains, notwithstanding temporal death, from which all will be resurrected to judgment, and will not die anymore. 3) To James III, 9, D. CALOV. responds in *Biblia Illustrata* on this passage, fol. 1443. Man is said to be made in the image of God, not as he now is, but as he was before the fall; to which, however, he is here repaired through Christ, Ephesians IV, 24, Colossians III, 10, 2 Corinthians V, 17.

**Question VIII. What is the efficient cause of the image of God?**

The triune God, Father, Son, and Holy Spirit, is both the efficient and the exemplary cause of the image of God.

Proof from Genesis I, 26. "And God said, Let us make man in our image, after our likeness... v. 27. So God created man in his own image." In these words is indicated 1) a plurality of persons a) by the name *Elohim*, which is plural both in its termination and in its meaning; b) by the verb *na'aseh*, which by some interpreters is expounded as "let us make," by others as "we will make." In the latter way, this would be an expression of intention; in the former, of consultation. The latter D. VAREN. prefers in *Decad. I Mosaica*, p. 115. For what God the Father decreed through the Son and in the Holy Spirit in all eternity, He now said was to be fulfilled; We will make man. c) by the twofold plural pronoun affixed to *demut* and *tselem*. From which it is manifest that multiple divine persons are designated by Moses. 2) The unity of the divine essence. This is implied a) by the singular verb *wa-yomer* ("and he said"), which is constructed with a plural noun, so that we may venerate unity in trinity and trinity in unity; b) by the verb *wa-yivra* ("and he created"), to indicate the unity of action; c) by the identity of the image. For God (Father, Son, and Holy Spirit with supreme consensus) said: "we will make (or let us make) man in our image, after our likeness," so that the unity of both the archetype and the image might be insinuated. From which it is validly inferred that the triune God is not only the efficient, but also the exemplary cause of the image of God. Let it be far from us, therefore, to state that the image of God in man was expressed according to the exemplar of the angelic nature! For He who made man is the exemplar of the image in man. But He who made man is uniquely *Elohim* the creator. Therefore, uniquely *Elohim* the creator is the exemplar of the image in man.

**Question IX. Was the first man created according to the exemplar of the human nature of Christ?**

The first man was not created according to the likeness of the human nature of Christ, preconceived in the divine mind.

Proof. 1) Because God (Father, Son, and Holy Spirit) said within Himself: "let us make man in our image, after our likeness," Genesis I, 26. Therefore, the first man was created according to the exemplar of God, the Father, Son, and Holy Spirit. AUGUSTINE urges the force of this consequence in his unfinished literal commentary on Genesis, cited by D. CALOV., vol. IV, *Systema*, p. 583. God the Father, speaking to the Son, does not say: Let us make man in your image, or in my image, but says in the plural, in our image and likeness, from which plurality who would dare to separate the Holy Spirit?

2) The decree concerning the forming of man in the image of God was prior in the divine intellect to the decree concerning the sending of the Son of God in the flesh, to repair the lost image; because the divine decree concerning the incarnation of the Son of God was formed only with respect to the fall, and the redemption from the fall, Matthew IX, 13; Luke XIX, 10; 1 Timothy I, 15; Galatians IV, 4. Therefore, the Son of God, to be incarnated in the posterior decree, cannot be the exemplar of the divine image, to be concreated with man in the prior decree.

3) The image of God consists in the knowledge of God, righteousness, and holiness, Colossians III, 10; Ephesians IV, 24; Therefore, it does not consist in the members or stature of the body.

The antithesis is of Andreas Osiander, who, in a little book published at Königsberg in the year 1550, on the image of God, contended that the image of God, to which man was created, is the face, the stature, and thus the whole substance of the glorified human nature of Christ, as it was in the transfiguration, Matthew XVII, but perfectly now, as He sits at the right hand of God the Father. But because this image did not really exist in the nature of things before the incarnation, he therefore surmises that the Son of God presented Himself to be seen by the fathers of the Old Testament in the idea of His future human nature, which is the most express similitude of the Son, and that Adam was created according to this similitude. His principal arguments are:

I. Whoever is the substantial image of God, according to his likeness Adam was created; But the incarnate Son of God is the substantial image of God; Therefore, Adam was created according to the likeness of the incarnate Son of God. The major premise is proven; because God did not say: let us make man according to our exemplar, but said: let us make man in our image, i.e., who may have the same image that we have. But the image of God is Christ, true God and true man, Colossians I, 15; Hebrews I, 3. Who, since He was not yet in the beginning, God said that He would make man according to the likeness of the face and stature in which Christ presented Himself to be seen by the fathers before the incarnation. I respond. This argument suffers from an enormous false interpretation (*pseudermeneia*). For 1) it has been shown above that "image" and "likeness" of God signify the same thing materially. 2) The text itself teaches that Adam was created in the image of God and according to the likeness of the triune God. But the Son of God neither is, nor is anywhere in the scriptures said to be, the image of the Holy Trinity; for thus He would be the image of Himself and of the Holy Spirit, which is absurd (*atopon*); but He is the image of the person of the Father, Hebrews I, 3, on account of His eternal generation from the Father. Therefore, Moses by the image of God does not precisely mean the Son of God. 3) Although the Son of God, both as God and as man, on account of the unity of person, is the image of God (as God, the substantial image of God the Father; as man, the personal image, as GERHARD says in his isagogic disputation, p. 787); yet when Adam was created, the Word (*ho logos*) was not yet incarnate, nor did the decree concerning the incarnation of the Word (*tou logou*) precede the divine decree concerning the creation of Adam; since the decree concerning the incarnation of the Word (*tou logou*) presupposes the fall of man and the liberation from the fall. But it is agreed among all that the exemplar is prior to the image. 4) Concerning the likeness of the face and stature of Christ, according to which Adam was created, not even a syllable is found in the text. 5) Whether by the "image and likeness of God" the copy (*to ektypon*), the image properly so called, otherwise the likeness, the thing exemplified, or the archetype (*to archetypon*), or exemplar, is to be understood, is called into question; D. CALOV. responds most simply in *Systema*,

vol. IV, p. 631. The matter certainly comes to the same thing, if the words are explained, "to our image," or "to our exemplar," or, "that he may be our image;" for the sense remains the same. D. VARENIUS, however, teaches, in *Decad. I. Mosaica*, p. 146, that "likeness" and "image" in the phraseology of scripture always note the copy (*ektypon*); and so in Genesis I, 26-27, the exemplar is not designated, except by the plural affix. He proves his assertion: 1) because every biblical copy (*ektypon*) is contradistinguished from the exemplar, and is its expression in the copy (*ektypō*), and is never attributed to the prototype (*prōtotypō*), as such. 2) Otherwise, the image would not be in man, but in God, and thus man could neither be created to the image, or in the image of God, nor could he be called the image of God. 3) In God, besides the essence, the copy (*ektypon*) would be, for the same reason, the exemplar and image of itself. Christ indeed is the image of the Father, nay, the most perfectly and intimately expressing character of the Father; but He is not the image of the Trinity; nor did He create man as a mere image, but as an exemplar and principle; And that very thing which was the image in the first man, was also in the divinity; but it was not there in the way it was in the first man, nor in the same relation, but as substance and exemplar. To these we add the not inelegant exposition of D. SEB. SCHMIDT in his annotations on Genesis, p. 14. God said: Let us make man in our image according to our likeness, that is, in our perfect image, according to the concept and idea of our most perfect intellect. The Apostle calls it truth (*alētheian*), when in Ephesians IV, 24, he says: "in righteousness and holiness of truth" (*en dikaiosynē kai hosiōtēti tēs alētheias*), as if it were said in Hebrew; in the true image of our likeness.

II. Paul says expressly, Romans VIII, 29: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." I respond. In the cited passage, the image of Christ is considered accidentally. For Paul speaks of conformity with Christ in respect of his varying and successive humiliation and exaltation. But humiliation and exaltation do not constitute the image of God intrinsically, but only extrinsically and with respect to a certain state do they regard it.

III. If man, also in respect of his body, was conformed to God the prototype; it follows



that not only the divine essence, but also the human nature of Christ is the exemplar to which Adam was created; Theologians assert the former; Therefore, also the latter. The consequence of the major premise is clear; because God is a Spirit, John IV, 24. But a spirit and a body have no proportion or similitude. I respond. Theologians indeed assert that the secondary subject of the image of God was the body of integral man; but not in respect of its substance, or corporeal mass, but in respect of its qualities, of impassibility and immortality.

**Question X. What moved God to adorn the first humans with His image?**

*The impulsive cause.* The most free goodness moved God Himself to perfect man with His image.

*Proof.* Every good is communicative of itself, and as it were diffusive. Therefore, the better something is, the farther and wider it disperses the rays of its goodness. Thus the sun shines on all, the air embraces and refreshes all, fountains, rivers, and seas are open to all. God, the fount and origin of all good, diffuses the divinities of His goodness into man, as soon as He created him, conferring upon him His own image, an incomparable dowry. For just as a prince gives his own effigy to a minister dear to him in a few things, as a sign of unusual grace; so God, led by a singular affection of love and favor, impressed His own image upon the first man, not by appending it externally, but by inserting it internally.

**Question XI. Did God adorn humans of both sexes with His image?**

*The subject, which?* God polished man of both sexes, male and female, with His image.

*Proof.* 1) from Genesis I, 27. "So God created man in his own image, in the image of God" (I say) "created he him; male and female created he them." Moses here says expressly that the man whom God created in His image was not an individual of one male sex, but male and female. Cf. Genesis V, 2.

2) He who is to be renewed in the image of God was first created in the same. But not only men, but also women ought to be renewed in the image of God, Ephesians IV, 24; Colossians III, 10; Galatians III, 28. Therefore.

3) Just as not only the male, but also the female enjoys the right of discerning the inheritance of eternal life, so the image of

God belongs to both. For he who is devoid of true holiness and righteousness, which is the principal part of the image of God, is without a share in the celestial inheritance, 1 Peter III, 7; Hebrews XII, 14.

The antithesis was once of the Encratites, who judged the female sex to be a creature impure in itself; whom some haters of the female sex followed, thinking that Eve was not created in the image of God. They object:

I. Dominion over brutes, which is a notable part of the divine character, was not granted to the woman, as is clear from 1 Corinthians XI, 7. I respond. The apostle does not simply deny dominion over brutes to the female sex, but dominion over her husband. On the contrary, he asserts that in the state of marriage, the prerogative belongs to the husband, on account of his marital dominion over the woman; which indeed he could exercise most temperately over his wife, being placed in the state of innocence.

II. Moses testifies that God breathed into Adam the soul of lives, Genesis II, 7. From which inspiration he obtained the image of God; The same is not said of the woman. I respond. The soul of Eve was either created immediately by God, or was transmitted from Adam, by means of the rib. If it was created, Eve immediately obtained the divine image from God; But if it was transmitted, which not a few think more probable, the divine character, which was in the soul, was at the same time transmitted. For which reason, the image of God was in Eve, not indeed primitive, but yet originated and derived from Adam. From which D. DANNHAVER in Hodosophia Phainomenon V, p. 428, argues; The image of Adam is the image of God. The image of Eve is the image of Adam. Therefore, the image of Eve is the image of God. See 1 Corinthians XI, 7. Thus a copied effigy is no less a true image of the prototype, though not an immediate one.

**Question XII. Were the angels also created in the image of God?**

The sacred letters neither expressly affirm nor deny that the angels shine with the image of God; yet from them it is not invalidly inferred that they were divinely endowed with the image of God.

*Proof.* 1) The angels are called Sons of God, Job XXXVIII, 7. Therefore, they bear the image of God. The reason for the consequence is manifest; because every son resembles the father from whom he derives his origin. You say: The angels are called sons

of God because God pursues them with a singular love. I respond. If sonship were founded precisely on love, a brother could also be called the son of his brother, but more is required for sonship, namely either generation, or adoption, or creation in the image. Now, the angels are neither begotten of the substance of God, nor adopted by the same, since the foundation of divine adoption is the merit of Christ, Ephesians I, 5, the fruit of which does not redound to the angels. Therefore, they are created in the image of God.

2) For an image in the order of creatures, similitude and dependence on a prototype are required. The angels enjoy both. For they are wise and holy spirits created at the beginning of things, Cf. 2 Samuel XIV, 20; 2 Corinthians XI, 14, and they depend on God the archetype.

3) In the perfect restoration of the image of God, blessed men will be like angels (isangeloi), Matthew XXII, 30; Luke XX, 36. Therefore, the angels shine with the rays of the divine image, if not with greater, then certainly with no lesser ones than blessed men.

The antithesis is of some of the Fathers and Theologians, who deny that the angels were created in the image of God. Their chief argument is that the angels are said to be sent not for dominion, but for ministry, Hebrews I, 14. I respond. 1) The angels are not so much our ministers as God's: They minister to God, but for us: They are not our servants, but fellow servants, Apocalypse XIX, 10, and guardians, Psalm XCI, 11. But a guardian is not always the minister of him whom he has guarded. A certain captain can guard even the last of the peasants. 2) The faculty of ruling brutes is at least an adjunct to the primary part of the divine image, namely holiness and righteousness, of which the angels are not destitute. What then? That not all power of commanding beasts seems to be denied to the angels. We read that they shut the mouths of lions, Daniel VI, 22.

**Question XIII. What was the principal seat of the image of God? What was the less principal?**

*The subject, in which.* The principal seat, and as it were the most splendid citadel, in which the image of God shone, was the soul of integral man, and in it the intellect and the appetite, both rational (which is called the will) and sensitive. The less principal seat was the body of the first man, the most

convenient domicile for the soul, and its living organ.

*Observation.* In philosophical terms, this doctrine is proposed thus: The matter in which, or the subject of the image of God is either "that which," or total, or "that by which," or partial. The total subject is the whole man, in respect of both sexes. The partial is either primary or secondary. The primary is the rational soul of man, with its faculties, namely the intellect, the will, and the sensitive appetite. The secondary is the body, informed by the rational soul.

**Question XIV. In what did the image of God formally consist?**

*The form of the image.* The image of God consisted in the excellent conformity of the first man with the wisdom, righteousness, purity, immortality, and majesty of God, the archetype a), according to the mode of capacity which is given in an intelligent creature b).

*Proof a.* The most benign deity imparted to the first humans those perfections which were necessarily required for obtaining the end for whose sake they were created: namely, that they might rightly worship God, lead their lives justly and moderately, and at some time finally attain a glorious blessedness.

*Proof b.* An absolute and complete conformity of the copy with the archetype is not always required, but a suitable and respective one sometimes suffices, according to the capacity of him who bears the image of the prototype. Therefore, there is a huge difference between the perfections of God and of the first man. For the wisdom and righteousness of God is essential, infinite, eternal, and immutable: The wisdom and righteousness of the first man was accidental, finite, temporal, and mutable.

**Question XV. What were the principal perfections with which God endowed the first humans?**

*Primary formal perfections of the Image of God.* The principal perfections constituting the image of God were: the excellent knowledge of the intellect, the perfect holiness and liberty of the will, the sincere purity of the sensitive appetite, and the most sweet concert, as it were, of the affections with the dictate of the intellect and the rule of the will, conformed to the wisdom, holiness, and purity of God, according to the capacity of the first man.

Question XVI. What was the knowledge of the first man?

*Knowledge of the intellect.* The knowledge of the first man was a light and habitual perfection of the intellect, concreated with integral man, for knowing God, himself, and creatures.

Observation 1. This perfection of the intellect, or wisdom, which shone forth in the first man, was so great that no one after the fall, on this earth, can acquire for himself, whether from the principles of nature or from written revelation, such that Adam left Solomon, whose wisdom is especially celebrated, behind him by a long interval. For in this life, after the fall, even the reborn know only in part, and therefore imperfectly, 1 Corinthians XIII, 12, because they have only the firstfruits of the spirit, Romans VIII, 23. It was, however, finite; because Adam did not know the free and secret decrees of God, nor the thoughts of angels and men, nor all the individuals of every species. From which also the knowledge of the first humans was to be further perfected, both by supernatural revelation and by experience and their own observation; and therefore it does not exclude an ignorance of pure negation, although it was immune from an ignorance of evil disposition.

Observation 2. The knowledge of Adam was indeed excellent and sufficient for the primeval state; But it was not an intuitive knowledge of God. For the clear vision of God is not given on this earth, but is promised to be given in the heavens, 1 Corinthians XIII, 12; 1 John III, 2. Surely, he who knows God intuitively is not turned away by his will from the supreme deity, as Adam was turned away.

Our assertion is proven 1) from the end of the image, which is the glory of God. If man in the state of innocence had neither

known nor worshipped God, he would have been an atheist; Which is impious to say.

2) From the renewal of justified men. For we are renewed to knowledge according to the image of him who created us, Colossians III, 10. That knowledge according to the image of the creator to which we are renewed, Adam had it; since renewal is a new repair, or restitution, of the old which was lost.

3) From the excellent specimens of connatural wisdom produced by Adam; such as a) the giving of names (onomatopoeia), or the nomenclature of animals, not only grammatical, devised at will, but also logical, congruent with the nature of the animals and the affections of the beasts, approved by the consent of God, Genesis II, 19-20. From which it is concluded that the first man penetrated and perceived the properties of the animals with the innate perspicacity of his intellect. b) The recognition of Eve, fabricated from the rib of the sleeping Adam, Genesis II, 23. c) The prophetic prediction of the future solidity of the conjugal bond, Genesis II, 24 (\*).

4) From the granted dominion over brutes, which the first man could not exercise without notable prudence.

5) From the notions still innate in the minds of men today; which are the remnants of the lost divine image, and testify to his pristine wisdom, no differently than ruins testify to a splendid collapsed house. (\*\*)

The antithesis is of the Socinians, who deny that the first man was endowed with excellent wisdom; who rely on the following arguments.

I. Whoever were ignorant of their nakedness, they were not notably wise. But the first parents, etc. Therefore. The minor is proven from Genesis III, 7. I respond. They were ignorant of their nakedness not of nature, but of shame. If they had been ignorant of physical nakedness, they would

(\*) Indeed, that these were the words not of Adam, but of God Himself, we learn from Matthew XIX, 5.

(\*\*) Besides these arguments, which are indeed weighty enough, we appeal 6) to the saying of Solomon, Ecclesiastes VII, 29. "God made man upright" (yashar). What this signifies is apparent from the opposite in the same verse, "many inventions" (callida atque astuta consilia). To cunning is opposed wisdom. yashar denotes a wise man. 7) to the divine prohibition, with a reason added, and indeed one which pertained to the end proposed to man, namely, to the continuous and perpetual preservation of life. But to compare ends with means, and to weigh reasons, is a mark of wisdom. Indeed, legislation itself, and the obligation which arises from it, altogether pertains to those who enjoy intellect and liberty, and before they have declined from the norm, also moral perfections suitable to both the intellect and the will.

have lacked eyes. But they were ignorant of nakedness considered ethically, as it is shameful and disgraceful: Whence the genital members, in which the lust of the flesh is felt, must be covered after the fall. Since the integral man did not feel this, he needed no covering. Instance: But their eyes were only opened to know their nakedness after eating the forbidden fruit. I respond. The eyes of their mind were opened to know their shameful nakedness experimentally.

II. The first parents were ignorant that God was more veracious than the devil; otherwise they would not have given their assent to the latter. I respond. I distinguish between a concreated ignorance and one arising from negligence. Ignorance was not concreated in the first parents, but they owe their fall to negligence, or the omission of a more accurate scrutiny.

III. The first men were ignorant of the power of the tree of life; otherwise they would have eaten of it, and preserved themselves from death. I respond. They were not ignorant of the power of the tree of life: They would have eaten of it for longer, had they not been prevented by an angelic guard.

IV. The first parents were ignorant that they were mortal. I respond. They were ignorant in practice that they were mortal, because they perceived no cause of mortality in themselves; just as a healthy physician does not know disease in himself in practice.

V. The same were ignorant of the mystery of the Trinity and the incarnation; which indeed becomes known only by the light of revelation. I respond. Indeed, Adam also had knowledge of the mystery of the Trinity not only through revelation, but also by the concreation of the image itself; because he knew his creator. But this creator is one in essence, and triune in persons, God. But the mystery of the incarnation presupposes the fall, which it was not for integral man to know determinately.

#### Question XVII. What was the holiness of integral man?

*Holiness of the will* The holiness of integral man was a perfection of the will, by which he loved God above all things, and his neighbor as himself, and promptly and freely executed all works consonant with the divine will, which the intellect, illustrated by innate light, dictated were to be done.

Observation I. The perfection of the will, with which the first man was divinely endowed, embraces both a propensity to the

good, and the free execution of the good, so as to represent the holy liberty of God, and the free holiness of God.

Observation II. The good to which integral man was inclined is to be estimated from the norm of the innate law, the sum of which is the love of God and of neighbor; which law, as a mirror of the divine will, the intellect of the first man, illumined by the light of the divine image, never failed to behold. Thence, what he knew to be pleasing and approved by the divine will, he dictated was to be done here and now.

Proof 1) from Genesis I, 31. "And God saw everything that he had made, and, behold, it was very good." The most wise architect of this universe, having contemplated all the works of the six days, saw them in the goodness fitting for each. The other creatures enjoyed a natural goodness; man, moreover, excelled in moral goodness; for this is due and proper to him. Imagine in the first man a languor of nature, and an inclination to evil: Would it not follow that God had made something that was not very good, and thus that He Himself is the cause of evil? And if the other creatures were very good, why not man, for whose sake they were created?

2) From Ecclesiastes VII, 29: "God made man upright." He is morally upright who is just and holy. The word *yashar* is used of God Himself, Deuteronomy XXXII, 4, and therefore implies a rectitude of will conformed to the divine justice and holiness.

3) From the renewal of justified men. For the converted, reborn, and justified sinner, through powers conferred from above, puts on the new man, who after God is created in righteousness and true holiness, Ephesians IV, 24. To put on the new man, who is created after God, in righteousness and true holiness, is to be renewed to the ancient holiness and righteousness, once possessed by man, who was created after God, or in His image.

4) From absurdity. If the first humans did not, with concreated holiness and righteousness, reflect the most holy and just God, they were not created in a most similar image to God; for they were not conformed to God, but deformed.

The antithesis is of the Socinians, who deny the concreated perfect holiness of the first man. Whose more important arguments are:

I. Whoever is originally just and holy, he is impeccable. Our first parents were not impeccable. Therefore, they were not

originally just and holy. I respond. 1) I distinguish between absolute and limited impeccability. The former is that by which one can in no way sin. The latter is that by which the first man, from his concreated powers, was able not to sin, or to decline sin, and thus is more accurately called non-peccable than impeccable. 2) I distinguish between immutable and mutable holiness. Immutable holiness belongs to God by essence, and by grace to the angels confirmed in good and to blessed men in heaven. But the righteousness of the first man was mutable. Whence I limit the major premise: Whoever is immutably just and holy, he is absolutely and simply impeccable; I grant. But thus the minor is denied.

Instance I. Given the distinction, the image of God is overturned, and is subtracted from the first man. For for every image, a conformity of the copy with the archetype is required. But the holiness of God the archetype is immutable. Therefore, the holiness of the first man also ought to have been immutable, if it was expressed according to the exemplar of divine holiness. I respond. For an image, a conformity of the copy with the archetype is required not absolute and in every way, but respective and suitable, according to the mode of capacity which is given in him who bears the image.

Instance II. If the first man was able, from his concreated powers, to decline sin, he was absolutely impeccable; Theologians assert the former; Therefore, also the latter. The consequence of the major is clear; because in him there is no potentiality for sinning, who can decline sin from concreated powers. I respond. I distinguish between a remote and a proximate potentiality for sinning. There was not in the first parents a proximate potentiality for sinning, or a proclivity to evil; But there was not lacking in them a remote potentiality for sinning, or a non-repugnance.

Instance III. If God created the first man with a remote potentiality for sinning, He created him fallible, and thus is the cause of Adam's fall. I respond. The consequence is denied. For he is called fallible who is prone to falling, and thus takes his denomination from a physical, or proximate, potentiality. From a potentiality of non-repugnance, or a remote one, no denomination is made. e.g., God created the sun, which could be adored by the gentiles. But you would wrongly conclude; Therefore, God made the sun adorable to the gentiles.

II. If the image of God consisted in concreated holiness, man after the fall cannot be said to be created in the image of God; But man after the fall is said to be created in the image of God; Therefore. I respond. We will satisfy this argument below.

#### Question XVIII. What was the purity of the sensitive appetite in the first man?

*Purity of the Appetite.* The purity of the sensitive appetite was a perfection concreated in the first man, by which his appetite promptly, and without a struggle, subjected itself to the right judgment of the intellect and the holy command of the will, and gave no place to inordinate affections.

Observation. In the first man there was a most exact harmony, and a wonderful consensus of the superior and inferior powers. For reason obeyed the divine law, the will obeyed reason, the sensitive appetite obeyed the will, the affections obeyed the appetite, and the members of the body obeyed the affections most promptly.

Proof. 1) From the dictate of the intellect and the rule of the will. He who possesses excellent wisdom and holiness so rules his appetite that all affections conspire amicably with the dictate of the intellect and the rule of the will; But integral man possessed excellent wisdom and holiness; Therefore. The major is clear in itself, and is corroborated from Wisdom VII, 30. "Wisdom is not overcome by wickedness."

2) From the removal of the cause of shame. In that adult, wise, and holy man, who covers his genital members with no garments, there is no appetite rebellious to reason and will; But the first humans, etc. Therefore. AUGUSTINE confirms the major premise in book XIV of The Literal Meaning of Genesis, ch. 23. What would they be ashamed of, when they felt no law in their members warring against the law of their mind? There was no movement in the body for which modesty is due. They thought nothing needed to be covered, who felt nothing needed to be restrained. The minor is clear from Genesis II, 25.

3) From absurdity. If the first humans did not, with purity of affection, reflect the most pure and chaste God, they did not bear the image of God; they were not in a state of integrity, nor were they good creatures; indeed, God Himself would be the cause of sin. The latter are irrational and absurd (aloga kai atopa). Therefore, the former is

also. The consequence of the major premise is manifest; because a man subject to impure affections is not conformed, but deformed, to the most pure and chaste God; he does not live in a state of innocence, but of misery and corruption; for the struggle of the appetite and reason is from original sin, Romans VII, 23. Nor would God be most holy, if He had instilled a proneness to evil in the first man.

The antithesis is of the Pontificals and Socinians, who attribute to the first humans a concreated rebellion of the sensitive appetite against the judgment of right reason. Whose principal arguments are:

I. In whomever the sensitive appetite dominates reason, in him there is a rebellion of the flesh against reason; But in the first parents, the sensitive appetite dominated reason; Therefore, in them there was a rebellion of the flesh against reason. The major premise is established; because it is the part of reason to command, of the appetite to obey; otherwise a rebellion of the latter against the former arises. The minor is clear; because not only Eve, but also Adam succumbed to the evil desire of eating from the fruit of the forbidden tree. I respond. I distinguish between an appetite inclining itself to sin from within (*esôthen*), or intrinsically, and one stimulated from without (*exôthen*), or extrinsically. There was no internal inclination to evil in the sensitive appetite of the first parents, but they were stimulated extrinsically by the devil, to whom, having omitted a more accurate investigation, they succumbed (\*).

II. He who has the flesh subject to reason cannot sin; But the first parents sinned; Therefore. I respond. Whoever has the flesh immutably subject to reason cannot sin; I grant. But Adam did not have the flesh immutably subject to reason. Wherefore he was not absolutely impeccable, but non-peccable. But he sinned because he abused his free will.

Instance I. If Adam sinned from a voluntary abuse of free will, the origin of sin can be imputed to God. I respond. God indeed had granted integral man

freedom of will for good and evil, but He had instructed him with sufficiently valid powers to decline evil and choose good. Nor

was the supernatural help of the Holy Spirit lacking to him.

Instance II. Why did God not confer such a perfection that he would be borne to the good freely, yet immutably; as the angels, confirmed in good, freely indeed serve God, yet adhere to him indivisibly, so that they cannot fall away from him? I respond. It so pleased the most wise God that liberty in either direction should be available to man; in whose will and wisdom we must simply acquiesce. Probable reasons are adduced: (a) that the spontaneous obedience of man might be established, (b) that God might confer rewards on man for obeying freely. Cf. D. CALOV. *Systema*, vol. IV, p. 707.

III. There was in integral man a sensitive and a rational appetite; But the sensitive appetite desires the sensible good, that which is pleasing to the senses; The rational appetite desires the honest good; But the sensible good and the honest good are often contrary opposites. I respond. The sensible good and the honest good are not formally contraries, but disparates; which, that they may be decently reconciled, the reason of a wise man (such as Adam was in an excellent degree) dictates and commands. To be sure, there was in Adam a sensitive appetite, but not an appetite in disorder (*ataxia*). There was in him an integral appetite, not vitiated, not rebellious, not deformed, but subject and conformed to reason, suffused with the light of concreated wisdom.

#### Question XIX. What were the less principal perfections which God granted to the first humans?

*Secondary perfections.* The less principal perfections, by which the image of God is completed, are the immunity of the body, infected by no stain of sin, from corruptive passions a), its immortality b), and the full power of commanding sublunary creatures, especially beasts c). In which power of commanding, however, the image of God did not principally, let alone solely, consist d).

Proof a. Painful and destructive passions (such as the trouble of labors, pain in childbirth, diseases, exile, etc.) are the punishments of sin, Genesis III, 16 sqq.; Sirach XXXVIII, 15. For which reason, the first man, immune from sin, was also free from bitter passion.

(\*) Nor did Eve desire the forbidden fruit before she had begun in her mind to deflect from the word of God and its truth, and had allowed herself to be imposed upon by a fallacious persuasion.

Proof b. 1) God threatened man with death under this condition, if he should sin, Genesis II, 17. Thence through sin death came into the world, Romans V, 12. And death is the wages of sin, Romans VI, 23. Therefore, in the absence of sin from integral man, there was no danger from death. 2) The first man was created "for incorruption" (ep' aphtharsia), Wisdom II, 23. 3) The most efficacious preservative means of perennial life was the tree of life, Genesis II, 9; ch. III, 22.

Proof c. 1) from the formal reason of the divine image, which consists in conformity with the majesty of God, the supreme lord. 2) From the assertion of sacred scripture, Genesis I, 26: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."

Observation. a) God granted to the first man dominion over sublunary things, extended through the seas and lands, but not through the stars of heaven, except insofar as he turned their influence to his own utility. b) That dominion was not absolute and direct, but respective and useful, which denotes the inhabitation of the world, with the use of its fruit. c) Dominion is taken either radically, for the right and power of commanding, or formally, for actual dominion. In the former sense, it is called a less principal part of the divine image; in the latter sense, it was an extrinsic accident, or an appendix of the image of God.

3) From the act of God, who brought all the animals of the earth to Adam, that he might impose names on them; by which very act Adam was put into possession of that dominion which God had granted him.

Proof d. The image of God is completed neither solely nor principally by dominion. Not solely, because by dominion alone man is not pleasing to God, 1 Corinthians I, 26. If the constitution of the essential divine image were completed by dominion alone, not only poor renewed Christians, but also Christ, in the state of exinanition, would have been destitute of the divine image; on the contrary, the children of this age and the lords of things would be endowed with the divine image. Not principally, because those perfections principally constitute the image of God to which the justified man is renewed in this life, and with which he shone in eternal glory. But he is renewed to the

knowledge of God, Colossians III, 10, and true holiness and righteousness, Ephesians IV, 24. And in eternal life, the image of God will consist in the intuitive knowledge of God, 1 John III, 2, and in consummate righteousness, Psalm XVII, 15. Therefore, these are the principal parts of the image of God.

The antithesis is of the Socinians, according to whose opinion the body of integral man was immune neither from painful passions nor from the condition of mortality; on the contrary, the image of God consisted solely and principally in dominion. Who support their opinion with the following arguments:

I. The body of Adam, in the state of integrity, was fleshy and soft, and therefore vulnerable and exposed to bitter passions. I respond. Although the body of Adam was not simply invulnerable, yet, if he had persisted in the state of innocence, it would never have been wounded; for the providence of God, then the excellent wisdom of integral man, would have averted wounds. What then? that in the state of integrity man would have been placed beyond the danger of being wounded. For the beasts were subject to his full dominion, and man did not harm man even with a look.

II. Adam labored, because he tilled the ground, Genesis II, 15. I respond. Adam's labor was sweet and pleasant, not harsh and troublesome.

III. Whoever was dust from the first origin of creation, he was mortal; But Adam, etc. Therefore. The major premise is established, because God Himself gives this cause of mortality, Genesis III, 19: "for dust you are, and to dust you shall return." The minor is clear from Genesis II, 7. I respond. a) The cited words are to be understood of the destitute state of nature, not the instituted one. b) There was in integral man a remote potentiality of dying, not a proximate one. The proximate potentiality of dying in the fallen Adam arose from the obedience rendered to Eve. See Genesis III, 17.

IV. Every earthly and animal body is corruptible; The body of integral Adam was earthly; Therefore. The major premise is established from 1 Corinthians XV, 47. I respond. a) In the cited passage, the image of the fallen Adam is understood, not the integral one. b) The earthly body in that place is not opposed to the immortal, but to the celestial, just as the animal is to the spiritual, and so in the mind of Paul, the earthly and animal is that which is affected

by earthly qualities, and needs food and drink; on the contrary, the celestial and spiritual body is that which, adorned with celestial and spiritual qualities, has no need of food and drink, digestion, refreshment, etc. See CALOV. in *Biblia Illustrata* on this passage, fol. 408.

V. Immortals cannot procreate: Man before the fall could procreate. Therefore. The major is clear from Luke XX, 35-36. I respond. Immortals cannot procreate in a spiritual or glorified body; but the body of Adam was natural.

VI. Christ took away all the punishments of sin; He did not take away death; Therefore, death is not a punishment of sin. I respond. I distinguish between eternal and temporal punishments. Christ took away the eternal punishments; the temporal ones he changed into paternal castigations, and especially death into sleep and the way to eternal life.

On dominion over creatures, the Socinians object:

I. God Himself described the divine image through dominion over creatures, Genesis I, 26. Therefore, the image of God consists solely and principally in dominion. I respond. I distinguish between an inclusive and an exclusive sense. God does not say that the divine image consisted only in dominion over creatures. Certainly, dominion presupposes wisdom. For it is the part of fools to serve, not to command.

II. Nothing is more excellent in God than dominion over all things; Therefore, the image of God principally consisted in that. I respond. I deny the antecedent; because the actual dominion of God began with creatures, but His wisdom and righteousness are eternal.

III. In the other age, our principal glory will be dominion over the devil and hell; Therefore, in this age, before the fall, the principal part of the divine image was dominion. I respond. The image of God before the fall consisted not in dominion over the devil, but over beasts. But the principal glory of a blessed man in the other age will be the beatific vision and fruition of God.

**Question XX.** Was the image of God a natural perfection of the first man, or a supernatural gift?

The image of God, indeed, did not constitute the nature of the first man by way of an essential part, nor did it emanate from his nature by itself and necessarily, as an inseparable property a); yet it was natural to

the first man, because by creation it began to be with the very nature of man; and therefore it was both due to him and most deeply impressed upon him, just as it intimately perfected the nature of integral man for obtaining his end, and could be propagated to posterity by natural generation b).

Observation. Something is called natural 1) constitutively, which constitutes the nature of a thing as a part. Thus the essential parts, body and soul, are called natural to man. 2) Consecutively, which flows essentially from the form, like the faculties of the soul. 3) Principatively, which begins to be simultaneously with nature itself through creation or the institution of nature. 4) Subjectively, which is most deeply impressed upon nature, as its subject. 5) Perfectively, which intimately perfects and adorns nature. 6) Transitively, which is propagated to posterity with nature itself through natural generation.

Proof a. The image of God was not natural to the first man constitutively, nor consecutively; because it was neither a part of man, nor a proper faculty of the human soul; for it would follow that man after the fall would be destitute of some essential part, or some faculty of the soul, which is absurd.

Proof b. 1) Whatever was concreated with the first man, that was natural to him; But the image of God, etc. Therefore. The major is established; because the natural things of the first man are to be judged from the first creation of the human creature; just as we call that natural to other animals which was concreated with them. The minor is clear from the divine intention and decree, Genesis I, 26: "Let us make man in our image after our likeness." To which corresponds the execution in v. 27: "So God created man in his own image." Therefore, integral man in the first moment of his existence was endowed with the image of God.

2) From the goodness and moral rectitude suitable to human nature. For God created man very good, Genesis I, 31, and made him upright, Ecclesiastes VII, 29. Whoever is created very good and upright by God, to his nature moral goodness and rectitude is suitable or due. But the first man, etc. Therefore. The major is established; because that perfection is called connatural, or due to nature, which has the same origin as man; on the contrary, that is supernatural which is not in nature from its first origin, but is



superadded by God, from a special grace, to supply its imperfection.

3) From the natural end of man. Man was created for God, that he might know Him, celebrate Him when known, and become a partaker of eternal blessedness. BONAVENTURE teaches this in 2, dist. 19, art. 1, Question 1: "It is so true and certain that man was made to participate in the highest blessedness, that no one doubts of it, unless his reason is entirely subverted."

We argue: To whom eternal blessedness was natural, to him also the image of God was natural; But to the first man, etc. Therefore. The major shines with its own light; because he who is destined for an end proportionate to his nature, to him natural means, or natural powers for obtaining that end, are conferred by God; otherwise man would have been worse than the brutes, which are instructed with the necessary means for attaining their end.

4) From natural propagation. Whatever can be propagated to posterity through generation, that is natural. But the image of God, etc. Therefore. The major is clear; because not supernatural gifts, but natural perfections are propagated to posterity through generation. The minor is proven: Just as Adam after the fall is said to have begotten a son in his own image and likeness, Genesis V, 3, whence all his posterity are called children of wrath by nature, Ephesians II, 3; So, if Adam had persisted in the state of integrity, he would certainly have begotten a son according to the image of God, and all his posterity would have been by nature beloved children of God.

5) By parity. The truth of wisdom and righteousness was connatural to the angels, John VIII, 44. Therefore, also to the first man. Nor can a suitable reason be given why holiness should be natural to the angels, but supernatural to the first man.

6) From the contrary. If original sin after the fall is natural to man, before the fall the image of God was natural to man; The antecedent is true; see Ephesians II, 3. Therefore, also the consequent. The reason for the consequence is; because contraries do not differ in their whole genus.

7) From the remnants of the divine image. The remnants of the divine image are natural. Therefore, the image of God in the first man was also a natural perfection. The consequence is proven; because, when the whole and the part are homogeneous, then the nature of the whole and the part is the

same. The antecedent is clear; because the remnants of the divine image are the light of truth and the seed of good, or innate notions and stimuli of virtues, which are natural to man. For the apostle asserts that the gentiles, who do not have the law (written by Moses), do by nature the things of the law, Romans II, 14.

8) That immortality was natural to the first man is proven a) because man was created "for incorruption" (ep' aphtharsia), Wisdom II, 23. Everything concreated is natural. b) By the envy of the devil, death entered the world, Wisdom II, 24. Therefore, it is not a condition of the nature created by God. c) Death is the punishment of sin and destroys nature. Therefore, immortality, opposed to death, was connatural to integral man, or suitable to his nature. d) He who is not to be killed, to his nature immortality is due. But no man, etc. Therefore. The minor is established from Genesis IX, 6: "Whoso sheds man's blood (whether it be beast or man) by man (the legitimate avenger) shall his blood be shed; for in the image of God made he man (God)." The nerve of the collection consists in this: To whose nature immortality, a notable part of the image of God, is due, to him death is not to be inflicted; But to the nature of man, immortality, a notable part of the image of God, is due; Therefore, death is not to be inflicted on man. e) The immortality of the first man could have been preserved by a natural means, namely the eating of the tree of life, Genesis II, 9; ch. III, 22. Therefore, immortality was natural to the first man. f) The soul naturally desires to be united to the body. Therefore, the conjunction of the soul with the body is natural to man; but death, which is the dissolution of the soul and body, is preternatural to man.

The antithesis is of most of the Pontificals, who state that the image of God was a supernatural gift, superadded to supply the connatural imperfection of man; just as a garland or a garment extrinsically adorns a man, or a bridle restrains a horse. But just as, when the garment and bridle are removed, the nature of the man and the horse remains uncorrupted; so they opine that by the fall, when the image of God was removed, the nature of man was not corrupted, but remained integral. Their more important arguments are:

I. Whatever is natural to man is inseparable from him; The righteousness of the first man was not inseparable from him;

Therefore. The major is evident; because, when the natural is removed, nature itself is overturned. I respond. Whatever is constitutively natural to man is inseparable from him, I grant. But the image of God neither constituted the nature of the first man, nor flowed necessarily from his essence; yet it was natural, on account of its natural correspondence, inherence, perfection, and propagation.

Instance I. The constitutive and consecutive natural exhausts the whole latitude of "natural." I respond. Not everything that is natural is a constitutive part or an inseparable property. For there are idiosyncrasies (*idiosynkrasiai*), or singular temperaments, and those natural; e.g., there are those who can neither bear a cat nor eat cheese. There is a natural affection (*storgē*) of parents for their children, a natural impulse (*hormē*), or stimulus to virtue, and this is greater in one, and less in another. From which some men are called naturally brave, naturally just, according to the testimony of ARISTOTLE in Book 6 of the *Nicomachean Ethics*, ch. 13. There is a natural sagacity of certain dogs.

Instance II. The natural things remained integral, to which the image of God as a supernatural gift was superadded. I respond. The natural things indeed remained, but not integral, not pure. Surely an intellect that is blind and filled with errors is not integral, a perverse will is not integral, an inordinate appetite is not integral or pure.

II. Of what kind the image is now restored, of such kind is the one that was lost. But a supernatural image of God is now restored. Therefore. The consequence of the major is manifest; because from the nature of the restored divine image one must judge of the nature of the concreated image. I respond. I deny the major. For, what image of God was connatural to an integral nature, the same, when restored in a corrupt nature, is rightly called supernatural. For the image of God was concreated with an integral nature, but to a corrupt nature it is superadded by a special grace, purchased by the merit of Christ. In integral man, the image of God shone perfectly; in reborn man, it is repaired imperfectly, with the contagion of original sin remaining.

The image of God with an integral nature was able to be propagated to posterity; but after the fall, it is not derived to posterity through generation.

Instance: The evangelical doctors themselves argue from the restored image of God to the concreated one. For D. GERHARD writes expressly in his isagogic disputation, p. 791: "The formal aspect of the divine image becomes clear from the renewal, by which we are reformed to the image of God." The reason is; because by renewal that is restored which was lost in the first man. Therefore, from the nature of that which is restored to us by renewal, one can judge of the nature of that which we received and lost in Adam. I respond. The evangelical doctors, judging of the nature of the concreated image from the nature of the restored image, are referring to the formal perfections, which constitute the essence of the divine image; But the difference between the natural image in the state of innocence and the supernatural in the state of misery is accidental, arising remotely from sin, and proximately from the merit of Christ. For, since the image of God has the same origin as the integral nature, but original sin is connatural to the corrupt nature, to restrain which, by the power of Christ's merit, the image of God is superadded by the benefit of regeneration and renewal.

III. Whatever was conferred on the first man to restrain the sensitive appetite, that was an extrinsic and supernatural gift; But the image of God, etc. Therefore. The major is clear; because supernatural gifts are conferred to emend natural things which are inclined to evil. The minor is clear; because the sensitive appetite is prone to evil. I respond. The sensitive appetite of the first man needed no bridle, because it was not ferocious, contumacious, incontinent, and disobedient; but he was upright, well-composed, purified, and most promptly obedient to reason without any struggle, such as the appetite that has a place in the human nature of Christ.

Instance I. The sensitive appetite in the state of integrity was inclined toward sensible good, which often differs immensely from spiritual good. Response; Sensible and spiritual good, with respect to the first man, were indeed disparate, but not contrary, but subordinate.

Instance II. No cause can be given for the defection of the first man, other than the removal of the supernatural gift, which restrained man's appetite like a bridle. Response; The cause of the defection was both the seduction of the devil and the abuse of the co-created free will.

IV. Whatever adorned man in the manner of a crown, which can be easily removed, is not natural to man; But the image of God, etc. E. The major premise is established; because a crown does not pertain to the nature of man; for when it is removed, the nature remains intact. The minor premise is proven from Psalm VIII, 6. *You have crowned him with glory and honor.* Response; Psalm VIII deals with Christ, which the apostle's citation in Hebrews II, 9 teaches, apart from the context.

V. Whatever is compared to a garment, that was something supernatural and extrinsic; But the image of God, etc. E. The major premise is clear; because a garment is not of the nature of man. The minor is proven from Sirach chapter XVII, 1, 3. *The Lord created man from the earth according to themselves, He clothed them with virtue, and made them according to His own image.* Response; 1) The word "clothe" is metaphorical, and often denotes that which is connatural. Thus Job says that he was clothed by God with flesh and skin, chapter X, 11. God is said to clothe the lilies of the field, whose beauty is natural, Matthew V, 30. 2) In the source we read ἐνέδυσεν αὐτοὺς ἰσχύϊν (he clothed them with strength), i.e., God equipped men with strong powers of mind and body for carrying out their tasks.

VI. Whatever man received immediately from God by grace was not natural to him; But the first man received the image of God immediately by grace. Therefore. Response; I distinguish between the general grace of creation and the special grace of regeneration. The first man received the image of God through the general grace of creation, just as he obtained the soul, body, and natural members from God; through the special grace of regeneration and renewal, the image is repaired after the fall.

VII. The origin of justice is not from the principles of nature, but from God; Therefore, justice was not natural to the first man. The reason for the consequence is; because whatever does not flow from the principles of nature, but is received immediately from God, is a supernatural gift. Response; 1) The first man received the rational soul not from the principles of nature, but immediately from God; which part, however, was a natural part of the first man. 2) If you look at the origin of justice, it was certainly a gift of God; but if you consider the natural suitability and intimate inherence, it was a perfection due to an

integral nature, and most deeply impressed upon it for obtaining an end proportionate to nature.

VIII. Natural gifts are not lost through actual sin, but supernatural and spiritual ones are; But Adam's sin was actual; Therefore. The major premise is clear; because through sin the gracious indwelling of God is lost, but no natural gift. Response; 1) Even through actual sin, natural gifts can be lost or destroyed. Thus, the vigor of the body and the happiness of memory are lost through drunkenness and fornication. Through homicide, the natural union of the body and soul is dissolved. 2) The offense of Adam is not to be estimated from the equal sins of other men; because it is far more grievous and atrocious than them. For it is not only personal or individual, but also in a certain respect common and universal, a) by reason of imputation; because the sin of Adam, who was the stock and head of the whole human race, was imputed to all men; b) by reason of transgression; because by Adam's sin all the precepts of the decalogue were violated; c) by reason of propagation; because original sin, which flowed from the Adamic offense, was derived to all the posterity of Adam. To this is added that Adam was fortified with such aids that he could have easily avoided sin, since he was troubled by no internal tinder of sin.

IX. The natural image of God is the natural Son of God; The whole man was not the natural Son of God. Therefore. Response; 1) We do not assert that the first man was the natural image of God, but that the divine image was co-created in him, due to or suitable for an integral nature. 2) The natural Son of God is so called for two reasons; a) because He was begotten from eternity from the essence of the Father; in which sense only Christ is the natural Son of God; b) because by connatural wisdom and holiness He reflects the most wise and most holy God; in which sense the first man can be called the natural son of God. Dr. DANNHAVER aptly says in *hodom. I. phant. V. pag. 1004*: "The first man was not the son of God naturally, that is, substantially (which axiom belongs to the *Logos* alone); just as he was not the substantial image of God; yet he was the son of God from nature and with nature, to which this dignity was co-created."

X. Whatever body is composed of four elements and qualities contrary to each other, that is by nature mortal; But the body of Adam was so composed, etc. Therefore.

The major premise is established; because a body mixed from elements naturally tends toward destruction on account of the qualities being contrary to each other. Response; 1) Gold is a body mixed from four elements, and yet it is to a certain extent ἀφθαρτον (indestructible). The moon is not without mixture, yet it is above corruption. The body of Christ is composed of four elements, and yet it is not by nature mortal. 2) The nature of a composite is to be judged not only from the condition of the matter, but also a) from the connection, or union, of the form with the matter. That is, the holy soul of Adam, always adhering to God, the fount of life, in the state of integrity, was joined to the body by a bond not soluble, except through sin. BONAVENTURE not badly says, in *Lib II. Dist. XIX. artic. III. qu. 1*: "Death could not have been in man, unless nature had been disordered." If the disorder of human nature introduced death, the immortality of human nature is due in an ordered way. b) The goodness of the temperament must be considered, which Adam had obtained in its most perfect form; the harmony of qualities amicably conspiring, and not tending toward destruction; and the absence, or defect, of the causes of death, such as hunger, thirst, old age, fatigue of the body, diseases; to which the first man was not at all subject, and therefore was not by nature mortal.

XI. He for whom the tree of life was destined, for the repairing of fallen powers, was not by nature immortal; But for the first man, etc. Therefore. The major premise is established; because fallen powers incline toward destruction; if this is divinely averted by some external means, the immortality divinely conferred is not natural, but supernatural. Response; a) Adam needed the tree of life, not to repair fallen powers, but to preserve his whole ones. b) The powers of Adam were to be preserved by the fruit of the tree of life, because the immortality of Adam was not absolute, but ordered. c) We invert the argument; He whose immortality depends on food and a natural means, is naturally immortal.

XII. Whoever is by nature immortal cannot die; The first man could die. E. Response; Absolute immortality belongs to God; That which flows from the simplicity of nature belongs to angels and human souls; That which depends on the grace of glorification belongs to the blessed; but that which was co-created in the first man was

an ordered immortality, because it was to be continued by certain means, and a hypothetical immortality; because the body of the first man would have remained not mortal for as long as he did not sin. Moreover, when we say that the whole man was immortal, we do not deny a remote potential to die; for if he had been immune from this, he would not have died after the fall; but we deny a proximate potential, arising from internal causes of death, namely diseases, the consumption of innate heat and radical moisture, etc. From which some theologians prefer to call the first man non-mortal, rather than immortal. See Dr. SCHERZER. in *colleg. Anti-Socin.* p. 278. For in the state of innocence man was able not to die, in the state of glory he is not able to die, in the state of misery he is not able not to die.

XIII. Everything generable is corruptible; Adam's body was generable; E. Response; I deny the major. For the soul is also generable, yet it is not corruptible.

XIV. An immortal being does not use food, 1 Cor. 15. Adam used food. E. Response; The immortal in the state of glory, with the belly and food destroyed, does not use food. The first man was not in the state of glory, but in the state of innocence, whose ordered immortality was continued by food.

#### Question XXI. Was man created in a state of pure naturals?

*Whether the state of pure naturals is to be established.* The state of pure naturals, in which man may have been created ἑδέτερος (indifferent), indifferent to moral good and evil, without knowledge of the triune God, without desire for eternal life, with the rebellion of the flesh against the spirit, exposed to various calamities, diseases, and death, is a most vain fiction.

Proof; The state of pure naturals, which our adversaries invent, is repugnant 1) to both the intention of God in creating the first man, and the execution of the divine intention. For both the purpose and the execution of God in creating man tended to this, that man should be created with the divine image, consisting in the knowledge of God and holiness of will. But this does not coexist, nor is it compatible with the state of pure naturals. 2) It is repugnant to the divine holiness. For if God had created an appetite repugnant to the spirit, He would be the cause of sin. Or if that rebellion in the state of pure naturals had not been a sin, neither

would it be a sin today. 3) It is repugnant to divine justice. For the most just God does not subject an innocent man, who has never sinned, to calamities, diseases, and death. 4) It is repugnant to the excellent goodness and rectitude of the first man; since he was created very good, Gen. I, 31, and upright, Eccles. VII, 30. But if he had been created indifferent to good and evil, without knowledge of the triune God, without desire for eternal life, with the rebellion of the flesh against the spirit, he would not have been very good and upright. 5) It is repugnant to the state of integrity. For original sin is a state without fear of God, without trust in God, with concupiscence. See August. Confess. artic. II. But the state of pure naturals is a state without fear of God, without trust in God, and with concupiscence. Therefore, the state of pure naturals is a state of sin, and thus the whole Adam would have been created with original sin, which is blasphemous against the creator. 6) It is repugnant to the nature of man. For no creature endowed with reason is, or can be, ἐδέτερος (indifferent), or indifferent to moral good and evil, but is either morally good, or morally bad; either pleasing to God, or hateful to Him. 7) It is repugnant to the end for which man exists. Namely, he was created to know and worship the creator, to live a holy life, and to attain eternal beatitude. But if he had been created in the state of pure naturals, he would never have achieved this end.

The Antithesis is of the Scholastics and most of the Pontificians, who assert a state of pure naturals, whose many arguments have been examined. But besides, they argue:

I. That state which has a foundation in reality is not fictitious; But the state of pure naturals, etc. Therefore. The minor is proven: because 1) it is not repugnant to the divine power to create man without excellent wisdom and justice. 2) Because today after the fall certain natural things are pure and intact, for example, the light of truth and the seed of good. Response: 1) In a divided sense, I grant that God could have created man without excellent wisdom and justice, if He had not intended to create man in His image according to His likeness; but assuming that intention, God neither wished nor was able to create man without excellent wisdom and holiness; for the reason that otherwise man would not have borne an image most like God. 2) The light of truth and the seed of good, remaining today in the intellect and

will of man, are faint remnants of the divine image. Since these are natural, it was necessary for the image of God in the first man to have been natural. 3) However, the first man could not have been created by God with a struggle between the flesh and the spirit; because that struggle is in itself evil and sinful, and therefore could not have had the most holy God as its author. You say: The rebellion of appetite and reason would not have proceeded from the intention of the author of nature, but would have existed in man apart from his intention, if man had been created in pure naturals; just as a smith who makes a sword from iron is not the cause of the rust on the sword, which arises later from the condition of the material. Response: Thus God would be accused of either imprudence or impotence. Of the former; because He did not foresee such an ἀταξίαν (disorder); of the latter; because He could not remove the same blemish. Both are blasphemous against the creator. The simile brought forth is dissimilar. For the smith does not make the material itself, as God does; nor does he possess such powers as to be able to preserve the sword from rust; nor does rust necessarily follow the material.

II. There were in the whole man natural faculties and supernatural gifts, which can be represented by distinct concepts. For there were in man intellect, will, sensitive appetite, as natural faculties; there were excellent wisdom and original justice, as supernatural gifts. Response: a) There is no question about mental precision; for we grant that natural faculties could be mentally separated from supernatural gifts by the benefit of the intellect, and considered distinctly. But the question remains; whether the first man was created in a state of pure naturals without ignorance of the true God, and with the rebellion of the flesh and the spirit? The sacred letters teach otherwise, namely that the state of the first man was a state of integrity, conspicuous with the splendor of the divine image. 2) The wisdom and justice of the first man were not supernatural, but co-created and due to an integral nature for obtaining the end, namely eternal beatitude, and most deeply impressed upon it.

III. Whatever mystery transcends the grasp of human reason, does not become known to man without supernatural revelation; But the mystery of the Trinity, etc. Therefore. Response: I distinguish between the reason of a sinner after the fall,

and the reason of the whole man before the fall. The mystery of the Trinity is above the reason of fallen man; but indeed, before the fall, a remarkable light and perfection was co-created in the first man's intellect, by which, being illuminated, he knew his creator, who is one God, Father, Son, and Holy Spirit. Paul teaches in Col. III, 10 that man was created in this knowledge of the creator.

IV. He in whom free will was co-created for either part, was created ἐδῆτερος (indifferent), or indifferent to good and evil. But in the first man, etc. Therefore. The major is evident; because indifference to good and evil is nothing other than free will for either part. Response: He in whom free will was co-created for either part, so that he is equally inclined to evil as to good, was created ἐδῆτερος (indifferent); I grant this. But, although free will was co-created in the first man, yet there was in him no natural propensity, or proximate power to desire evil, but only a remote power, or non-repugnance. For to this end wisdom of intellect, justice of will, and rectitude of sensitive appetite were co-created in him, that he might be prone to freely choose the good, and to do it promptly. Supernatural help of the Holy Spirit was also available to him, illustrating, preserving, and enriching the co-created perfections with the light of supernatural grace. The only thing lacking to him was confirmation, or determination to the good, which brings about the immutability of the co-created justice; which increase God would have most liberally added in the celestial fatherland; if the first-formed humans had run the course of a life of holiness with an unoffending foot.

V. If human nature could not be created by God without original justice, it follows that a dead man cannot be recalled to life by God, unless endowed with justice, yet many have been resuscitated without it. See 1 Kings XVII, 22. 2 Kings IV, 33. Matthew IX, 25. Luke VII, 15. John XI, 43. Response: 1) The reasoning for a nature first instituted is different from that for a destitute one. That nature infected with evil could not be made without violating God's goodness and justice, but this one, because it had willingly enslaved itself to sin, could be resuscitated from the same, not immune to evil. For God, by resuscitating a nature contaminated by sin, does not make evil, but finds it. 2) Those are extraordinary examples, from which nothing certain can be defined. For it is not certain whether those who were recalled to

this life were subject to sin and died again, or lived for some time free from sin, like the protoplasts before the fall, and were translated alive into heaven without the intervention of death, like Enoch and Elijah. Cf. Dr. MEISNER in *anthropol. decad. I* p. 52 & Dr. CALOV. *tom. IV. Syst. p. 683.*

#### Question XXII. What supernatural gifts accompanied the image of God?

Although divine grace and the indwelling of the Most Holy Trinity in the first man were not supernatural, but natural a); yet it is not to be denied that other gifts, placed above nature, were given to the first man, especially extraordinary revelation, and what was connected to it b).

Proof a. There are indeed some theologians of great name who think that the grace of God and the indwelling of the Most Holy Trinity were supernatural for the first man. See Dr. GERHARD. *disput. isagog. p. 803.* Nevertheless, if we consider that 1) the nature of the first man never was, nor could have been, integral without the indwelling and sanctifying divine Spirit, 2) original sin, which succeeded in the place of the divine image after the fall of Adam, brought not only corporal but also spiritual death (which is the privation of the mystical union of the soul with God) to fallen man; we agree with those authors who state that the divine grace and the indwelling of the Most Holy Trinity were not supernatural, but natural for the first man. Compare Dr. J. A. OSIANDER. *colleg. theol. part II. pag. 283.* Dr. FECHT. in *syllogism. controu. disp. XIV.* Dr. BREITHAUPT. in *thes. cred. p. 28.*

Proof b. Adam learned the positive law concerning abstinence from the fruits of the tree of knowledge of good and evil from a supernatural revelation of God, Gen. II, 16. 17. Nor is there any doubt that supernatural powers and gifts were conferred on the first man by the indwelling Holy Spirit for fulfilling the positive law, and for persevering in the state of integrity. For the indwelling of the Holy Spirit brings with it a multitude of many spiritual gifts, Eph. III, 19.

#### Question XXIII. What corporal and temporal goods accompanied the image of God?

The external corporal and temporal goods in the state of integrity concern chiefly human society and the divinely granted abode. The former was full of love (a), the latter of delight (b).

Proof a. If man had remained in the state of integrity, and the human race had multiplied in it, a most honorable and pleasant friendship would have flourished among men, born from the mutual consent of minds and the communion of goods. For if the faithful in the primitive church were of one heart and one soul, Acts IV, 32; how much more closely would the bond have joined men whole in life and pure from crime? Since all goods were common to them, there were no causes for bringing lawsuits, because all were established as lords of the earth and of the living creatures in Adam. You say: Man would have been lord of man even in the state of integrity, and therefore not all would have been lords; since God is the author of order, not of confusion. 1 Cor. XIV, 33. Response: In the state of integrity, man would have held over man a πατρικὸν (paternal) or fatherly dominion, such as a father has over his children, but not a δεσποτικὸν (despotic) or masterly one, such as a master has over his slaves. One would have been subject to another with a spontaneous and free subjection, not a forced and servile one; since in that state it would have been no less a freedom to obey than to command.

Proof b. The seat and place of habitation for man in the state of integrity was paradise, or a garden situated in Eden between the Tigris and the Euphrates, where the most fertile fields of Babylonia, Mesopotamia, and Armenia are, Gen. II, 14. Paradise, however, was filled with by far the most excellent trees, among which the tree of life and the tree of the knowledge of good and evil were prominent. The former was like a pharmacy, from which fruits were plucked to preserve the powers of the body; the latter was like a certain altar, at the sight of which man learned to revere God, the supreme lord and lawgiver of all things, continually.

**Question XXIV.** What was the purpose of the image of God?

*The purpose of the Image of God.* The absolutely ultimate purpose of the image of God conferred on the first man is the glory of the divine wisdom, goodness, and power a). The relatively ultimate purpose is eternal beatitude b). The intermediate purpose is a holy life, pleasing to God c).

Proof a. Since every soul created by God praises its author, Ps. CL, 6, then in the first place the soul, endowed with the image of God, was a most beautiful temple of the Holy

Trinity. A son bearing the image of his father owes him piety; a minister endowed with the effigy of his lord owes him most prompt obedience; a city, decorated with the gilded statue of its king, owes him singular faith; so man, created in the image of God, is bound to acknowledge, love, and venerate God, thrice best, thrice greatest.

Proof b. Every creature endowed with reason tends toward its goal, which is perennial beatitude; and the immortal soul desires to enjoy blessed immortality.

Proof c. Just as the image of God comprised those powers, or perfections of the intellect, will, and sensitive appetite, which were sufficient for living holily, according to the will of the creator; So a holy life was the intermediate end, respecting the ultimate end, which was eternal beatitude, which man, if he had remained in the state of integrity, would not indeed have merited by living holily, since the holy life of an integral man was not undue, but he would have obtained it from the grace of God, who most liberally and beyond merit compensates the pursuit of holiness.

**Question XXV.** Was the image of God lost through the fall of the first-formed humans?

*The loss of the Image of God.* The image of God was lost through the sin of Adam both meritoriously and naturally.

Obs. We say that the image of God was lost 1) meritoriously; because the first man by a single sinful act merited that the image of God be removed from him. For God had established from eternity that if man did not fall, He would confirm him in original justice with his posterity, so that afterwards he could not fall at all, just as He confirmed the angels who did not fall. However, the fall having occurred, He decreed to deprive him of original justice, and to leave him in that state with all his posterity, in which he would otherwise have perished without the remedy invented by Himself. And not only meritoriously, but also 2) naturally, inasmuch as by the force of the sin itself, the integrity and harmony of the co-created powers, suitable to human nature, was destroyed in man, and all justice was driven out, no differently than poison destroys and expels the health of the body. These two modes can well stand together; for it is not contradictory for the moral and the natural to concur, just as a suicide naturally and morally loses his life; morally indeed as

meritoriously, so that God forsakes him; but naturally, by applying the knife. Compare Dr. HULSEMANN in breu. p. 203. & A. OSIANDER. colleg. theol. I. part. II. p. 298.

Proof: 1) The image of God is to be renewed. Eph. IV, 24. Col. III, 10. Therefore, it was lost. For what has not been lost, there can be no place for its restoration.

2) Those who are destitute of the glory of God, they lack the image of God; The posterity of Adam, etc. Therefore. The major is clear, because the image of God was a remarkable glory of God, 2 Cor. III, 18, partly because it originates from the most glorious God, partly because it was communicated to man, created in the image of God, as a glorious reflection of God; from which man is called the image and glory of God, 1 Cor. XI, 7. The minor is clear from Rom. III, 23.

3) Adam, after the fall, begot children in his own image, not in the image of God, Gen. V, 3, so that, as Paul explains, 1 Cor. XV, 22, now in Adam all die. Therefore, Adam lost the image of God.

4) Adam had received the image of God on this condition, that he should persist in it; but that he would lose it again if he violated God's prohibition, Gen. II, 16. 17. Therefore, he lost the image of God meritoriously on account of the transgression and in place of punishment.

5) Just as the apostate angels lost their integrity demeritoriously, by not keeping, or by forsaking, their own principality and blessed state, Jude v. 6, so also Adam, by not keeping what he had, merited that it be taken away from him. This process God observes even today in the economy of grace, that to him who has it is given, and from him who has not (or is no longer willing to have) what he has is taken away by the just judgment of God, Matth. XIII, 12.

6) We are now φύσει (by nature), that is, by natural generation, children of wrath, having our minds obscured by darkness, utterly alienated from the life of God, Eph. II, 3. Therefore, the very nature of Adam was corrupted by the fall, and thus the image of God was naturally lost. For a) nothing that is not natural can be propagated by natural generation. b) As darkness naturally expels light, so the sin of Adam extinguished the light of the image of God.

7) What is born of sinful flesh (by natural generation) is now naturally sinful flesh, John III, 6.

The antithesis is 1) of some Pontificians, who refer the image of God to the very

nature of man, but think that the likeness of God denotes accidental perfections. Hence they teach that the likeness of God, but not the divine image, has been lost. 2) Of the Socinians, who assert that the image of God consists in dominion over the other creatures; which, since it was not lost by the fall, they state that the image of God has not been lost either. 3) Of the Arminians, who deny that the image of God was physically lost by the sinful act of Adam (as health is destroyed by poison), but teach that it was lost meritoriously only, because God by a judicial act deprived man of original justice. Their main arguments are:

I. Man after the fall is said to be made in the image of God, Gen. IX, 6. Where God forbids the shedding of human blood, because *man was made in the image of God*. Cf. James III, 9. Therefore, the image of God was not lost by the fall of Adam. Response: 1) Generally: Man after the fall is said to have been made in the image of God, a) on account of the first creation of man, who was created in the image of God. Therefore, all men received the image of God in Adam as the head and stock of the human race. b) On account of the remaining ruins of the divine image, which are the light of truth and the seed of good, or the principles of reason born with us, both theoretical and practical. c) Because man after the fall is capable of the divine image, to which it is also due by virtue of the divine intention, although in fact it is not in him. d) Because, by virtue of the catholic merit of Christ, the image of God is to be restored in all men, both in this life and in the next, and therefore man has a right to recover the image of God. 2) Specifically: Gen. IX, 6, by the image of God is understood immortality, because man was created for eternal life; which divine intention remains, notwithstanding temporal death, from which all will be resurrected for judgment, and will not die anymore.

II. The man after the fall is called the image and glory of God, 1 Cor. XI, 7, which is the reason why the woman ought to obey the man. Response: The man is called the image and glory of God, i.e., the glorious image of God, on account of the dominion which God holds over all creatures, a certain image of which shines forth in man, to whom dominion belongs not only over beasts, but also over his wife herself.

III. He to whom dominion over beasts belongs after the fall has not been deprived of the image of God because of the fall of the



first humans. But to man after the fall belongs, etc. Therefore. The major is clear; because dominion over beasts is a significant part of the divine image. The minor is proven from Gen. IX, 2. Response: 1) I distinguish between full dominion and broken or diminished dominion. To man after the fall does not belong full dominion over beasts. For before the fall he could play with lions and leopards as with pet dogs, the sight of which he now flees and dreads after the fall. How often does it happen that man is overcome by beasts, torn apart and devoured? 2) Equal dominion was an adjunct and appendix of the image of God; but the power of dominion is only a less principal part of it.

IV. The fall of Adam was a single act. Therefore, it did not have the force that could deprave the very nature of Adam. Response: I deny the consequence.

The apostate angels overturned their state and corrupted their nature by a single sinful act. A serpent infects the whole nature of a man with poison in one bite. Sight is taken away by one wound inflicted on the eye.

V. Whatever God took away as a just judge was lost not naturally, but only meritoriously. But the primeval image God, etc. Therefore. The major is established; because a judicial privation is moral, not physical. Response: I deny the major. For by gluttony a man physically deprives himself of health. Meanwhile, however, God as a just judge punishes the drunkard by shortening his life.

VI. That whose cause was not physical cannot be called physical and natural. But the cause of the loss of the primeval image was not physical. Therefore. The major is clear in itself; because, as the cause is, so is the effect. The minor is clear; because the cause of the lost image was the fall of Adam, which was a morally evil act. Response: The cause of the loss of the divine image was both physical and moral; moral; when the first-formed, by sinning, incurred the penalty of God, who by a judicial act deprived them

of original justice; physical; when the same, by a sinful act, expelled the co-created habit; just as one who takes poison both acts morally against himself and physically expels health.

**Question XXVI.** What practical use does the doctrine of the image of God confer?

*Practical use.* The doctrine of the image of God, drawn from the fount of Holy Scripture, pours forth a remarkable use into all parts of theology.

*Proof.* For from it, solidly perceived, we 1) call to memory the goodness of the creator, who by His most free grace communicated Himself to the first-created man, and wonderfully adorned him as a holy temple, which He was to fill with His gracious presence, with perfections most similar to His wisdom, holiness, purity, immortality, and power. 2) We recognize from this doctrine the abyss of misery into which man has fallen, having lost the image of God through the abuse of free will. For in place of the lost image, a horrible corruption of human nature has succeeded, through which we have been made guilty of divine wrath and eternal damnation. Into the intellect, alas, darkness has migrated in place of light, into the will iniquity in place of holiness, into the appetite depravity in place of rectitude, into the body fragility in place of immortality, into the whole life a heap of various calamities in place of pristine felicity. Remember, O man, from where you have fallen, and do penance, Rev. II, 5. 3) Fixed in amazement, we marvel at the abyss of divine mercy provoked by the merit of Christ. For Jesus, the author of our salvation, both by the fullest fulfillment of the divine law and by His bloody passion and satisfactory death, has merited for us the restoration of the divine image; from which He begins to reform the divine effigy in us through the Holy Spirit in this life, to complete that work of grace in eternal life, in which we shall be made like Him. 1 John III, 2.

## SUSPIRIUM

*I*t comes to our memory most frequently, **E**TERNAL **G**OD, best and greatest creator of this universe, that You fashioned our first parents after the pattern of your wisdom, and impressed upon them a most brilliant image of Your holiness. Nothing can be said or imagined more splendid than that light of souls, nothing more beautiful than that adornment, nothing more excellent than that open pledge of divine goodness. We bitterly mourn the loss of so excellent a gift, of such incomparable perfection, brought about by the instigation of the devil and the consent of man, and we shudder with our whole heart that the gate of the devil has been introduced into human minds. But to You, **S**WEETEST **J**ESUS, we give abundant thanks, that by the shedding of your blood you have opened a way for us to recover your effigy. Send, I beseech you, Your **S**PIRIT into our hearts, who may draw and paint the lines of your image in them, so that by the chaste morals of our life we may never not reflect you, **O** **G**OOD **J**ESUS!

## CHAPTER II. ON SIN IN GENERAL.

### Question I. What is sin?



SIN IS A deviation from the divine law. It is more fully defined: Sin is a deviation from the divine law, binding rational creatures, culpable, and bringing temporal and eternal punishment. This definition is proven from 1 John III, 4, where sin is briefly described by St. John: ἡ ἁμαρτία ἐστὶν ἡ ἀνομία (sin is lawlessness).

Obs. 1) The word ἀνομία (lawlessness) is not translated in one way. It is certain that it is derived from ἄνομος (lawless). This adjective, ἄνομος, is known to sometimes denote him who is without law, or who has no law, from Rom. II, 12 and 1 Cor. IX, 21, but it generally denotes a wicked person who acts contrary to the laws. Whence ἀνομία could indeed be a state outside the law, or without law; Yet in scripture, as Dn. ERASM. SCHMIDIUS also well notes on this passage, it is never found used in that way; but always so that the alpha is ἐναντιωτικόν (adversative), or adversative, by which a certain contrariety is indicated, it is found. The Vulgate translates τὴν ἀνομίαν as "iniquity". But iniquity seems to imply more than sin considered in general. For every man freely confesses himself a sinner, but sometimes blushes to be called iniquitous. There are some who interpret it with one word, "illegality"; but this is neither accepted by the Latins, nor sufficiently clear. Indeed, the noun illex, which PLAUTUS uses, is the same to VALLA as exlex; in which way it agrees with the former meaning of ἄνομος, but not with the latter, which is of this place. Therefore, it is rendered by BEZA, ERASM. SCHMIDIO, and others as "transgression of the law". But this version too is not satisfactory, and restricts it rather to actual

sin, than also including original sin. All these things being considered, by Dr. SEB. SCHMIDIO in colleg. bibl. poster. p. 135, it is rendered as "dislegality" or "contra-legality", so as to denote a non-conformity with the law. Moreover, ἀνομία is indeed one word, but virtually it contains two or more. To most theologians, the α in ἀνομία seems to be στερητικόν (privative), or privative, and in their opinion, it denotes privation, as the analogical genus of sin; but the difference is taken from the norm of justice, namely from the law, from which sin deflects. But Dr. JO. ADAM OSIANDER in theol. posit. p. 262 observes that the form of sin consists not in a mere privation, but also in a contrariety opposed to the law. Therefore, he defines sin as a transgression against the law, given and established by God, loc. cit. p. 260. We have described sin as a deviation from the law, by which privation is indeed indicated, but not a mere one, since a certain deviation from the law repugns the law hostilely and stubbornly.

Obs. 2) To the prior definition, which consists of an analogical genus and a difference, we have added a more verbose one, to also express the subject of inherence, which are rational creatures, or intelligent beings, angels and men, to whom the divine law was both inscribed and prescribed, so that their free will might be contained within the limits of moral goodness; and also the consequent, the guilt of fault and punishment. For sin is not only shameful and unbecoming for a rational creature, in which sense it is called culpable; but it also renders sinning creatures liable to temporal as well as eternal punishments.

### Question II. From where is "peccatum" (sin) derived?

*Etymology.* "Peccatum" is said to be from *pecco*, and this from the Latin noun, *pecus*. Proof. For to sin (*peccare*) is to act like cattle

(*pecudes*) without reason. Cf. JUL. CAESAR SCALIGER, 6.31 *lat. lingu* & BECMANN, *orig. lat. lingu* p. 818.

**Question III. In how many ways is the word "sin" taken?**

*Homonymy.* Sin in a general sense denotes any deflection from a rule; specifically, it designates a deflection from the rule of divine law. Proof. Sin, taken in a general sense, varies according to the variety of the rule from which it deflects. Thus, one is a natural sin, e.g., a monster; another is an artificial one, e.g., a statue incongruously crafted; another is a moral one, which is taken either in an ethical and political sense, or in a theological sense. To politicians, dealing in the civil forum, sin is an action, committed knowingly and willingly, against the natural, civil, and law of nations. They either ignore or think little of original sin and the internal movements of the appetite that precede reason. Theologically, however, any *ἀνομία* (lawlessness), or dislegality, is called sin, whether that *ἀνομία* is original or actual, whether it is committed *ἄνευ προαίρεσεως* (without deliberate choice), out of ignorance and infirmity, or whether it proceeds *ἐκ τῆς προαίρεσεως* (from deliberate choice), from a deliberate counsel of the mind.

**Question IV. In how many ways is sin taken theologically?**

Theologically, sin is considered in two ways: 1) abstractly, inasmuch as it denotes the dislegality itself, or discrepancy from the divine law; 2) concretely, inasmuch as it signifies both the dislegality and the act, or habit, to which the dislegality adheres. Proof. Theft comprises two things: a) *ἀνομίαν* (lawlessness) or discrepancy from the law, b) the extension of the hand, by which something is taken away against the law without the owner's consent.

**Question V. What is the cause of sin?**

*The cause of sin.* Of sin, viewed abstractly, there is no physical efficient cause a). But if it is considered concretely, it altogether has a physical efficient cause b). Proof a). A physical efficient cause is that which by a positive action produces a real and positive effect. But sin is a defect, not an effect; it is a privation, not a positive being; and therefore *ἡ ἀνομία* (the lawlessness) proceeds from no cause that is physically efficient. Proof b). Sin, viewed concretely, is an act or habit to which *ἀνομία* (lawlessness)

adheres; which act or habit, since it is something positive, certainly depends on a physical cause, e.g., the physical cause of that blow by which Abel was killed was Cain.

**Question VI. What is the moral cause of sin viewed abstractly?**

The moral cause of sin, viewed abstractly, is an intelligent creature, not determined to good, whose free and mutable will deflects from the divine law, and thus willingly fails in acting. Proof. In the moral sphere, an efficient cause is one that does not produce *τὴν ἀνομίαν* (the lawlessness), or dislegality, since it is a defect, with a real and positive influx, but nevertheless intends it directly or indirectly, so that in view of that intention the *ἀνομία* is imputed to it, no differently than if it had produced it with a real influx; e.g. If someone commits an action which he knows is conjoined with *ἀνομίαν*, in the moral sphere he is said to be the cause of the dislegality itself, or of sin, taken abstractly. Others prefer to call it a deficient cause, with AUGUSTINE in *book XII of The City of God*, c. VI, namely, that if the agent is considered precisely in order to *ἀνομίαν*, not by reason of any influx, but by reason of some defect in causing, or because it does not act conformably, it is said to be its cause. Indeed, the apostle John expressly says in his Epistle, c. III, 4. *He who commits sin (τὴν ἁμαρτίαν), at the same time commits lawlessness (τὴν ἀνομίαν)*, namely, by this very fact, that he does *τὸ ἀνομιον* (the lawless thing), which is discrepant from the law. Now, intelligent creatures, angels and men, deflecting from the rule of the divine law, do *τὸ ἀνομιον*, which they know to be deformed from the divine law. Therefore, *ἡ ἀνομία* is imputed to them, just as if they had provided a real influx into the dislegality itself; therefore, they are the moral causes of sin, viewed abstractly. Yet the same rational creatures can be called deficient causes of sin, because when they are considered precisely in order to *τὴν ἀνομίαν*, not because of a positive influx provided into it, but because of a certain defect in acting, or a deviation from the rule, they are denominated the causes of *τὴν ἀνομίαν*. This is inculcated in the Augsburg Confession, art. XIX. "Concerning the cause of sin, they teach that although God creates and preserves nature, yet the cause of sin is the will of the wicked, namely of the devil and of the impious, which, without God's help, turns itself away from

God, as Christ says, John VIII, 44. When he speaks a lie, he speaks from his own."

#### Question VII. Is God the cause of sin?

God is neither the moral a), nor the physical cause of sin b).

Proof a. The moral cause of sin is that which intends it, so that by reason of an efficacious intention it can be imputed to it; But God in no way intends sin; Therefore. The minor is proven: 1) God is most holy and good by essence, Matthew XIX, 17. Therefore, without compromising His holiness and goodness, He cannot intend evil. 2) God does not will sin; Therefore He does not intend that it be committed. The antecedent is clear from Ps. V, 5, 6, 7. "For you are not a God who approves of impiety, the evil man will not dwell with you; the boastful will not stand before your eyes; You have hated all workers of iniquity." God so detests sin that He in no way approves it, but excludes sinners from the communion of His grace, and pursues them with hatred. But He who so disapproves of sin that He excludes offenders from the communion of His grace and burns with hatred against them, neither directly nor indirectly intends that sin be perpetrated by any creature. 3) God incites, allures, or solicits no one to sin. This St. James teaches most clearly in c. 1, 13. "Let no one, when he is tempted, say, 'I am tempted by God.'" Ο γὰρ θεὸς ἀπειράτος ἐστὶ κακῶν (For God cannot be tempted by evil); whence He Himself also tempts no one. The Apostle uses an argument of great weight; Whoever stands out with such constant and immutable holiness that he does not permit himself to be incited to evil by any temptation, he solicits no one to evil; But God, etc. Therefore. The major is manifest; because every direct temptation to evil, both active and passive, is repugnant to essential and immutable holiness. He to whom all incitement to evil is hateful, neither receives temptation to evil into himself, nor solicits another to evil. 4) Specifically, that God is not the author or cause of the Adamic fall is proven: a) because God had adorned the first man with an image most like Himself, and had inwardly perfected him, Gen. 1, 26, 27, and therefore had not created him prone to sin. b) The causes of the Adamic fall, as Moses relates, were the devil seducing and man freely consenting, Gen. III, 1 ff. c) God had most gravely forbidden sin to the first-formed humans under the threat of punishment. Gen. II, 17. d) God vindicated the

committed sin with the greatest punishment. But He whose avenger God is, is not its author. 5) Of sins that have arisen, or have been derived from the first sin to posterity, the cause is not God, but a) the devil, who did not stand in the truth and is the father of lies, John VIII, 44, for whom nothing is prior or more ancient than to blind the minds of men, 2 Cor. IV, 4, to work in the children of unbelief, Eph. II, 2, and to hold them captive, 2 Tim. II, 26.; b) the world lying in wickedness, 1 John V, 19, which whoever loves, in him there is not the love of the Father, 1 John II, 15.; c) the inclination of the will to evil, Rom. III, 12.; the concupiscence of the flesh, by which men are drawn away from good and enticed to evil, James 1, 14.

Proof b. That God is not the physical cause of sin, taken concretely, or of the sinful act and habit, is clearly established; since God, as the universal cause, concurs with all actions of creatures, and therefore also with those actions of men that are evil, but not inasmuch as they are evil; He concurs, I say, with actions as they are unlimited and indifferent physical motions, not as they are determined to a certain object. Hence it happens that God, on account of His general and indeterminate concurrence with the evil actions of men, is not called their physical cause. The reason is; because the determination and specification of acts, and the denomination which depends on them, is not from the universal cause, but from the particular. Therefore, the latter, not the former, is called the cause of the disordered or irregular motion. Thus, the gait of a lame person, insofar as it is motion, depends on the locomotive faculty of the soul, but not insofar as it is a deformed and disordered motion; for this proceeds from another cause supervening from without, a fall, a break, or a collision of the foot. Therefore, not the soul or its locomotive faculty, but the dislocated or bruised foot, is called the physical cause of the lameness. By the same reasoning, when a thief extends his hand to steal the goods of another, that extension of the hand depends both on God, as the universal cause, and on the thief, as the particular cause; on God, as it is an indifferent and indeterminate action; on the thief, inasmuch as it is an action determined to stealing another's goods without the owner's consent. Wherefore, not God, but the thief is denominated the physical cause of that sinful action; for not the former, but the latter, fails in acting.

The antithesis is 1) of the ancient heretics, Simon Magus, the Valentinians, Manicheans, Marcionites, Priscillianists, for whom it was no matter of conscience to call God the cause of sins; 2) of the Socinians, who likewise constitute God the cause of sin. Their more important arguments are:

I. God hardens and blinds men; Therefore God is the cause of sin. The consequence is clear; because hardening and blinding is a great sin. The antecedent is proven from Exod. VII, 3; Rom. IX, 18; Isa. VI, 6. Response: God does not harden men causally or effectively, by putting hardness into the hearts of men, but judicially, permissively, and by desertion. For hardening is a judicial act, by which, on account of antecedent voluntary and avoidable malice, God justly permits a habitually evil man to rush into more grievous crimes, and withdraws His grace from him, and finally delivers him to the power of Satan, by whom he is propelled into ever greater sins, until he finally falls from the right of the celestial inheritance. See KOENIG, *theol. positiv. p. 99*. Furthermore, it can be said that Pharaoh was hardened by God first ἐκβατικῶς (eventually), or eventually and occasionally; not as if God by His own intention presented an occasion for hardening to Pharaoh, but because Pharaoh, since he was neither immediately taken from life, nor was all his power utterly confounded, from the kindness and long-suffering of God, which he wickedly abused, seized the occasion to harden his own mind. See FRANZ, *de interpr. S scriptura qu. 24. & 26*. Afterwards, God hardened Pharaoh δικαστικῶς (judicially), or judicially. Instance: God is said to have raised up Pharaoh to demonstrate His power to him. Rom. IX, 17. Therefore, God effectively hardened him by an internal impulse. Response: 1) Not an excitation to hardening, but a preservation of life, in the Hebrew manner, is indicated in that passage. For in Exodus IX, 16 (from which place Paul's words are taken) the word

העמדתיך (I have made you stand) is used, i.e., I did not strike you suddenly and cut you off from the earth, but I made you to subsist, that you might most humbly acknowledge my power, and perform serious repentance for your sins, and thus all nations might be invited to the veneration of my name. (\*) 2) Pharaoh effectively hardened himself, Exod. VIII, 32.

II. Whoever sends upon men a strong delusion is the cause of sin; for error in matters of faith is no light sin. But God, etc. 2 Thess. II, 11. Therefore. Response by limiting: Whoever causally and with positive influx sends upon men a strong delusion is the cause of sin; I grant it. But the most holy God, on account of men's preceding sins, sends a strong delusion, partly permissively, by permitting effective errors, partly negatively, by withdrawing perfecting and fully illuminating grace.

III. Whoever commands a man to sin is the cause of sin; But God, etc. Therefore. The minor is proven, 1) by the example of Abraham, whom God commanded to kill his own son, Gen. XXII, 2.; 2) by the example of Shimei, whom God ordered to curse his king, 2 Sam. XVI, 10, which is established to be a very great sin from Exod. XXII, 28. Response: I deny the minor. To the first example, we say that God is the author and lord of life; by whose command, he who takes another's life does not sin. But to the latter we respond that that sin was at the same time a punishment, and thus an action with respect to Shimei, a passion with respect to David. The sinful action proceeded from the malevolent mind of Shimei, and at the instigation of the devil; which when God foresaw, He said (it is not in the Hebrew source: *He ordered*) to Shimei, i.e., He granted the power, that by the curse, which he himself had conceived in his mind by the instinct of the devil, he might afflict the exiled David, so that he might be brought all the more to the acknowledgment and

(\*) That this is so, the entire series of words declares, and especially if we compare Rom. IX, v. 17 with 22. The legate of Christ commemorates the example of Pharaoh with this counsel, to illustrate the general saying, in which he 1) makes mention of the wrath of God, which is nothing other than just vengeance, 2) proclaims all the gentleness of God and the slowness of his wrath, and this indeed is for the very purpose that the sinning man, still preserved and tolerated, may be granted space for deliberation and repentance, so that at length, fearing God, he may return to a good life, 2 Peter III, 9. And that Greek rendering, ἐξήγειρά σε (I have raised you up), denotes the preservation of life, and that indeed which is an indication of tolerance and slowness of wrath, by which God wishes to lead man to repent of his deed. Besides, God is said to harden, in the way that Jeremiah is said to uproot, break down, destroy, utterly overthrow, not by effecting, but by predicting, Jerem. I, 10.

detestation of his own sin. From this was born the very common verse; The action displeased; the passion was pleasing.

IV. Whoever leads us into temptation is the cause of sin. But God, etc. E. The minor is clear from Matthew VI, 13, where we pray against divine temptations. Response; I distinguish a) between the temptation of trial and of seduction. God leads us effectively into the former, not into the latter. b) God indeed permits men to be led into the temptation of seduction, but He does not impel the enemies of the soul to it.

V. Whoever makes vessels of wrath is the cause of sin. But God, etc. Rom. IX, 22. E. Response; A ψευδερμηνεία (false interpretation) is being committed. For the vessels of wrath were prepared for destruction not by God (since the context does not teach this); but by themselves. For God is said to tolerate the vessels of wrath. Whatever someone tolerates, he neither does it himself, nor does he intend for it to be done by others.

VI. Whoever incites a man to pride is the cause of sin. But God, etc. E. The minor is clear from 2 Sam. XXIV, 1, where God is said to have incited David to number the people. Response; God is said to have moved David to number the people not by an efficacious suggestion, but by a judicial permission, inasmuch as He granted power to Satan, on account of preceding sins, by punishing David with an instigation to sin. For a) 1 Chron. XXI, 1, Satan is said to have instigated David. Namely, God permissively; Satan effectively, and by himself, instigates. b) The verb הסיף (to incite) in Hiphil conveniently admits a permissive signification, which the parallel passage requires. c) If God instigated effectively, David merited not punishment, but praise and rewards, by obeying God.

VII. God ordered the Israelites to despoil the Egyptians, Exod. XI, 2. E. he is the cause of sin. Response; The Israelites, the goods which they took from the Egyptians, did not steal, but the supreme Lord of things had assigned the same as wages for the labors endured for many years. Nor did they experience the former masters as unwilling, but as compliant, with God reconciling, and transferring dominion to them. You say; A borrower, stealing a thing borrowed for a certain use, steals. Response; Unless it is assigned to the possessor by the authority of either the supreme proprietor or the supreme judge.

VIII. God is said to have given the Gentiles over to impurity, Rom. 1, 24. Therefore He intended for the Gentiles to live impurely. Response; God gave the Gentiles over to impurity, not by impelling their minds to impurity, but by a just judgment permitting them to their own desires and delivering them into the power of Satan, who as a most impure spirit instilled in them an ever fouler impurity.

IX. Whoever by his decree delivered the Lord Jesus to Pilate, Herod, the Jews, and the crucifiers, to be mocked and killed by them, is the cause of sin. But God, etc. Acts II, 23; Acts IV, 28. Response; 1) I distinguish between the passion of Christ and the sinful action of the Jews; 2) between permission and approbation. God had indeed decreed that the Lord Jesus should redeem the human race through a most bitter passion and reconcile it to God, but He did not impel the Jews to the most cruel action, or crucifixion. For the passion could have happened in other ways. However, He permitted the foreseen crucifixion, and directed the permitted act to a good end. Therefore the crucifixion, insofar as it was a most monstrous action of the Jews, is to be attributed neither to a divine impulse nor to a decree of approbation, but only to divine permission and direction. But insofar as the crucifixion of Christ is taken passively, as it was a notable part of the passion of Christ, it was certainly pleasing and approved by God.

X. God delivered the wives of David into the hands of Absalom, that he might lie with them, 2 Sam. XII, 11, 12. Therefore He is the author of the illicit intercourse. Response; The incest of Absalom comprises two things; 1) a moral evil, or sin; 2) a troublesome evil, or punishment. God permitted the moral evil, so that Absalom, delivered to the devil, might perpetrate it; but God directed that evil deed into a most grievous punishment for David, which he had merited by his adultery with Bathsheba. This punishment excited a greater penitence in the mind of David, the harsher it was.

XI. God is said to do evil. For He made evil for the day of evil, Prov. XVI, 4. There is no evil in the city, which the Lord has not done. Amos III, 6. Response; I distinguish between the evil of punishment and of fault. God by His governance makes it so that an unhappy day befalls the impious man; and the punishment that is inflicted upon a city immersed in sins is sent by the most just God.

Question VIII. Is God piously and rightly called the cause of sin *per accidens*?

God is neither piously nor truly called the cause of sin *per accidens*.

Proof: 1) Because the origin of sin is plainly not to be reduced to God, but to a particular cause deficient in acting, or deviating from the rule of the law. For sin formally is a defect, not an effect. Therefore, it proceeds neither *per se* nor *per accidens* from God, who is most perfect in acting. 2) God is the cause *per accidens* neither of the first sin, nor of subsequent sin. For if the first sin were to be imputed to God, it would be imputed to Him either because He co-created free will in the first man; or because He foresaw the fall of man, and yet did not prevent it. But in neither way is God piously and truly called the cause of sin *per accidens*; not in the former way; because a cause *per accidens* takes its denomination from an actual influx, not from a most remote power of sinning granted; not in the latter way; because no one is called the cause of sin *per se* or *per accidens* on account of foreseeing it. But God restrained sin with a sufficient moral impediment, by prescribing the law to the protoplasts, and by annexing a most

severe threat. But He is bound by no law to oppose sin with a physical and violent impediment (\*). Nor is God the cause *per accidens* of subsequent sin. For that is both original and actual. But God is not the cause *per accidens* of original sin; because that is propagated through the generation of parents; nor of actual sin; because its cause is the devil and the perverse will of man. 3) The phrase, "God is the cause of sin *per accidens*," is repugnant to a) divine holiness. For if God were the cause *per accidens* of injustice, He would do unjust things *per accidens*. b) It is repugnant to divine wisdom, because a cause *per accidens* is said to be one which produces an effect apart from its intention, whether this happens through ignorance or through thoughtlessness. But whatever God does, He does by a most wise decree and a provident intention. 4) That phrase is not necessary. For the ancient doctors of the church solidly explained those sayings of scripture which are objected against us, and yet they did not call God the cause of sin *per accidens*.

The antithesis is of certain Theologians, to whom the phrase: "God is the cause of sin *per accidens*," does not seem to be disapproved of (\*\*). We will consider their arguments:

(\*) For it cannot indeed be done, unless God should wish either to deprive man of all powers and all faculty of acting, so that he cannot even act well (but this would be adverse both to divine goodness and to the moral nature of man); or to perform miracles as often as man should use his faculty of acting badly (and this would be contrary to divine wisdom).

(\*\*) A cause *per accidens* is indeed wont to be defined in various ways. Either thus; if someone unknowingly and improvidently effects something, while doing something else, by some chance intervening, e.g., when a woodcutter, not looking around, strikes with his axe and kills someone standing behind him. But who would dare to say that God in any matter acts either unknowingly, or negligently and incautiously? Or in this manner; if some accident should adhere either to the efficient cause itself (as, if someone skilled in the art of music should contribute something with his own hand to the construction of a building; thus he is properly and strictly said to be a cause *per accidens*, which plainly cannot be accommodated to God and the sin of man); or to the effect of a cause, and indeed apart from, nay even against, the will and counsel of this cause (of which sort it is, if a good man should beget a degenerate son; but thus the name of cause is used improperly). Hence some of our Theologians judge, among them the blessed HIER. KROMAIER, in his *theol. posit. polem. p. 326*, that on account of the improper, and therefore ambiguous, signification of the name, one should abstain from that manner of speaking. But indeed, if we wish to speak accurately, in no way at all can that be called a cause *per accidens* which they wish to be considered so improperly named. For for every efficient cause, by whatever name it may come, whether efficient *per se* or *per accidens*, a certain efficacious operation is required, apt and directed to this very effect, or, as it is commonly said, a causal influx. If therefore some accident is in no way consonant with, but indeed contrary to, a certain efficient cause and its operation; certainly this cause can in no way be referred to that accident, an effect arising from elsewhere. Suppose it happens to a certain machine, skillfully constructed, through the injury of a wicked man, that it is corrupted and destroyed; who, I ask, would



I. Whoever permits sin (\*\*\*), which he could have prevented, is the cause of sin *per accidens*. But God, etc. Therefore. The major is proven; because permission makes a moral cause.

Response: I deny the major; because the mere permission of some act implies no denomination of cause, unless one is bound to prevent it. But he who does not prevent an act, but permits it, which he was both bound and able to prevent, is the cause *per se* (in the moral sphere) of that committed act, not *per accidens*. But what law can bind God to prevent sin? Indeed, the most holy deity had fortified the first man with sufficiently strong aids to avoid the fall. What's more, He had opposed a legal impediment to sin. He was not obligated to oppose a violent restraint, since man had lost the pristine powers, which the image of God comprised, by a voluntary abuse of free will.

II. He who withdraws from sinners the grace by which sin could have been averted is the cause of sin *per accidens*. But God, etc.; Therefore. The major is clear; because a removing and prohibiting cause is a cause *per*

*accidens*. Response: 1) I deny the major. For he who withdraws his grace, which someone abuses, is the cause of subsequent sins neither *per se* nor *per accidens*. God, as a most just judge, withdraws from offenders that grace which they have shamefully abused. 2) God does not withdraw all converting grace from the sinner. For converting, prevenient, and knocking grace remains for the sinner, through the inherent and written law. Indeed, access to the gospel and the sacraments is also open. 3) If God so withdrew His grace from a sinner that sin would necessarily follow that withdrawal, as the fall of a stone necessarily follows the withdrawal of a column supporting it; He would be the cause of sin *per se*, not *per accidens*.

III. Whoever defers the punishment due to sins is the cause of sin *per accidens*. But God, etc. Therefore. The major is established by the example of a magistrate, who, while he allows sins to run rampant with impunity, nourishes and strengthens them. Response: Whoever defers the punishment due to sins out of negligence and connivance is the

think the craftsman himself should be said, by whatever metonymy, to be the cause *per accidens* of that corruption or destruction, when he himself indeed made that machine with a very good plan, but contributed not the least thing to that accident and its effect? Whatever is not the cause of an accident, is neither the cause of the effect of that which arises from the accident, nor can it be said to be.

(\*\*\*) This which our adversaries oppose to us is said very ambiguously, and therefore must be explained distinctly. To wit, if someone is said to permit a certain action, it can be understood in four ways. To permit is 1) to give leave to someone in a certain matter, with impunity licit and honest, yet circumscribed by certain limits and cautions (for some laws indeed prescribe a necessary and commanded action, while others permit a useful and licit action, e.g., Genesis IX, 3; 1 Cor. VII, 25; VIII, 8, 9; Rom. XIV, 2, 14, 20); 2) not to care about the action of another, by which one is neither violated nor delighted, and which does not pertain to him at all; so do as you please, it is permitted by me; 3) not to oppose the sinner with moral impediments, laws, reasons, exhortations, promises, threats, as 1 Sam. III, 13; 4) not to impede and prohibit the sinner by violent coercion, although neither power nor authority is lacking, but to tolerate the one acting unjustly, and to defer for a time the punishment denounced against him, Rom. II, 4, 5; 2 Peter III, 9. The first meaning is not of this place, nor the second, nor the third; but the fourth. God permits sin by tolerating, and not violently impeding, and dragging man to good as if with a twisted neck, Ps. LXXXI, 13; Acts XIV, 16, meanwhile, however, bearing it indignantly, which is the force of the word, ὑπερίδων (overlooking), Acts XVII, 30. You might say: If God permitted sin, therefore He wills it? For every permission is a certain action of the free will. Response: He certainly wills; but what does he will, and to what extent? Namely this, that He Himself permits it, and to the extent that He permits it; that is, He does not will that sin be committed, but to tolerate it, until the day appointed for judgment, unless the man repents, and not to apply force to prevent it. Therefore some Theologians have wisely distinguished these two: It is one thing, "God, willing, permits"; another, "permitting, He wills sin." Not the latter is to be thought, as if God permitting willed sin itself, insofar as it is sin; but the former, since God, not unwillingly, nor impotently, but according to His most free will and power, permits and allows man to sin, insofar as this permission is a notable document of the admirable tolerance and gentleness of God.

cause of sin. But God defers punishment with the intention that by His long-suffering man may be invited to repent, Rom. II, 4.

IV. He who nourishes and sustains a sinner is the cause of sin *per accidens*; But God, etc. Therefore. Response: He who nourishes and sustains a sinner, *insofar as he sins*, is the cause of moral sin. But God nourishes and preserves man, insofar as he is a creature, to whom sin adheres, the origin of which is to be vindicated to the particular and proximate cause deficient in acting, not to the first and universal cause acting most wisely and perfectly.

V. Whoever orders and directs sins to a good end is the cause of sins *per accidens*. But God, etc. Therefore. The major is clear; because we elicit good from evil *per accidens*. The minor is established by the example of Joseph, whose persecution God directed to a good end. Gen. I, 20. Response: 1) Whoever directs sins, as means destined by himself, to a good end, is the cause of sins *per accidens*; I grant. But God destined sins not as means leading *per se* to an end, but because He foresaw that they would certainly happen, He advanced them to a good end. 2) The divine ordering to an end does not make sins, but presupposes them already made.

VI. When with an effect intended *per se*, another unintended effect is joined, the former is the cause *per accidens* of the latter unintended effect. But with an effect intended by God, etc. Therefore. The major is clear from the definition of a cause *per accidens*. The minor is clear; because all human actions depend on God as the first cause, with which sins, not intended by God, cohere. Response: A cause *per accidens* must be rightly explained. An unintended effect is said to be that which happens apart from the intention due to the ignorance, inadvertence, or impotence of the agent. But God is omniscient, all-wise, and omnipotent, who foresees that sin adheres to the action of the creature which He sustains, and intends to prevent it both by prohibiting and by threatening punishments; yet He does not inhibit the foreseen sin by a violent means, because He is neither going to make an irrational being out of a rational creature, nor is He going to employ extraordinary remedies when the sinner petulantly rejects ordinary remedies.

VII. The cause of a cause is also the cause of the thing caused; But God is the cause of free will, as the cause of sins; E. and He is

the cause of the sins themselves. Response: The major is valid for essentially subordinated causes. But free will and sin do not cohere essentially, but the latter is from the *abuse* of the former. Certainly the angels, confirmed in good, had free will from the first moment of creation, and yet they did not sin.

VIII. If the word of God is the cause of sin *per accidens*, then God Himself can be the cause of sin *per accidens*. The antecedent is true, E. and the consequent. The consequence of the major is clear; because the word of God is a concept of the mind of God. But whatever happens to the divine mind, happens to God Himself. The antecedent is proven, because the word of God *per accidens* is the odor of death unto death, 2 Cor. II, 15. Response: The word of God is the intermediate cause, God is the principal cause. Not everything that is said of the intermediate cause can be affirmed of the principal cause. Nor is the word of God accurately called the cause of sin *per accidens*, although to the impious it is the odor of death unto death; because the gospel does not kill anyone, but the contempt of it does.

IX. Christ is a stone of stumbling *per accidens*, Rom. IX, 32. E. He is the cause of sin *per accidens*. Response: Christ does not actively offend men *per accidens*, but the Jews took scandal from the preaching and cross of Christ.

#### Question IX. Who is the sinner?

*The subject of sin.* The sinner is a rational creature, endowed with free will, and subject to the divine law, deviating from this in doing and omitting a). And he is either a fallen angel b), or a wayfaring man c).

Proof a. Only a rational creature is capable of divine law. Therefore, it alone is capable of sin. The antecedent is established from the fact that the divine law was given and established for those creatures who know the divine law, and whose freedom of will, lest it wander beyond decorum, must be restrained by the reins of laws.

Proof b. Fallen angels are called sinners, 2 Peter II, 4. *God did not spare the angels who sinned.* But it is not relevant to treat of angelic sin more fully here, since in this part II of theology, man the sinner is to be considered as being brought back to God.

Proof c. There is no man who does not sin, 1 Kings VIII, 46. Namely, all wayfaring men are sinners, both the protoplasts and

their posterity, descending from them by carnal generation, so that Christ alone is to be excepted, Heb. VII, 26.

**Question X. Does sin also fall upon brute animals?**

Sin, properly so called, does not fall upon brute animals, due to a defect of intellect and free will.

Proof. Beasts, just as they are incapable of divine law and holiness, so they are devoid of sin. There are in them semblances of virtues and vices, not true virtues or vices; for they act necessarily by all that is required for acting, without προαίρεσιν (deliberate choice). You say: Beasts are capable of punishment; Therefore also of sins. Response: Punishment is taken either materially and physically, for any painful suffering whatsoever, or morally and formally, for a painful suffering that presupposes fault. In the former, not the latter sense, beasts are said to be afflicted with punishments, e.g., Genesis IX, 5. For properly speaking, punishments are inflicted on those creatures with whom it rested that they should not sin.

**Question XI. Is both the soul and the body the seat of sin?**

*The subject wherein sin resides.* The primary seat of sin is the soul, with its faculties, acts, and habits a). The secondary seat is the body b).

Proof a. Just as the image of God principally perfected the soul of the whole man with wisdom and justice; so sin, which succeeded in the place of the divine image, first infected the soul with foolishness and injustice. The faculties of the soul are the intellect and the appetite, both rational (the will) and sensitive. But these faculties chiefly deflect from the divine law: the intellect through ignorance, opinion, and error; the will through the choice of not a true, but an apparent good; the sensitive appetite through a blind impulse toward a good that is indeed pleasant to the senses, but forbidden by divine law.

Proof b. The organic body of man serves the sinning soul in offending. From which Paul distinguishes moral impurity into the defilement of the flesh and of the spirit, 2 Cor. VII, 1. The fornicator sins against his own body, 1 Cor. VI, 18, the members of the impious are instruments of injustice, Rom. VI, 13.

Obs. I. In philosophical terms, this doctrine is proposed in the following manner.

The matter in which, or the subject of sin, are both fallen angels and men. With respect to man, the subject of sin is either total or partial. The total is the whole man, who ultimately receives his denomination from sin. The partial is either primary or secondary. The primary, or πρῶτον δεκτικόν (the first recipient), is the soul, with its powers or faculties; the secondary is the body.

Obs. II. By the material of sin, taken abstractly, theologians generally understand not man, or the soul, but that which is joined with ἀνομία (lawlessness), whether it be an innate quality, an acquired habit, or an act deviating from the law. e.g., In original sin, the subject of ἀνομίας is concupiscence, in theft it is the extension of the hand to another's goods.

Obs. III. The material of sin is either remote or proximate. The remote is the action considered generally, as an indeterminate physical motion; the proximate is the action applied or determined to an object prohibited by divine law, e.g. When a thief extends his hand, the extension of the hand is an indeterminate physical motion; But the extension of the hand to the stolen object is the proximate material of sin. God concurs with the remote material of sin; because He grants only motion in general, and sustains the creature in acting; but He does not determine the motion itself to this species of vice.

**Question XII. What is the rule, or norm, from which sin deviates?**

*The norm of sin.* The primary and adequate norm, from which sin deviates, is the divine law, and that natural, or moral, inscribed in the minds of the protoplasts a), but so obliterated by their fall, that meager remnants of it remained after the fall b). And therefore it was repeatedly stated by God through special revelations made to the patriarchs, and finally solemnly promulgated on Mount Sinai, the sum of which is contained in the decalogue, and is explained more clearly throughout the sacred letters c).

Proof a. The natural law commands those things which are honest in themselves, and prohibits those things which are shameful in themselves. Sins are shameful in themselves, unbecoming a rational creature. This natural law obligates all men to obedience, or, if this is absent, to punishment, both because it has as its author God, most wise, best, and most powerful, the creator and lord of all men; and

because it commands those things which are suitable for a rational creature, as such, and prohibits those things which are unsuitable for it. The same is called moral law, because it directs the morals of men, and composes them to the nod of the divine will (although moral law, sometimes taken specially, only denotes the law extrinsically promulgated). Moreover, the law of nature, inscribed with the image of God in the protoplasts, could not but have been most known to them. For an excellent knowledge of principles was conferred upon them, and the faculty of applying them to individual actions and the circumstances of actions.

Proof b. By the fall of our first parents, that part of the inherent law of nature was lost which prohibits and convicts of interior sins, namely original sin, first motions, and evil thoughts. Hence it is that today the inscribed law of nature is not an adequate norm for knowing every single sin. Indeed, Paul himself could not know that concupiscence is a sin, except from the written law (which says in express words: *You shall not covet* Deut. V, 21.), Rom. VII, 7. Wherefore, a careful distinction must be made between a partial and confused knowledge of sins, which is had even after the fall from the inherent law of nature (for the gentiles, who do not have the law (the written law of Moses), do by nature the things of the law; these, although they do not have the law, are a law to themselves; since they show the work of the law written in their hearts); and between a full and distinct knowledge of sins, which must be sought from the divinely prescribed law. Moreover, the inscribed natural law and the prescribed moral law are materially the same, although they differ formally from it. For the former is congenital, the latter is superadded to the congenital law of nature to supply its defect, and to show the guilt of eternal death, which inseparably accompanies sin.

Proof c. CHEMNITZ in *L. de leg. Dei* p. 20 accurately teaches that God, from the beginning of the world until the flood, and then from Noah until Moses, declared the natural law to the patriarchs. The Decalogue, however, solemnly promulgated on Mount

Sinai, exhibits the sum of the law of nature with singular brevity, Exod. XX, succinctly embracing whatever pertains to the love of God and neighbor. Wherefore the Sinaitic law, contained in the decalogue as an epitome of the natural law, and explained more clearly throughout the sacred scripture, is for the present time for us an adequate rule and standard for discerning and judging good and bad works. Paul referred to this, in Rom. III, 20, saying: "Through the law is the knowledge of sin" (both theoretical and practical). For he speaks of that law which is joined with the law of the prophets, v. 21, and is contrasted with the law of faith, v. 27.

### Question XIII. Are the positive divine law, and human law, also a norm of sin?

The secondary and particular norm for knowing sins is the positive divine law a) and human law, enacted by a magistrate b), unless the latter contradicts the divine law c).

Proof a. Positive divine law deals with those things which would be neither morally good nor bad works, unless God by His most free will had commanded or prohibited them. Therefore, positive divine law obligates not all men, nor perpetually (\*), but only those to whom it is prescribed, and as long as it was in force by the will of God; of which sort was the paradisiacal law about not eating the fruit of the tree of the knowledge of good and evil, as well as the ceremonial and forensic law of the Old Testament. The obligation of this positive law is founded in the law of nature, which commands that God is to be obeyed in all things; whoever does otherwise, sins.

Proof b. Human law, enacted by a magistrate, obligates mediately, in that it is founded on divine law, which commands that the magistrate is to be obeyed.

Proof c. If human law contradicts divine law, that apostolic saying holds, Acts V, 29: "We ought to obey God rather than men."

### Question XIV. Are human actions, by which the moral law of God is violated, evil in themselves? or only

(\*) The divine law, which is indeed usually called positive, is rightly divided into common, or, as they mostly say, universal, and particular. The former pertains to all men, the latter not so. The law given in paradise, concerning the forbidden tree, was indeed positive, but it was nevertheless common, by which Adam and Eve were obligated not only as humans, but also as the first humans and the common parents of the entire human race, wherefore their offense is also rightly attributed to their entire posterity.

because God by His free will has prohibited them in His law?

Human actions by which the moral law of God is violated are evil *per se*; and even if no written law of God existed for avoiding them, they would be by nature shameful, and by no means indifferent.

Proof: 1) The inscribed natural law, and the morally prescribed law, are materially the same. But the natural law prohibits that which is shameful *per se*. 2) Hatred of God, blasphemy, perjury, impiety towards parents, adultery, etc., are not sins because they are forbidden by written law; but they are prohibited by law because they are adverse to the eternal law, which is in God, namely to the wisdom, holiness, and essential justice of God (\*).

The antithesis is of Durandus and other Scholastics, who state that no human acts are evil *per se*, but are only considered sinful because they have been forbidden by divine law. They object:

I. If the adequate norm of sins is the moral law of God; no human action is evil *per se*, but only because God by His free will has prohibited it in His law; But the former is most certain; Therefore also the latter. The consequence of the major is proven; because God, constrained by no necessity, bound by no obligation, made His law, but promulgated it by His free will, both by voice and by writing, so that it might be established for men what was morally good, and what was evil. Take away this law, and you will at once posit indifference; for if there is no law, there is no transgression, Rom. IV, 15. Response: 1) It was indeed free for God to prescribe His law to men; but having posited that He willed to make it, or did make it, He could not but make a law that was holy and conformable to His justice. But sin is adverse to divine justice. 2) Even if the written law of God did not exist, the law implanted in nature would still dictate that at least external sins are shameful in themselves, because they are unsuitable for a rational creature as such.

II. Sin is *ἀνομία* (lawlessness). Therefore, it is opposed not to divine justice, but to the law, established by the free will of God.

Response: Sin is opposed immediately to the law, mediately to divine justice, of which the law is, as it were, an expressed image. The law is the manifesting principle of sin; but the holiness of God is the radical principle of good, to which sin is repugnant.

III. If sins were evil *per se*; God could have commanded neither the sacrifice of Isaac to Abraham, nor the despoiling of the Egyptians to the Israelites; But He commanded both the latter and the former; E. Response: Human life, and the goods of fortune (as they are commonly called) depend on divine dominion. Therefore, when the supreme lord of life and faculties commands another to take away life or wealth, for grave reasons, neither homicide nor theft is committed.

#### Question XV. In what does sin formally consist?

*The form of sin.* Sin formally consists in the privation of conformity with the divine law, which man is obligated to observe.

Proof. Moses describes sin as not remaining in all things which are prescribed in the law, Deut. XXVII, 26. And John as *ἀνομίαν* (lawlessness), dislegality. Both imply that sin is a privation of conformity with the divine law, to the perfect obedience of which man is obligated by his dependence on the creator. Sin is therefore a defect of moral rectitude, which ought to be present in man, or the absence of the image of God, with which man, by virtue of the divine intention, ought to be adorned. Moreover, sin is indeed a true privation, but not a mere one; because it not only turns man away from the will of God, declared in the law; but also opposes it. Nor is only due rectitude taken away by sin, but also an undue determination to acts prohibited by law is posited, and a disordered disposition of the soul, which is certainly something morally positive.

You say: Not every sin is *ἀνομία* (lawlessness), or a deviation from the law; but there is also a sin which is a deviation from the gospel, namely *ἀπιστία* (unbelief), or unbelief in Christ, which the law does not prohibit, because it knows nothing of Christ. Response: 1) I distinguish between the law

(\*) Indeed, they are also utterly adverse to human nature, and natural laws are so named because they command actions necessary for the preservation of the nature of men and of human society, and forbid those contrary to it. For since God, in His kindness, willed to create human nature thus, and not otherwise, He could not sanction other laws than those suitable, and therefore necessary, for it. The contrary could not be done, for it would be a manifest contradiction.

alone, or considered separately, and illuminated by the light of the gospel. The law alone knows nothing of faith, or ἀπιστία (unbelief) in Christ, but when illuminated by the light of the gospel it prohibits and condemns the same. 2) Unbelief is considered either with respect to its genus, or with respect to a certain object. In the former way, it can and must be referred only to the law; in the latter way, in place of an object, it respects either God as lawgiver, or, according to the gospel, it has Christ the mediator as its object. This respect does not change the genus of unbelief, but only varies the object, so that unbelief, although it is directed directly at Christ, nevertheless strikes against the first precept of the decalogue, which commands to believe in God, in whatever way He is considered, whether as creator and preserver, or as lawgiver, or as redeemer.

**Question XVI. Does τὸ ἐκούσιον (the voluntary) enter into the very definition of sin?**

τὸ ἐκούσιον (the voluntary) does not enter into the definition of sin considered generally.

Obs. 1. A sin is called voluntary either subjectively, inasmuch as it inheres in the will, or efficiently, as it proceeds from a deliberate will. In the latter way, not every sin is voluntary.

Obs. II. A sin is called voluntary either formally, which is committed by one's own will; or virtually, which was voluntary in the root and stock of the human race, from which it was propagated to posterity; whose will would have been the same as Adam's, if they had lived at the same time with him.

Proof: 1) Because John simply defines sin by ἀνομίαν (lawlessness), not by voluntary ἀνομίαν. 2) Because besides voluntary sins there are also involuntary ones, namely of infirmity and ignorance, about which below. 3) Original sin in the posterity of Adam is not voluntary, but innate in them.

The antithesis is 1) of the Pontificians, 2) of the Socinians, who define sin as a voluntary transgression of the law. They rely on the saying of James, chapter 1, 15:

"Concupiscence, after it has conceived, brings forth sin; but sin, when it is finished, brings forth death." Where the conception of sin denotes the consent of the will. They add the authority of AUGUSTINE, who in *L. de v. relig. cap 14* writes: "Sin is so voluntary, that in no way is it sin, unless it be voluntary." Response: Both speak of actual sins, and not all of them, but of those that are proaeretic and actually mortal (\*).

**Question XVII. What is the end of sin?**

*The end of sin.* Properly speaking, there is no end of sin a); meanwhile, however, the devil, by instigating man to sin, intends the offense of the creator, the misery and ignominy of man, and the increase of his own kingdom b); but man, when sinning, has in view some apparent good c).

Proof a. End and good are materially the same. But so far is the end of sin from being truly good, that it rather calls man away from the end due to him, which is the fruition of the highest good.

Proof b. Just as by the envy of the devil death (the wages of sin) entered into the world, Wisdom II, 24; so the devil, burning with envy towards God and man, and striving to offend God, to destroy man, and to augment his own kingdom, solicits man to sin.

Proof c. The sinner would not defect from God the highest good, and His law, unless the appearance of an apparent good enticed him. For the appetite is not borne towards evil as such, but towards a true or apparent good.

**Question XVIII. What is the consequent of sin?**

*The consequent of sin.* The consequent of sin is the guilt of fault and of punishment.

**Question XIX. What is fault, and the guilt of fault?**

*The guilt of fault.* Fault is the foulness, or moral deformity resulting from an act that is disform to the law and unbecoming for a rational creature, and adhering to the sinner in the manner of a shameful stain. The guilt of fault is the obligation by which a man, on

(\*) The rule of opposition must be carefully observed. James, in the cited passage, does not oppose vicious desire to sin, but to voluntary sin, perpetrated with deliberation, and thus already consummated, insofar as it is voluntary, indeed already consummated. But it is an enticement, alluring to the perpetration of sin. E. that desire is the beginning of a continued and consummated sin; E. and it is a sin, and the first degree of a consummated sin, and led to the very last degree.

account of an act disform to the moral law, is held as if bound under sin and a stain, so that by that act the sinner is deemed and denominated detestable.

Obs. I. An act disform to the law, which is called sin, passes; but the fault remains and adheres to the sinner, e.g. On account of an act of adultery, once committed, a man is held so bound under the stain of adultery that by that act he is held and called an abominable adulterer.

Obs. II. Fault differs from punishment. For the former precedes, the latter follows; fault merits punishment, punishment is due to fault, and is, as it were, its wage, Rom. VI, 23; fault proceeds from the will, the will of the sinner abhors punishment; the sinner contracts fault by acting, he sustains punishment by suffering.

The foulness of sin is proven: How foul a stain sin is, is clear to anyone considering how unbecoming it is for a rational creature to deflect from the law inscribed in nature and prescribed in the divine scripture. For that is nothing other than to act, in the manner of beasts, without reason, to disturb the divine order, and with a blind impulse to incur the offense of the supreme judge and avenger. See Ps. XIV, 1, 3. Rom. III, 11 ff. Since, however, there is no man who does not sin, 1 Kings VIII, 46, the whole world is guilty before God, Rom. III, 19.

#### Question XX. What is punishment and the guilt of punishment?

*The guilt of punishment.* Divine punishment is a troublesome evil, by which God, the offended judge, vindicates a preceding and not yet remitted fault a), to demonstrate His justice b) and to assert His majesty and the authority of the law from contempt c). The guilt of punishment is the obligation by which a sinner is bound by God, the wrathful judge, to sustain the vengeance for a fault not remitted d).

Proof a. God is the avenger of sins, 1 Thess. IV, 6, who does not absolve the guilty

without satisfaction having been made, Exod. XXXIV, 7, because those who do evil are worthy of death, Rom. I, 32.

Proof b. The infliction of punishments is ascribed to the retributive justice of God (ἀνταποδοτική), 2 Thess. 1, 6. "It is just with God to repay with affliction." And to the just judgment of God (τῇ δικαιοκρίσει), it is attributed to render to each according to his works, affliction and anguish to the soul that does evil, Rom. II, 5, 6, 9. On account of this, the condemnation of the impious is called just, Rom. III, 8.

Proof c. The sinner denies to God the due worship; he denies obedience to the divine law. By this atrocious injury he provokes God to inflict punishments, to assert His majesty from contempt, and to keep the authority of His law sound and intact. This the prophet Samuel indicates, gravely addressing King Saul: "You have rejected the word of Jehovah, and Jehovah has rejected you." 1 Sam. XV, 26.

Proof d. The guilt of punishment is proximately founded on the threat annexed to the divine law, Gen. II, 17; Deut. XXVII, 26. Therefore, God cannot, without compromising His truth and justice, leave sin unpunished without satisfaction having been made.

Obs. I. Punishment is described as a troublesome evil, to distinguish it from moral evil. To the latter, the will of a sinning man is prone; the former the sinner undergoes against the inclination of his will. Troublesome evil is also called the evil of passion. Hence punishment is succinctly defined as that which is the evil of passion, inflicted on account of the evil of action. Cf. SAMUEL PUFFENDORFF, *de J. N. & G. libr. VIII. c. III. p. 1046.*

Obs. II. A careful distinction must be made between punishment (in Greek τιμωρία) and chastisement, or the fatherly affliction of God (\*), which in the sacred letters comes under the name of the cross. Punishment is a troublesome evil vindicating a fault not yet remitted, inflicted by a

(\*) Also from judicial chastisement, which is inflicted on a man 1) who is delinquent and wicked, 2) not yet repenting, by God 3) as judge indeed, but 4) still placable and reconcilable, 5) with the intention that the man may admit correction, and since the return to grace is still open to him, he may use this moderate chastisement to avoid eternal perdition. From which definition it is easily known how judicial chastisement differs both from punishment, properly so called, and from fatherly chastisement. The sayings to be cited here are, 1 Corinthians V, 5; XI, 32, where a certain discipline (παιδεία) is expressly called a judicial act of God. This will be the corollary: In this life, since a man is never excluded from the time of grace, there is no punishment, properly and strictly so named; but there is judicial chastisement.

wrathful God as judge. But the affliction of the faithful, although at first sight it seems a troublesome and bitter evil, is not, however, an evil vindicating a fault, nor is it inflicted by God as a wrathful judge, but it is a medicinal evil, sent by a propitious God the Father, by which either faith is tested, or life is amended. This fatherly chastisement is 1) δοκιμασία (testing), or a trial, by which the progress in faith, love, hope, and patience of an innocent man (innocence of cause, not of person, which is in Christ alone) is examined and tested in the school of God, Wisdom III, 5, 6. Of this kind of cross was the temptation of Abraham, the prison of Joseph, the calamity of Job. To this also belongs 2) τὸ μαρτύριον (martyrdom), or a painful suffering, which is inflicted on the faithful by the enemies of celestial truth, on account of the testimony borne to the orthodox religion; 3) παιδεία (discipline), a somewhat harsher discipline, by which the reconciled God chastises the converted sinner, to amend him, and to deter him from relapse. Thus David, king of the Israelites, having obtained forgiveness for adultery, was pressed by more than one calamity divinely sent, so that in the future he might live dedicated not to the flesh, but to God.

#### Question XXI. How many kinds of punishment for sin are there?

*Division of the punishment for sin.* A multiple punishment is inflicted on man by the most just God on account of sin. The punishment for sin can be distinguished 1) into temporal and eternal a); by the former, God vindicates the fault in this life; the latter is inflicted in hell without end; 2) into positive, or of sense, by which the impious man is afflicted with many and great pains, and privative, or of loss, by which, by the just judgment of God, the goods of soul, body, and fortune are taken away from the sinner b); 3) into personal, or private, by which one

sinner is coerced, and common, or public, which several, associates in the same crime, suffer c).

Proof a. Miriam, infected with leprosy, Manasseh, cast into prison, the thief, put on the cross, and many others underwent temporal punishment, for whom temporal punishment was a stimulus to repent. But those who neither acknowledge God nor obey the gospel of our Lord Jesus Christ, they will suffer punishment, eternal destruction, 2 Thess. I, 8, 9.

Proof b. The host of privative punishments is led by death, the wages of sin, Rom. VI, 23. Death, however, is either spiritual, which is the separation of the soul from the gracious fellowship of God, causing a defect of all spiritual powers; or corporal, which is the separation of the soul departing from the body; or eternal, which is the separation from the beatific vision and fruition of God (\*). Spiritual death is followed by corporal and eternal death. For as soon as the soul is separated from the gracious fellowship and influx of God, the body is subject to death on account of sin, Rom. VIII, 10, and the soul is made guilty of eternal death. Moreover, privative punishment is never not joined with positive punishment. Cf. Dr. HULSEMANN in *breu enucl. p. 1101*.

Proof c. Some punishments are common, some personal. Common punishments, on account of atrocious offenses, are sent upon many, associates in the same crime, and are either universal, which are common to the whole human nature, namely the defect of the divine image, mortality, laborious sweat; or national, which befall a whole nation, of which kind are those grave punishments, λιμός, λοιμός καὶ πόλεμος (famine, plague, and war), by which an entire nation is often infested; or particular, which are inflicted upon a company of the impious, gathered in cities or fields, such as were divinely sent

(\*) First, I feel that this tripartite division, although it is very common, is by no means accurate. For corporal and spiritual are not opposed to eternal; but these two, either temporal or eternal, are opposites. A bipartite genus must therefore be established, and to the former, two species should be referred. For the temporal is altogether twofold, either what happens to the body, or what happens to the spirit associated with the body. Then, as regards the definition, it seems to me that this definition is metonymical. Properly, corporal death is not so much a separation as a consequent; it is namely the failure of all powers of acting and moving oneself, arising from the separation of the soul, departing from the body. And so spiritual death is the failure of all powers of thinking, willing, acting rightly and in a manner agreeable to the divine will, arising from the separation of man, utterly alienated from God, Ephesians IV, 18. Its perpetual continuation, and extreme misery, without any hope of reconciliation and conjunction with God, is eternal death.



upon Sodom, Gomorrah, Admah, and Zeboiim. Personal, or individual, punishments are either of the mind, or of the body, or of fortune, which God, the hater and avenger of all evil, inflicts on individual sinners according to the nature of their offenses; examples of these are daily obvious to human senses.

**Question XXII. Does God punish sins with sins?**

Although a certain external punitive aspect is added by God, the offended judge, to some sins on account of preceding offenses; nevertheless, the speech of those who assert that God punishes sins with sins is improper and never to be imitated (\*).

Proof: 1) The cause of punishments is the vindictive justice of God, Rom. II, 5, 6; 2) Thess. I, 6. But so far is it from the case that divine justice is the cause of sins, that these are plainly adverse and hateful to divine justice. 2) If God punished sins with sins, He would send sins into the hearts of men; for God is truly said to send punishments; But the former is false; Therefore also the latter.

You say: I. God punished the adultery of David with the rebellion of his son Absalom; Therefore He punished sin with a sin. Response: The rebellion of Absalom against his father David comprises two things: 1) a moral evil, or an act disform to the law, perpetrated by Absalom; 2) a troublesome

evil, or a painful passion, which, with God directing, resulted in a punishment for David vindicating the adultery he had committed. God did not concur causally or efficiently with the rebellion of Absalom, which was a morally evil act, but only permitted that sinful act. The passion, however, which David sustained, was not a sin, because it was only a troublesome evil, not a moral one. Namely, the action displeased God, the passion was pleasing, as PROSPER once sang.

You say: II. God punished the contumacious disobedience of Pharaoh with hardening, which was a great sin; E. God punishes sin with a sin. Response: God hardened Pharaoh not by a positive influx, sending hardness into the mind of Pharaoh; for Pharaoh himself is said to have hardened his own heart, Exod VIII, 15, but only by permitting the hardening, and by a just judgment withdrawing the softening grace, which had been stubbornly rejected. Wherefore, not the hardening, but the permission of the hardening and the withdrawal of grace, properly speaking, was the punishment inflicted on Pharaoh by God. But neither the permission nor the withdrawal of grace is a sin. E. God did not punish sin with a sin.

**Question XXIII. Can the guilt of fault and of punishment be taken away?**

(\*) There is indeed no obstacle to our imitating, as long as we interpret it correctly, that manner of speaking, as our ancestors did not hesitate to openly and publicly profess it in the Declar. Form. Conc. art. XI. pag. 820, and a very similar one exists in the sacred letters, Rom. I, 26, 28, and, in the opinion of many, with a coherence of the whole speech that is most congruent, Ezech. XX, 24, 25, 39. Caution is therefore needed, and an accurate interpretation. For the word παρέδωκεν (he gave over) and the Greek one, sometimes obtains judicial power, as is plainly apparent from Isa. XLII, 24; Jerem. XXV, 31; Ezech. XVI, 27; XXI, 29; Matth. XVIII, 34; 2 Pet. II, 4. But a more grievous sin, if other sins have preceded, must be considered in a twofold way, partly as an action contrary to the law, the guilt of which inheres in the man, by no means to be attributed to God; partly as a vengeance for the action, and in two ways indeed. God punishes sins, or rather the man on account of sins, with sins, by permitting the sins of others, which vindicate this man's sin, so that, by what a person sins, by the same he is also punished, which is the punishment of retaliation, in the way that God punishes a thief with a thief, a robber with a robber, the words are from Catech. mai. pag. 464; 2) by inflicting on the sinner himself wounds of the soul and the bites of a disturbed conscience, arising from sins cumulatively committed. For in every voluntary sin there are two things to be accurately discerned, of which one is the present pleasure of the sin, while the sin is being committed (thus there are men of whom this is asserted; παρίδωκαν ἑαυτοὺς, Eph. IV, 19 - they gave themselves over); the other, however, is the burden of the sin, to be felt afterwards, the sin having been perpetrated and consummated (thus indeed God παρέδωκεν αὐτοὺς - gave them over, so that He Himself excites the force of sin, as if animated by the law, 1 Corinth. XV, 56; Rom. V, 13, 20, 21; VII, 8, 9, 10, now stimulating, pricking, biting, in men; which anxiety of conscience is indeed more terrible than any torturer).

The guilt of fault and of punishment is inseparable from sin a). It is separated, however, from the person of the sinner, not as he indulges in sins, but insofar as he performs true penitence b), and with sincere faith apprehends the satisfaction of Christ, offered for the human race, and is thus justified by God, the propitious judge c).

Proof a. Sin is *per se* foul and abominable, Ps. XIV, 3, and subject to the divine curse, Deut. XXVII, 26. Wherefore, just as a committed sin cannot be rendered undone, so it can never be immune from guilt.

Proof b. God relaxes the bond of guilt, by remitting the sin to the repentant sinner, that is, by not imputing it for punishment. To David, confessing his sin, its iniquity was remitted, i.e., he was reputed just and vacant of fault, Ps. XXXII, 5. The celestial king had mercy on the penitent and supplicating

servant, and remitted his fault and punishment, Matth. XVIII, 26, 27.

Proof c. God remits sin not absolutely, without any satisfaction; since the vindictive justice of God demands the punishment merited by sins, either from the sinner, or from the sinner's sponsor, Christ, whose satisfactory passion, whoever applies to himself by true faith, is justified, i.e., is absolved from the guilt of fault and of punishment. Paul teaches this, Rom. III, 23, 24, 25: "All have sinned, and fall short of the glory of God: But they are justified freely by his grace through the redemption that is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith, to show his righteousness." From which there is οὐδὲν κατάκριμα (no condemnation) for those who are in Christ Jesus, Rom. VIII, 1.

## SUSPIRIUM

**T**o raise my eyes to heaven, and to spread my hands before Your majesty, **O** most **HOLY GOD**, I can hardly bear. For as often as I recall my sins, both most numerous in number and greatest in gravity, as often as I measure the contracted guilt by the norm of Your law, as often as I weigh the punishments merited by my sins; so often my soul trembles, my mind is stupefied, my limbs shake. The supreme authority of Your name, which I ought to have revered most holily, I have offended: the law, which You prescribed, I have violated: the commandments, which You gave, I have spurned. Hence shame, hence sorrow and tears. Where shall I turn, oppressed with grief? To what asylum shall I flee? Whom shall I seek, or find as a fount of solace? O celestial mercy, look upon me, a wretch! O piety, spare a great debtor! O clemency, admit one who detests his sins! Do not turn away from me, while I turn to You. I confess that I am guilty of death. But as much as I fear death on account of my sins, so much do I hope for life on account of your merit, **O JESUS**, life of my life! Expunge, I beseech You, my debts with your blood! Release me from temporal and eternal punishments! Instruct me with spiritual strength, that in the future, being dedicated not to the flesh, not to the devil, but to You, I may live eternally!

## CHAPTER III. ON THE FIRST AND ORIGINAL SIN OF MEN.

### Question I. How is sin divided?



SIN IS DIVIDED into the first, and that which arose from the first. The first sin is either absolutely the first, or the first in the human race. Absolutely the first is that of the angels, who did not keep their origin; the first in the human race is the fall of the first-formed humans in paradise.

### Question II. What is the first sin of men?

*The first sin of men.* The first sin of men is the transgression of the paradisiacal law, by which the first-formed humans, persuaded by the devil and abusing the liberty of their will, violated the divine prohibition concerning not eating the fruit of the tree of the knowledge of good and evil, and derived upon themselves and their posterity, to be propagated from them by the order of nature, having lost the divine image, great fault, and the guilt of temporal and eternal punishment.

Obs I. In the sacred letters, the first sin is called the transgression of Adam, Rom. V, 14. And the disobedience of one man, through which many were constituted sinners, Rom. V, 19.

Obs. II. By the Scholastics, this first sin is called the originating original sin, and the intimate corruption of human nature which flowed from it is called the originated original sin. But it is to be carefully noted that the primordial sin is really actual and individual, which is ours morally and imputatively; But the sin which flowed from it, and is commonly called original, is habitual, hereditary, and universal, and becomes ours by natural generation.

### Question III. What is the cause of the first sin?

*The cause of the first sin.* The cause of the first sin is not God a), but the devil as persuader b), and man, the transgressor of the divine law, overcome by the persuasion of the devil, and having abused his freedom of will c).

Proof a. 1) God created man upright, Eccl. VII, 29, very good, Gen. I, 31, resplendent with the image of God, Gen. I, 27. 2) He severely forbade the first sin to man, with the threat of a grave penalty, Gen. II, 17. 3) He punished fallen man with the harshest penalties, Gen. III, 16 ff. E. God was in no way the cause of the first sin.

You say: I. If God had measured out to the first man that measure of grace by which he could have avoided all sin, and overcome any temptation whatsoever, he would never have fallen. E. God, by not conferring such great help, seems to have willed the fall of man, which He had foreseen. Response: The image of God, in which man was created, comprised sufficient powers for avoiding sin and conquering any temptation whatsoever. God was bound by no law, no pact, to supply greater help. The most wise creator of nature could have addressed the first man with the most just right: "My grace is sufficient for you."

You say: II. If the first man had received sufficient powers from God to overcome any temptation whatsoever, he would not have succumbed to the diabolical temptation. Response: God had conferred on man sufficient powers to overcome any temptation whatsoever; but He had not determined his will to the good, so that it would immutably adhere to it, but had granted him freedom of will for good and evil; yet in such a way that, by the force of

the divine image with which he was endowed, his will was borne prone to good, and to evil he had only a remote power, or a power of non-repugnance. But God had bestowed freedom of will, both that the spontaneous obedience of man might be established, and that the creator might confer rewards on the freely obeying man.

Proof b. The devil is called a murderer from the beginning and the father of lies, John VIII, 44. But he could not be the cause of human slaughter or death, unless he were the cause of the first sin; since men before sin were immortal, but death entered the world through sin. Rom. V, 12. The same is called the father of lies, because by lying he drew men away from the faith and obedience due to God. For he did not compel the protoplasts to sin by a violent means, nor did he, as a physical cause, infuse error into their minds; for both are repugnant to the state of integrity, and exceed the powers of the devil, since he could not slip into the mind and will of Eve and bend or determine it by physical action; but he approached Eve with fraudulent persuasions and enticed her to sin. That most cunning enemy acted in the serpent more as a slanderer or impostor than an orator. 1) The devil tried to persuade the woman that her own nudity and her husband's was something too shameful. 2) Since he could not persuade men, devoid of sin, of shamefulness, he pretended that they did not perceive it due to a defect of knowledge; but that there was a tree in the middle of the garden which would give to those who ate it such knowledge of good and evil. 3) Because God had forbidden men to eat of that tree, he dared to accuse the most holy God of envy, as if He envied them the taste of a most pleasant tree, most suited for producing knowledge. For he said to the woman: "Is this also (from envy) that God has said, you shall not eat of every tree of the garden?", Gen. III, 1. By which slander he laid a trap for Eve, lest she place firm trust in the benevolence of God. 4) He dared to accuse God of a lie, openly contradicting His word: "You shall not surely die," Gen. III, 4. 5) He enticed the woman with the bland promise of a more eminent conformity with God, and of a more excellent knowledge than the protoplasts had received with the image of God. 6) He overcame the wavering Eve with the blandishments of the offered, most delicate fruit.

Proof c. Eve sinned first, not simpler in intellect than Adam, but more pliant in will.

Since she was not omniscient, by simple ignorance she did not know whether the interlocutor hiding under the serpent was a good or a bad angel; for she knew that a natural serpent lacks the faculty of speech. Perhaps she believed that a good angel was speaking from the serpent, and was either softening or completely abrogating the law previously promulgated, which seemed exceedingly rigid. For when the demon contradicted the divine word, saying: "you will not surely die"; he immediately pretended that he was a friend of God, privy to the secrets of God. He therefore added a reason to his assertion: "For God knows that on the day you eat of it (the fruit), your eyes will be opened; and then you will be like God, knowing good and evil"; as if he were arguing: The fruition of a tree which will be followed by a more excellent degree of knowledge and assimilation with the Elohim, its effect will not be death. But the tree of knowledge, etc. Therefore. Moved by this argument, Eve did not believe that the execution of the divine threat, or the obligation to death, was certain to happen; but rather, there hovered in her mind partly the apparent good promised by the demon, namely, the obtaining of a closer and fuller assimilation with God and a notable accession of wisdom through eating the forbidden fruit, and partly the pleasantness of the tree, which she had looked upon with a feeling of delight, and was persuaded that it had not been created by God in vain. And so, conquered by the persuasion of the devil, she sinned by eating, and drew her husband Adam into the society of sin.

#### Question IV. What instrument did the devil use in seducing the first man?

*The instrumental cause.* The devil, in seducing the first man, used a real and natural serpent a), corporally possessed by himself b), as an instrument.

Proof a. Moses writes of the serpent in Gen. III, 1: "Now the serpent was more crafty (through the entry of the Devil) than any beast of the field which Jehovah God had made." That this was a real and natural serpent is gathered 1) from its natural cunning, since when compared with the beasts of the field, it is said to have been more crafty than them. Christ Himself does not conceal this serpentine cunning, Matth. X, 16; 2) From the inflicted punishment, which must be borne by the serpent by

crawling on the ground and eating dust, Gen. III, 14. (\*) | Proof b. That it was not a mere serpent, but one acted upon (ἐνεργούμενον), or

(\*) I frankly confess that the opinion of those among our scholars who understand the serpent not as natural and agitated by the devil, but as personated, namely the devil alone, clothed in the form of a serpent, and perhaps a completely unique one, never seen before, has commended itself more to me. I rely on the following primary proving arguments: 1) The entire series of words indicates only one subject, and it is not signified by any distinction that some of the predicates pertain to the serpent, and others to the malignant spirit who may have lurked in it. 2) Eve possessed such great knowledge that she could not have been ignorant that the serpent was a brute animal, void of all reason, and incapable of speech; from which she could not fail to notice the fraud immediately and to abhor that conversation. That the personated serpent, however, was not so suspect to her, saving Eve's knowledge and wisdom, is established from these surrounding circumstances: (α) The woman knew well that many spirits were created by God, and all were good and without experience of vice. (β) It did not escape her that they were adorned with greater perfections than men. (γ) She also knew the office, commanded to the angels, by which they perpetually sang the praises of God and did His commands, and also were always present as companions to man, so that no danger was to be feared from them. (This, however, is by no means suitable for excusing Eve's offense. She ought to have been content with the word of God, utterly immutable and never to be revoked, and to adhere to it wholly and constantly). (δ) Nor did she doubt that it could happen that those spirits might assume some bodily form. Finally, (ε) it is very probable that the defection of the perfidious angels had not occurred before this very action, by which they began to envy the virtue and felicity of men; see the annotations on page 398. She therefore thought it to be a good spirit, from which she expected nothing but what was good and salutary. 3) The serpent, the author and persuader of the first sin of men, is called the devil, Revelation 12:9. 4) The name שָׁחַד with the prefixed article is an indication that this serpent was completely unique, whose characteristic was cunning. It is compared with all kinds of animals, and even with venomous serpents. But a comparison sometimes has the force of a negation, as in John 3:19 and 10; 2 Timothy 3:4. The meaning, therefore, is this: This serpent was cunning and sharp for fraud, of a kind which no animal is, even though it presented the appearance of some animal. 5) It uttered speech, and that insidious and deceitful, entangled also in many ambiguities. 6) A penalty, properly so called, cannot be inflicted on any brute animal. 7) This penalty, if the words are understood properly, is a condition of such a kind that it befits serpents, and indeed all animals that creep on the ground; for they tell a fable who say that serpents previously walked with an erect body and were equipped with feet. 8) This penalty, pronounced upon this personated serpent, is in other places attributed to the evil demon, in translated words, either plainly the same or of the same meaning; specifically (α) "on your belly you shall go," which manner of speaking denotes a most humble state, see Psalm 44:26, add Revelation 12:9. (β) "you shall eat dust," which designates a most sad state, without any recreation, Psalm 72:9; 102:10, add Isaiah 65:25, in which place the prophet foretells certain things about the chief adversary of the sacred assembly in the New Covenant (and that is undoubtedly the devil); and the continuous and perpetual duration of this most miserable condition is predicted by this addition: "all the days of your life." (γ) That saying: "The seed of the woman shall bruise the serpent's head," is nothing other than the first prophecy of Christ, who would destroy the works of the devil, is agreed upon by all who are truly devoted to Christ. Against these so clear arguments, the most learned dissenting men have nothing at hand, except this one opposition; that our interpretation does not agree with the properties of the historical style. But the response will be easy: 1) Even all those who understand a natural serpent, although not alone (for that it was alone is the absurd opinion of the more recent Jews, and also of the Socinians), cannot but admit certain figurative expressions, both metonymic and metaphoric, namely "the seed of the woman," for the man who was generated from the seed; "in the sweat of your face," that is, with difficult, troublesome labor, full of hardships; "you shall eat dust," this cannot be thought to be said otherwise than figuratively (for it is the nature of a serpent, as of any animal that creeps on the ground, not to eat dust, but to lick it, Micah 7:17). Indeed,

possessed by the devil, is gathered 1) from the fact that a mere serpent cannot speak. But the paradisiacal serpent used articulate speech. 2) From the seduction of man. A serpent is a good creature of God. But the paradisiacal serpent was the seducer of the first man. 3) From the bruising of the heel; which refers not to a natural, but to an infernal serpent. From which it is concluded that the devil was united with the serpent παραστατικῶς (accidentally), or accidentally.

#### Question V. What law did the protoplasts violate by their fall?

The first parents by their fall immediately violated the positive law promulgated in paradise, concerning not eating the fruit of the tree of the knowledge of good and evil a); mediately and virtually by their disobedience they broke through the barriers of the whole moral law b).

Proof a. To eat of the fruits of a tree is morally neither evil *per se*; but with the divine prohibition added, it becomes evil on account of the authority of the supreme lord and lawgiver. Now God by a positive law had specifically and expressly forbidden the protoplasts to eat of the fruits of the tree of the knowledge of good and evil, Gen. II, 17. Wherefore the first man, by eating of the same tree, immediately violated the positive law of God.

Proof b. The reason for the positive law was δοκιμασία (testing), or a trial of obedience, which, being due to God, the whole moral law requires. But he who does not fear to transgress one precept does not blush to violate the remaining precepts, since they have the same author and the same binding force. Wherefore TERTULLIAN excellently says in *L. II cont. Marc. II*: "The primordial law, given to Adam and Eve in paradise, is as it were the matrix of all the precepts of God." Namely, the protoplasts by their disobedience violated all and every precept of the decalogue virtually and by consequence: The I precept by diffidence and apostasy; the II by a perverse interpretation of the divine mandate and by transferring the guilt to God; the III by contempt of the

divine word; the IV by disobedience and ingratitude towards God, the heavenly father and highest lord, by whom they had been heaped with so many benefits; V. by homicide, as they are the moral cause of the spiritual, corporal, and eternal death of their posterity; VI. by intemperance and the lust of gluttony, by the perfidy of Eve against her husband, by the inordinate love of Adam for his wife; VII. by theft, as they took another's property (a fruit not their own) against the lord's will; VIII. by false testimony and the approval of false testimony; IX. & X. by the wicked concupiscence for divine likeness, for a certain supernatural knowledge, and for the forbidden fruit.

#### Question VI. In what does the first sin formally consist?

*The form of the first sin.* The first sin of men formally consists in the turning away from the positive law of God promulgated in paradise, concerning not eating the fruit of the tree of the knowledge of good and evil.

This lawlessness (ἀνομία) involved sinful acts; on the part of the intellect, unbelief (ἀπιστίαν) or incredulity a); on the part of the will, self-love (φιλαυτίαν) and pride b); on the part of the sensitive appetite, the inordinate concupiscence for the forbidden fruit c); from which emerged the external act, forbidden by the paradisiacal law d).

Proof a. When Eve wavered between the word of God: "In whatever day you eat of the tree of the knowledge of good and evil, you shall surely die," Gen. II, 17, and the word of the devil: "You shall not surely die," Gen. III, 4, she turned her mind away from the divine word, derogating faith from it, and turned her soul to the diabolical word, giving her assent to it; which is surely a nefarious unbelief (ἀπιστία), the root of the first sin. For just as faith is the beginning of access to God, Hebr. XI, 1, so infidelity is the beginning of turning away from God, Jo. XVI, 19. Certainly, the devil first solicited man to doubt the truth of the divine word; then he openly contradicted the divine word, to show that it was false; finally, he bent the will of Eve to pride.

whatever they think was inflicted as a penalty on the natural serpent, they cannot but interpret improperly. 2) The historical manner of speaking also demands that different subjects be named distinctly and clearly, of which kind of difference no trace is seen in this place. 3) The style in this narrative is not only historical, but also dogmatic; it is at the same time prophetic, as much concerning the penalty to be undergone by the serpent, as the remedy prepared for the entire human race. But by the custom of sacred speech, and especially of Hebrew, a future event is often foretold in translated words.

Proof b. The devil provoked the will of Eve to affect a more eminent assimilation with God, and to covet a greater height of knowledge than she had obtained from the creator with the divine image. they had walked with a body, and were furnished with feet. 8) This punishment, pronounced upon this impersonated serpent, is in other places attributed to the evil demon, in translated words, or plainly the same, or equivalent ones; specifically (a) you shall go on your belly, which manner of speaking denotes a most humble state, see Ps. XLIV, 26, add. Apoc. XII, 9. (b) you shall eat dust, which designates a most sad state, without any recreation, Ps. LXXII, 9. CII, 10, add. Is. LXV, 25, in which place the prophet foretells certain things about the principal adversary of the sacred assembly in the New Covenant (and he is undoubtedly the devil); and the continuous and perpetual duration of this most miserable condition is predicted by this addition: *for the days of your life*. (c) That saying: *The seed of the woman shall bruise the serpent's head*, is nothing other than the first prophecy of Christ, who would destroy the works of the devil, as is agreed among all truly devoted to Christ. Against these so clear arguments, the dissenting most learned men have nothing ready, except this one objection; that our interpretation does not agree with the properties of the historical style. But the reply will be easy: 1) Even all those who understand a natural serpent, although not alone (for that he was alone is an absurd opinion of the recent Jews, as well as the Socinians), cannot but admit certain figurative expressions, both metonymical and metaphorical, namely *the seed of the woman*, for the man who is generated from seed; *in the sweat of your face*, that is, with difficult, troublesome, and sorrowful labor; *you shall eat dust*, this cannot be thought of as said otherwise than figuratively (for it is the nature of the serpent, as of any animal that creeps on the ground, not to eat dust, but to lick it, Mich. VII, 17). Indeed, whatever punishment they think was inflicted on the natural serpent, they cannot but interpret it improperly. 2) The historical manner of speaking also demands that different subjects be named distinctly and clearly, which distinction is not seen here. 3) The style in this narration is not only historical, but also dogmatic; it is at the same time prophetic, concerning the punishment to be undergone by the serpent, and the remedy prepared for the entire human race. And by the custom of

sacred, and especially Hebrew, speech, future events are often foretold in translated words. For the tempter said: "For God knows that in the day you eat of it (the fruit), your eyes will be opened, and you will be like God, knowing good and evil," Gen. III, 5. The devil did not persuade man with these words of an equality with the true and supreme God, but of a certain perfection more sublime than the image of God, so that he would know good and evil as certainly and solidly as God knows it, if he ate from the fruit of the tree of the knowledge of good and evil. Nor do we think that men, created in perfect wisdom, were so imprudent as to believe that a creature could become equal to the supreme God. Cf. annot. D. SEB. SCHMID. in Gen. p. 40.

Proof c. "So the woman saw that the tree was good for food, and that it was pleasant to the eyes and desirable to give understanding," Gen. III, 6. The woman looked at the tree of the knowledge of good and evil with the eyes of both her body and her soul, and considered that its fruit was delicate, beautiful, and useful for producing a solid and perfect knowledge of good and evil; by which the woman's appetite was stimulated to taste that fruit, against the law prescribed by the creator.

Proof d. "Therefore she took of its fruit and ate; and she also gave some to her husband with her, who (also) ate." Gen. III, 6. With these words the sin being brought to completion (ἡ ἁμαρτία ἀποτελεσθεῖσα), the consummated sin of the first man, which brings forth death (James 1:15), is described by Moses, which act is openly repugnant to the positive divine law, given by God in paradise, Gen. II, 17.

#### Question VII. Was Adam seduced by the devil no less than Eve?

*The subject of the first sin.* Adam was not immediately seduced by the devil, as the woman was a). Yet, he was mediately drawn into the same sin by the persuasion of the woman, and thus Adam's fall also traces back to the devil as the first author of sin b).

Proof a. That the devil first approached the woman is taught by the history recounting the fall of the first humans, Gen. III, 1, sqq., and Paul confirms it in 2 Tim. II, 14: "Adam was not deceived, but the woman being deceived was in the transgression." The apostle speaks of the order and manner of the seduction. Namely, not Adam first, but Eve was deceived. Eve was immediately

seduced by the devil, Adam by the same mediately through the woman. Eve being seduced was the cause of the transgression for Adam, but Adam being seduced was not the author of Eve's prevarication.

Proof b. Adam obeyed Eve, who was deceived by the serpent, and who persuaded him to eat the forbidden fruit, Gen. III, 6. Therefore, Adam was deceived by the serpent through the woman. The consequence is proven 1) from the intention of the devil, who had planned to deceive and to cast down from the state of first felicity not only the woman, but also the man. From this, he is called a liar and a murderer from the beginning, Jo. VIII, 44. 2) Because Eve undoubtedly overcame Adam with the same arguments of persuasion with which she had been overcome by the serpent; although a most tender affection for his wife was added, and the experience which testified that his wife had not died from eating the forbidden fruit.

The antithesis is that of Bellarmine and others, who state that Adam was not properly seduced. Their main arguments are:

I. Paul expressly denies that Adam was deceived or seduced, 1 Tim. II, 14. Resp. Paul does not deny simply (*ἀπλῶς*) or unqualifiedly that Adam was seduced, but he denies that he was the first to be deceived by the serpent, so as to be the cause of Eve's transgression.

II. The cause of Adam's error was excessive love for his spouse; not the persuasion of the serpent or the woman. For he did not want to sadden his companion, and his only one at that. Resp. I. It is false that Adam was not deceived by Eve's persuasion, but was blinded by his love for her. The judgment of God, pronounced against Adam, teaches otherwise: "Because you have listened to the voice of your wife, Eve," &c. Gen. III, 17. To this is added that the love of the woman, as long as it is subordinated to trust in God, cannot be the cause of a fall.

III. Adam was not properly deceived or seduced, because Eve did not have the intention of deceiving, but of increasing the excellence or felicity of her husband. Resp. 1) Seduction is not estimated from the intention of the seducer, or the seduced, but from the thing itself. Whence, wherever someone is led away from the path of true doctrine and eternal salvation, whether the intention to deceive in the seducer is explicit or not, there is seduction, II John II, 26. 2) A person can

be a seducer of himself, 2 Tim. III, 13. James 1, 23, although a man is hardly found who has the intention of deceiving himself. 3) The seduction of Adam, with respect to the seducing cause, does not terminate in Eve, but in the serpent, to whom it principally belongs. Therefore, although in Eve there was no intention of deceiving her husband, there was in the serpent the intention of seducing Adam through Eve, already corrupted by sin, as through a convenient instrument.

**Question VIII. What end did the tempting devil intend, and man, the transgressor of the law of Paradise?**

*The end of the first sin.* The devil, by inciting man to the first sin, intended vengeance against God, the judge and avenger of his apostasy (*ἀποστασίας*) a); but man, by sinning, aspired to the pinnacle of a greater excellence of the image of God b).

Proof a. The angels who did not keep their own origin, but left their proper dwelling, God has reserved in everlasting chains under darkness for the judgment of the great day. See epist. Jude v. 6. From this, the prince of darkness burns with an insatiable desire for vengeance, which, because it is among the impossible things (*ἐκ τῶν ἀδυνάτων ἐστὶ*) to exact from God himself, he strives to take from man, by corrupting him and turning him away from God, so as to displease the man's father and lord.

Proof b. God in creation had adorned man, the prince of visible creatures, with his image, comprising notable perfections of soul and body; but, when the serpent said: "God knows that, in the day you eat of that fruit, your eyes will be opened; then you will be like God, knowing good and evil," the desire entered man to aspire to a more perfect assimilation with God, and to a more excellent degree of wisdom than that which had been granted to them by the creator.

**Question IX. What are the consequences of the Adamic fall?**

*Consequences of the first sin.* The consequences of the Adamic fall are the guilt of the fault and the punishment.

Proof a. The fault, or moral foulness, which resulted from the eating of the forbidden fruit, is to be estimated 1) from the majesty of the lawgiver, offended by the illicit act. The first sinner offended God, the best creator, the wisest lawgiver, the most just judge. 2) From the amplitude, or extension, of the fault. For the stain



contracted from the act, deformed from the paradisiacal law, not only adhered to Adam and Eve, but was also sprinkled upon all their posterity, except Christ. 3) From the facility of the prescribed law. The paradisiacal law consisted of a single prohibition concerning one thing, easy to observe, of not eating the fruit of one tree. But since paradise abounded with very many and very wholesome fruits, it was extremely easy to abstain from one tree. It is surely most shameful not to piously keep and observe even a single precept of God. 4) From the protections with which man was fortified against the fall. He was adorned with the divine image, by virtue of which he possessed exceptional wisdom, by which he most accurately discerned good from evil; he excelled in perfect holiness, by which he was inclined to good; but he turned away from evil. 5) From the consideration of the circumstances. For where did Adam sin? In paradise, in which there were no allurements to sin, but very many incitements to worship God. When did he sin? Not long after creation, when man was, as it were, fresh from the hands of God. 6) From the indignity of the falsehood. What is more unworthy of man than to deny assent to the most true word of Jehovah, and to assent to the most deceitful word of the devil? What is more unbecoming than not to live content with a most happy condition, divinely dispensed? What is more detestable than to wish to seize a godlike form, just as Absalom, a son of most profligate impiety, considered the royal dignity to be plunder, into which he strove to rush. 7) From the virtual violation of all the precepts of the entire decalogue, about which see above, question V.

Proof b. Punishment pressed upon the fault as its inseparable companion. The most holy God had threatened man with death if he transgressed the prescribed law, Gen. II, 17. By death was denoted spiritual, corporal, and eternal death. Spiritual death, the root of all evil, is the immediate consequence of the apostasy (τῆς ἀποστασίας) or first sin. For the moment man turned his mind away from the divine law, he deprived himself of the spiritual union with God, who is the life of the soul, and thus deserted by God, he became spiritually dead. This spiritual death brought with it the loss of the divine image, the most profound corruption of the entire human nature, and the defect of free will in spiritual matters. Spiritual death, or that of the soul, is followed by the death of the body, which includes all the diseases and miseries

extrinsically surrounding man. To this pertains the harsh and troublesome labor, to be constantly endured by the man, Gen. III, 17, and the painful childbirth of the wife, v. 16. Although the protoplasts did not suffer bodily death at the first moment of the fall, they immediately became debtors of death, since this is the wage of sin, Rom. VI, 23. Eternal death is the perpetual exclusion from the beatific fruition of God, joined with perennial and by far the most bitter torments; which, by the force of the threat annexed to the divine law, would have had to be undergone by Adam and his entire posterity, if Jesus Christ, the redeemer of the human race and the restorer of the lost divine image, had not intervened.

**Question X. Is the first sin of Adam truly and justly imputed to his posterity?**

*On the imputation of the first sin.* The first sin of Adam, inasmuch as he is regarded as the common parent, head, stock, and representative of the whole human race, is imputed to all his posterity for guilt and punishment, truly (a) and by the just judgment of God (b).

Proof a. From Rom. V, 12, "Just as through one man sin entered the world, and through sin death; and so death passed upon all men, in whom all sinned." 1) By "one man" in this passage can be understood Adam and Eve, who are called one man, both by reason of economic communion, because by marriage spouses become one flesh, Gen. II, 24; and by reason of communion in sinning, because they were one heart, by the consent of sin, as they should have been by the consent of obedience; yet the apostle primarily refers to Adam, the root, fount, seedbed, and representative of the entire human race, the type of the second Adam, v. 14, the head of Eve, 1 Cor. XI, 3. 2) By "sin" is first understood the fall of Adam, consequently original sin, or habitual and hereditary depravity. 3) Sin entered into the world, i.e., into man, who is a microcosm (μικροκόσμος), or a small world; it entered not by God effecting, compelling, or impelling, but through the voluntary abuse of free will; it entered not by imitation, since it is also attributed to infants, who did not sin in the likeness of Adam's transgression, v. 14, i.e., who were not able to imitate Adam in sinning; but partly through the imputation of the Adamic fall; partly through carnal propagation, if you consider the habitual

depravity, which resulted from the fall of Adam. 4) Through sin entered spiritual, corporal, and eternal death. But death passed upon all men (namely, through one man) in whom all sinned. Some interpreters, with ERASMUS, to whom the Socinians and Arminians agree, have rendered the Greek words of Paul: (ἐφ' ᾧ πάντες ἥμαρτον), reduplicatively or causally: "inasmuch as," "because," "for that all have sinned"; most of whom deny the imputation of the Adamic fall, and the original sin that arose from it. LUTHER indeed also rendered it causally: *Dieweil sie alle gesündigt haben* (Because they all have sinned), but not without respect to Adam, as the head, or stock; because it cannot be conceived in the mind, how we sinned in Adam, as in a subject, unless sin is said to have been transferred from him to us causally. The Latin and Greek Fathers, except for THEODORET, explain it in a relative or subjective sense, as the Vulgate interpreter also expresses the relative sense. FELBINGER, a Socinian, in his version of the N.T., combines the causal and subjective sense, and renders Paul's words in German: *Derhalben wie durch einen einigen Menschen die Sünde ist in die Welt eingegangen, und durch die Sünde der Tod, eben also ist der Tod zu allen Menschen eingegangen, dieweil (oder in welchem) sie alle gesündigt haben* (Therefore, as through one single man sin entered into the world, and through sin death, even so death has entered unto all men, because (or in which) they have all sinned). The relative, or subjective, sense, by which (ἐφ' ᾧ) is rendered in Latin, *in quo* (in whom), seems analogous to the text, and is proven 1) because in the N.T. it is most frequently taken relatively, not however reduplicatively, or causally. See Mark II, 4. Luke V, 25. XI, 22. Rom. VI, 2. Phil. IV, 10. 1 Thess. III, 7. Confer. ERASM. SCHMID. in N.T. on this passage. Only one biblical place seems to favor the dissenters, Phil. III, 12. (ἐφ' ᾧ καὶ κατελήφθην), which words ERAS. SCHMIDIUS explains, "inasmuch as I also have been apprehended by Christ Jesus"; but SEB. SCHMID translates, "in which I also have been apprehended." Considering these things, it is clear that (ἐφ' ᾧ) in the N.T. never signifies, "because," or "for that." 2) The coherence of the text teaches the relative sense. For the apostle connects in verse 12 the propagation of sin, the origin of death, and the amplitude of the first sin, i.e., through Adam sin entered the world; through Adam's sin death passed upon

all; in Adam all sinned. 3) This sense is confirmed by the antithesis, in which Christ is opposed to Adam, which likewise has three opposites: Through Christ the grace of God, through grace the gift came into the world, v. 15. Through the obedience of Christ grace passes to all, v. 18. In Christ the just are constituted, as many as are justified v. 19. 4) The apostle uses a not dissimilar phrase, 1 Cor. XV, 22, "In Adam all die." From these premises, we argue: Those who sinned in Adam, to them also the sin of Adam is imputed; But all sinned in Adam, etc. Therefore. The major premise is proven; because no evil men existed when Adam transgressed the command of God, so that they could become participants in the Adamic sin by a personal and formal act; Therefore they were made participants of the same morally, through imputation, according to the estimation or judgment of God.

2. From Rom. V, 19. "Just as through the disobedience of one man many were made sinners; so also through the obedience of one many will be made righteous." Obs. 1) By the disobedience of one man is understood the transgression of Adam, v. 14, which is opposed to the obedience of Christ. 2) Just as the obedience of Christ, so the disobedience of Adam is a single, or personal, act. But no single or personal act, morally good or bad, can be common to many persons, essentially distinct, except through imputation. For to be a single act, and formally common to many, implies a contradiction. 3) By many men are understood all, because all men are indeed many. cf. Dan. XII, 2. Jo. V, 28. We gather from these: 1) Whoever of men differ essentially from Adam, and are nevertheless constituted sinners before the divine tribunal through his disobedience, to them the disobedience of Adam is imputed for guilt; But all men, etc. Therefore. 2) Whoever are constituted sinners in the same way through the disobedience of Adam, as the just are constituted through the obedience of Christ, they are sinners through the disobedience of Adam imputatively; But all men begotten according to the course of nature, etc. Therefore.

3. The punishment of Adam is imputed to his posterity; Therefore also the guilt. The consequence is manifest; because guilt and punishment are related; and therefore the latter has the former as its companion or presupposes it. Surely, one cannot be a partaker of another's punishment, who is free from his guilt. The antecedent is

established; because in Adam we were stripped of the image of God, ejected from paradise, subjected to labors, sorrows, diseases, and death.

Proof b. The justice and equity of the imputation of the Adamic fall for guilt and punishment to posterity is clear 1) from the fact that Adam is the common parent of all men, who indeed existed in him virtually or seminally; and also the moral head of the entire human race. It is established, however, that the enormous and very grave crime of a father is imputed to his posterity for guilt and punishment by a most just right; for example, a vassal of some king, committing the crime of high treason, is deprived of the fiefs granted by the king, not only the father himself, but his posterity also are excluded from them. Since, therefore, all men were in Adam, as in their father and stock, not indeed with respect to their individual reason, but with respect to their specific existence, or representation, by a most just right the sin of the common father is imputed to all men who existed in him. Add that Adam was also the moral, or federal, head of the human race; for this reason, that not only was he created morally good, but also the thrice-best God had entered into a pact with him, by virtue of which He had promised him perpetual perfection of soul and body and the felicity of paradise, but under the condition of constant obedience; to disobedience, however, He had appointed the punishment of spiritual, corporal, and eternal death, Gen. II, 17. The test of obedience (*δοκιμασία*) by divine intention was abstinence from the fruits of the tree of the knowledge of good and evil. Wherefore, when Adam refused obedience and sinned, his entire posterity, by the most just estimation of God, was judged to have sinned, and thus the concreated perfection and the promised felicity of paradise were lost; conversely, from the transgression of Adam guilt and punishment redounded to Adam's posterity.

2. The image of God and the felicity connected with it was not a personal good, but one common to the whole human species, Gen. V, 1, 2. Therefore, when Adam, the representative of the human species, was deprived by the most just judgment of God of that common good, which he had received for himself no more than for his posterity, on account of his disobedience, all men at once were deprived of the same. For it is most equitable that he who would have received the benefit should also feel the loss.

3. The will of the sinning Adam was interpretively the will of all men, which indeed Adam betrayed and declared by the abuse of his free will. For all and every man, who are, were, and will be, except Christ, if they had lived at the same time as Adam, would have consented to his sin. This is evident a) from the fact that Adam, the parent and head of the human race, easily consented to the transgression of Eve; b) "As is the earthy man (as the natural stock of the whole human species), so are those who are of the earth" (in will and intellect), 1 Cor. XV, 48. But he who consents to a most atrocious sin, by which the highest majesty is offended, is not unjustly deemed guilty of the fault and punishment; Since therefore God foresaw the virtual consent of all men to the first sin, He imputed to all, by a most just judgment, the guilt and punishment which accompanies the fall of Adam.

The antithesis is 1) of the Socinians, who deny that the crime of Adam is imputed to posterity; 2) of the Arminians, some of whom deny the imputation of the first sin; some assert that the cause of imputation is not the just judgment of God, but His free will. Their main arguments are:

I. The imputation of the Adamic transgression cannot be solidly proven from sacred scripture. For 1) in Rom. V, 12, the little words, (*ἐφ' ᾧ*), cannot be rendered subjectively, "in whom," but must be explained causally, "because." If they were rendered, "in whom," they would refer to "one man," which the intervening words do not permit. Furthermore, the following v. 13 teaches that the apostle's discourse is about actual sin, proper to each man. 2) In Rom. V, 19, by the disobedience of Adam, men are constituted so that sin inheres in them. Therefore the apostle in that place does not deal with the imputation of sin. 3) Men die not because the guilt of sin pertains to all, but because they derive their origin from Adam. Resp. to 1); The relative pronoun does not always immediately join the subject to which it refers, as the Pauline passage, 2 Thess. II, 9, teaches. Sometimes the series of things is to be regarded more than the order of words: The (*τὸ ἐφ' ᾧ*) is appositely referred to the man (*τὸν ἀνθρώπον*), about whom the discourse was previously instituted. Besides, the apostle in v. 12 speaks not of a personal sin, but of a common and universal one, because he says that in one man all have sinned, namely morally, because of the imputation of the Adamic fall; in v. 13 he

deals with actual sins, inasmuch as they manifest the first sin a posteriori. To 2); By the disobedience of Adam we are constituted sinners before the divine tribunal imputatively, because the guilt resulting from the transgression of Adam is imputed to us; which imputation is the foundation and reason why original sin, which flowed from the first sin, inheres in us. For just as the obedience of Christ is imputed to us for righteousness; so the disobedience of Adam is imputed to us for guilt. To 3): The guilt of punishment precedes the guilt of the fault. God inflicts the punishment of death on no one, unless he is guilty of the fault. God can and usually does help the undeserving with the praise of His clemency; but He cannot punish the non-sinners, without the subversion of justice, says AUGUSTINE in book II of his *Opus imperfectum*.

II. Whoever did not exist when Adam sinned, the sin of Adam could not descend to them; But posterity, etc. Therefore. R. Whoever did not exist when Adam sinned, neither actually in their own life, nor virtually or seminally in the stock, the sin of Adam could not descend to them; I grant. But the posterity of Adam were in him, as in the root, stock, and fount of the human race, virtually or seminally, when he violated the paradisiacal law. Besides, that the sins of parents can be imputed to their children and posterity, although they do not actually exist with them, is clear from the divine threat, Exod. XX, 5. The avarice of Gehazi was imputed to his seed, i.e., to his posterity, existing seminally in him, 2 Kings V, 27, forever.

III. Those who did not consent to the sin of Adam, to them the sin cannot be morally imputed; But the posterity of Adam, etc. The major premise is evident; because the sin of another can never be imputed to anyone, unless he has a moral connection with him, which consists in command, counsel, consent, etc. The minor premise is clear; because when Adam was living and sinning, his posterity did not live, and therefore they could not consent to his sin. Resp. I distinguish between formal and virtual consent. Whoever consented to the sin of Adam neither formally nor virtually, to them the sin of Adam cannot be imputed; I grant. But posterity consented to the sin of Adam virtually, who, if they had co-existed with the sinning Adam, would have abused the liberty of their will in the same way he did.

For the will of Adam is interpretively the will of posterity.

Instance I. But infants did not sin in the likeness of Adam's transgression, Rom. V, 14. Therefore, the will of Adam is not interpretively the will of infants. Resp. Infants are said by Paul not to have sinned in the likeness of Adam's transgression because they did not sin in their own person by choice; yet they sinned in Adam as their stock and father.

Instance II. Sin can be imputed there, where knowledge of the law has preceded. But in infants, there is no knowledge of the law; Therefore sin cannot be imputed to them. Resp: 1) There are also sins of ignorance, Ps. XIX, 13. 2) Infants die; Therefore the sin of Adam, of which death is the punishment, Gen. II, 17, is imputed to them.

IV. If the sin of Adam is imputed by divine judgment to all who existed in the loins of Adam, then it is also imputed to Christ himself; But not to Christ, etc. Therefore. The consequence of the major premise is evident; because Christ also was in the loins of Adam; for he is called the son of Adam, Luke III, 38. Resp. I distinguish between Adam integral, and Adam sinning. Christ is called the son of Adam, integral, not sinning or fallen; for he was not in the loins of Adam, inasmuch as he had fallen, because he descended from Adam not according to the order of corrupt nature through carnal generation, but in a supernatural way by the miraculous advent of the Holy Spirit, with whose immense gifts he was anointed, so that he was holy, innocent, undefiled, separate from sinners, Hebr. VII, 26. For this reason he is opposed to the sinner Adam, Rom. V, 14, sqq.

V. If the sin of Adam is imputed to his posterity because he is their head, then the sins of Esau are imputed to the Edomites for the same reason; The latter is false; Therefore also the former. The consequence is proven from a parallel; Just as Adam is the head of the Adamites; so Esau is the head of the Edomites. Resp. 1) The reason is dissimilar; for Adam was not only the natural head of his posterity, but also the moral head, because of the pact which God established with Adam, that if he observed the prescribed law, he would propagate his original righteousness and felicity to his posterity; but if he sinned, he would corrupt both himself and his posterity; God did not establish such a covenant with Esau. 2) Also as a natural head, Adam has a dissimilar

reason, compared with the other heads of families. From him human nature, specifically considered, is derived; from them descend certain individuals. He received from God goods common to all men; these received personal goods, which terminate in their stock.

VI. If the propagation of guilt is to be derived from the reason of the specific existence of the human race in Adam; then by the force of the same, the penitence of Adam and the remission of his sins will redound to his posterity: The latter is false: Therefore also the antecedent. The reason for the consequence is; because Adam in repenting represented the human race just as he did in sinning. Resp. I deny the consequence of the major. For Adam in repenting did not represent the human race in the same way as in sinning. In sinning, he lost natural goods to be propagated to posterity; in repenting, he received the supernatural grace of God, which is not transferred to posterity.

VII. The sin of another cannot be our sin: The sin of Adam is another's: Therefore. The major premise is established; because the sin of any man proceeds from his own will. Resp. 1) The sin of another cannot be ours formally, yet it can be ours imputatively. 2) There are also involuntary sins. 3) The will of the sinning Adam was interpretively our will.

#### Question XI. Was the fall of Adam necessary for the manifestation of divine justice and mercy?

The fall of Adam was not necessary for the manifestation of divine justice and mercy.

Proof. 1) Because God has no need of a sinful man, Sir. XV, 12. But sinners would be necessary for Him, if the fall of Adam had been necessary to declare His justice and mercy.

2. The glory of divine goodness and grace was most sufficiently declared in the creation of the world and the formation of man in the image of God; But divine justice shone forth from the punishment pronounced upon the transgressor of the law, and from the casting out of the fallen angels to perpetual torments.

3. It is a malevolent benevolence, if someone wishes another to be miserable, so that he may have mercy on him, AUGUSTINE, Confessions, book III, c. 2. And, conversely, justice will not be just, if

someone is said not to have found a guilty person to punish, but to have made one.

You say: If the fall of Adam had not been necessary to manifest the justice and mercy of God, God would never have permitted him to fall. But He did permit him to fall. Therefore. Resp. God did not simply permit the fall of Adam, but He placed a moral impediment to it, namely a law fortified with a most grave threat; He is not obliged to oppose a physical and violent impediment. The declaration of divine justice and mercy indeed followed the permission of the Adamic fall eventually, but not causally. For God does not permit evils for the purpose that goods may come; but when evils occur, He directs them to a good end.

#### ON ORIGINAL SIN

##### Question XII. What is original sin?

*Definition of original sin.* Original sin is the intimate corruption of human nature, deprived of original righteousness by the fall of the first parents, and prone to all evil.

It is more fully defined:

Original sin is the privation of original righteousness, conjoined with an evil inclination, intimately corrupting the whole human nature, derived from the fall of the first parents, and propagated through carnal generation to all men, rendering them unfit for spiritual goods, but inclined to evil, and making them guilty of divine wrath and eternal condemnation.

Obs. I. By an ecclesiastical phrase, not a biblical one, this sin, arisen from the fall of Adam, is called original, and indeed not by reason of the origin of the world or of man, but 1) because it is derived from Adam, the root and beginning of the human race; 2) because it is conjoined with the origin of the descendants of Adam; 3) because it is the origin and fount of actual sins.

Obs. II. In the sacred letters, this inborn depravity is called: 1) "Indwelling sin," Rom. VII, 17, because after the fall it has fixed a firm seat in man, and does not depart until the dwelling of the soul and body is dissolved; 2) The sin which so easily besets us (*ἁμαρτία ἐνπεριστατός*), Heb. XII, 2; because it surrounds us on all sides, like a long garment, hindering a runner; 3) "The law in the members," Rom. VIII, 23. For as a law rules and moderates an agent; so original sin directs the members of the body to perform evil works; 4) "Evil that is present with me" (*τὸ κακὸν παρακείμενον*), Rom. XII,

21, because it lies near to a man who would do good, like a hindrance.

**Question XIII.** Is original depravity a sin properly so called, propagated to all posterity of Adam by carnal generation?

Original depravity is a sin in the true sense of the name, propagated by carnal generation to all men, born in a natural way from the blood of Adam.

Proof. 1) From Ps. LI, 7. "Behold! I was shapen in iniquity, and in sin did my mother conceive me." Obs. a) The holy psalmist is not speaking of the sin of his parents, committed in active generation; for they were pious and had begotten this son in lawful wedlock; but of his own sin; which is evident from the preceding and following verses. For in v. 5 & 6 he says: "I acknowledge my transgressions, and my sin is ever before me. Against you, you only, have I sinned, and done this evil in your sight." v. 9. "Purge me with hyssop, and I shall be clean." From which it is gathered that he also complains of his own sin in v. 7. b) David speaks without hyperbole (which the Socinians invent here), because neither did the anguish of conscience, which David felt, admit the hyperbolic flourishes of rhetoricians, nor is any necessity imposed on us to depart from the literal sense; since the holy psalmist said nothing more about his iniquity than was necessary to be said. c) David's discourse is not about actual sin, but about original and hereditary sin. For he complains of the iniquity inherent in him from conception, and of the sin passed down to him from his parents. d) From David, by parity of reasoning, we rightly conclude to the entire human race. For such as was the conception and formation of David in his mother's womb, such is the conception and formation of all men. From these presuppositions, we argue: Whoever from the first conception and formation in the mother's womb was polluted by sin, to him sin is congenital. But David and all men naturally born, etc. Therefore.

2. The first motions, or the imaginations of the human heart, testify to original sin; about which Moses says, Gen. VI, 5. "And when the LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Cf. Gen. VIII, 21. "The imagination of man's heart is evil from his youth." Obs. a) (יִצְרָם חַשְׁבֹּת) denotes not only a formed thought, but also the very

formation of a thought, Is. XXIX, 5. b) Not only voluntary, but also connate formations of thoughts are designated. For it is said that "every imagination of the thoughts is evil, every day" (מִנְעוּרָיו) from youth, or infancy, and the exclusive particle "only" is added. If "only evil is every imagination of the heart"; neither concupiscence nor the proneness to sin will be excepted. From these arises the argument: Whoever every day, from his infancy, thinks only evil, to him sin is connate; But every man, etc. Therefore.

3. From Gen. V, 3. "Adam begot (a son) in his own likeness, after his own image." Obs. 1) Adam begot a son not as he was integral, but as he was fallen and corrupted by sin. 2) It is notably said: "Adam begot in his own image," not God's. From these we form an enthymeme: The son of Adam, and consequently all sons naturally descending from him, were begotten in the image of a corrupt man; Therefore they themselves are most profoundly corrupt. Consequence proven. As is the one generating, so is the one generated. A leper begets a leper, a gouty man a gouty man. Thus Adam, deprived of the image of God, procreated a son, lacking original righteousness, and infected with the plague of sin.

4. From Jo. III, 6. "Whatever is born of the flesh is flesh." These words indicate the universality of connate corruption. For "flesh" here is not taken physically, but morally, since it is opposed to the Spirit, and concretely denotes corrupt nature, abstractly the corruption of nature. Hence arises the argument: Whoever is born of parents corrupted by sin, to them moral corruption is congenital; But all men, etc. Therefore.

5. From Eph. II, 3. "We were by nature children of wrath, even as others." The apostle joins together universally Jews and Gentiles, and asserts that all are children of wrath, i.e., guilty of fault and punishment, (φύσει), by nature, i.e., from birth. For the word (φύσει) is here taken properly, and is opposed to grace (τῇ χάριτι). For just as in this v. 3 we are said to be children of wrath by nature; so later in v. 8 we are said to be saved by grace. Therefore, (τῇ φύσει) here is the same as "from birth," "from the womb we are subject to divine wrath and punishment," on account of the sin in which we are born; just as in Gal. II, 15 it is written: "We who are Jews by nature (φύσει)," born Jews; which word is opposed to proselytes, who are called Jews not by nature (φύσει), but by choice (θέσει). Thus also the Gentiles are said by

nature (τῇ φύσει) to do the things contained in the law, Rom. II, 14. From which we conclude: Whoever from birth are children of wrath on account of sin, to them sin is congenital; But all, both Gentiles and Jews, etc. Therefore.

You say: The apostle writes: "we were." Which past imperfect tense denotes that which has passed, or has ceased to be; But original sin never ceases to be, but always

remains, both in the regenerate and the unregenerate; Therefore the apostle is not speaking of original sin. Resp. To the Ephesians already made alive with Christ, the guilt of wrath did not inhere, yet the sin did inhere, which in itself is worthy of wrath and punishment. For the guilt of wrath is separated from the sinning and repenting person in justification, but not from the sin itself (\*).

(\*) Although we can obtain a distinct, complete, and certain knowledge of this most sad matter in no other way than by the light of sacred scripture; yet all would have been imbued with some notice of it, if they followed experience as their teacher, and right reason as their guide. I have two things to explain:

ONE; That there is a certain hereditary sin is clear from the most evident signs. These are chiefly to be learned from natural principles; I. That human nature is utterly corrupt. For in every man there is a certain natural repugnance against nature, which indeed manifestly declares a great corruption of nature, adversarial to its first constitution. This, as it is illustrated by the consensus of philosophers among the profane nations, not the least of them (whose testimonies are collected and presented by H. GROTIUS, on Luke II, 22, HUETIUS in his *demonstr. evang.* and in *Question Alnet.*, PFANNER in his *syst. Theol. gent. pur.*, and many others), so it is demonstrated by sufficiently evident experience; nor did CLERICUS dare to deny it, who otherwise thinks falsely on this matter. I argue from a definition to be premised: Corruption is a change of a thing, contrary to its nature, ends, and perfections. But to its perfections belong in the first place excellence and all the prerogatives by which that thing is discerned from other things inferior to it. But man discovers in himself all such things which are entirely contrary to the nature of man, and not only to his own, but also to common nature, and its excellence. Man is an animal, endowed with reason, and also formed for society. Therefore, the nature of man, and that common one indeed, is altogether threefold; one animal, but that the noblest, inasmuch as man is an animal, and indeed the principal one (and the properties of animal nature are two, which man indeed has in common with the other living beings; but in a disparate and far more eminent degree; that we live, that we feel); another moral, insofar as man is considered as an animal partaking of reason; a third social, inasmuch as man is a member of human society, obligated to preserve it, and insufficient to sustain himself outside it, so as to be able to live well and happily. But if we wish to pay attention, we immediately understand that many things in man are 1) contrary to animal nature, and that the noblest, especially these two which are perceived by sense: (a) Vehement motions of the soul, which, unless they are coerced, carry man to such a degree that immoderate desire, indeed, unbridled ferocity more than beastly, makes him worse than all living beings, so that he plunges himself into luxury, into that lust which is called Sodomitical, so that he pollutes his whole self with vices against nature (παρὰ φύσιν), Rom I, 26, so that he becomes plainly without natural affection (ἄστοργος), *ibid.* v. 31, 2 Tim. III, 3. (b) The misery of life, by which man has been made much inferior to any brute animals, a huge pile of sorrows, diseases both innumerable and most grievous, of which the principal cause is usually passions (παθήματα), vehement motions of the soul; yet the structure of the human body is altogether admirable, incomparable, and much excelling the body of any living creature. These things certainly are adverse to the preeminence and excellence of man, even if we consider only his animal nature as most worthy of contemplation. 2) Contrary to the moral nature of man, namely: (a) A perpetual repugnance against the law, as is in the proverb: We always strive for what is forbidden, and desire what is denied. But God has sanctioned no other laws than good and salutary ones, most consonant with reason, indeed even necessary for the life and felicity of man, as are all natural ones. In the first place, the vehement intention of the mind to eject from the soul the first of all truths, and one clearer than light; that there is a God, is to be noted. (b) The appetite for many things which right reason bids us to shun. Man sees and approves the better, yet follows the worse. (c) Pleasure contrary to honesty,

The antithesis was formerly of the Pelagians, today it is of the Socinians, Arminians, Anabaptists, and Weigelians, who

either plainly deny original sin, or at least assert that it has been entirely removed in

by which man, being enticed, adapts himself only to what is present, omitting providence and consideration of future events, which he indeed could and should have anticipated by thought; whence at last comes a late change of mind after the deed, which is called penitence. 3) Contrary to the social nature of man; of which kind are: great and pertinacious dissension, enmity and continual vexations, feuds, slaughters, spoils among men, and most of all among those joined by close kinship. There is, as CICERO says, no pestilence so detestable, that does not arise for man from man. Thus indeed is openly broken the bond by which nature has associated men, than which none can be tighter. Complaining of which injury, CICERO, in *de officiis* L. III. c. 5, fittingly used the similitude, drawn from the conjunction of the members, from which the whole body consists, which, illuminated by divine light, PAUL used, 1 Cor. XII, 14-26. II. That this great corruption of man is a native evil, not an acquired one, it will be sufficient to have brought forth three documents. First: Infants, and indeed all of them to a one, from their earliest age, and thus before they can take an example from others, betray their viciousness, they always strive for what is forbidden, they always desire what is denied. Second: They could not so easily acquire the habit and custom of sinning, unless there were naturally instilled in them, or rather innate, a certain propensity of the soul, inclined to sin. What one undertakes against the grain, so to speak, that is, with nature resisting and repugnant, will be most difficult for him; but conversely, he will pursue nothing more easily than that to which he is by nature prone and inclined. Third: All immediately and willingly follow the examples of vices; but conversely, hardly a few reluctantly allow themselves to be allured and governed by the examples of virtues and by the most salutary precepts. Therefore, not solely, nor principally, by imitation, but by a certain natural instinct, indeed impulse, men sin. ARISTOTLE called it a congenital evil (συγγενές κακόν), although he was unable to explain its true reason and causes. III. That it is necessary that the origin of this corruption, innate in men, was one and common. For the corruption itself is common, without any exception, either of man, or of vice, or of the trouble and misery of man. But the effect testifies of its cause. Therefore, we conclude by necessary reason that a common and same effect proceeds from some one common and same first cause. IV. That God cannot be the cause of this evil. He, namely, the maker of human nature, to whom not only its creation, but also its conservation must be ascribed, if He had corrupted it, and placed it in this state of repugnance, would dissent from Himself; which is openly repugnant both to the goodness and to the wisdom which is in God most perfect and immutable.

THE OTHER: But what kind of sin this is, what its origin was, how great its guilt is, and finally what remedy should be applied to it, is not established from any other source than from divine revelation. Artic. Smalcald. pag 317. Declar. Form. Conc. pag. 639. This argument, drawn a posteriori, I indeed think has the greatest force; If anyone could demonstrate the mode and origin of this depravation from principles of reason, or attain it by any conjecture; it certainly could not have happened that among so many, and so discrepant, sects of philosophers, one or another most wise man would not have been rightly and successfully engaged in investigating this matter. But all philosophers, lacking the light of revelation, and indulging their own genius, have been much deluded. Some of them have feigned a pre-existence of souls (προϋπαρξιν), as if all souls had sinned together, long before each was joined with its body. For whence that common corruption of human nature, in so many and so diverse generations? (Prop I. & III.) Others have established transmigration (μετεμψύχωσιν), or rather re-embodiment (μετενσωμάτωσιν), which opinion is no less absurd, nor less inept, for giving a reason: why this most miserable condition is common. (Prop. III.) Most have fallen into such rashness as to think that there are two eternal principles, neither of which depends on the will of the other, but they are contrary, one good, the other evil. Which perverse opinion, although most ancient, is certainly the most absurd of all, and if it is accurately weighed, it contains in itself a manifest contradiction. The most excellent philosophers all profess that nothing in the whole of philosophy is more difficult than this disputation: on the origin of evil. Therefore, one should not hesitate about the necessity of revelation.



the New Testament. They fight against us with the following arguments.

I. Ezech. XVIII, 20. "The son shall not bear the iniquity of the father." From which words they gather; Whoever are sons of Adam, ought not to bear his iniquity; But all the posterity of Adam are his sons; Therefore. Resp. 1) I distinguish between the father of certain individuals, and the father of the whole human race. It is not licit to argue from the former to the latter. For the former had received gifts and privileges to be either preserved or lost for the whole human race; which since he lost by his fall, the loss redounded to the whole human race. Wherefore the sin of Adam is common, or universal; the sins of other fathers are personal, or singular. The prophet's discourse is about these, and so his meaning is; The innocent son will not bear the personal sin of his immediate parent, i.e., he will not suffer the punishment for the singular sin of his impious parent, if he himself cultivates piety. For the prophet is not dealing with guilt to be derived to posterity, but with punishment to be inflicted on them. 2) Granted original sin, we suffer the punishment not so much of Adam's sin, as of our own sin; because original sin propagated to us inheres in us, and thus properly belongs to us.

II. One act cannot produce a habit; The disobedience of the first parents was one act; Therefore it could not produce a sinful habit. The major premise is established; because an acquired habit is obtained by frequent actions. Resp. I distinguish between perfective habits, and vicious, or corruptive ones. A vicious habit can be acquired by one act, and transmitted to posterity, for instance, consumption can arise from one immoderate draft of wine or beer, leprosy from one contact with a leper; which plague is not rarely transmitted to posterity. The fallen angels by one inordinate act fell into a vicious habit. 2) There are also perfective habits acquired by one act, e.g., in a demonstration of the reasoned fact (τῷ διότι), if by one act of demonstration the cause of the conclusion has been known certainly and evidently, the habit of science concerning this conclusion has been acquired.

III. Whatever evil act is not ours, its effect does not redound to us; But the fall of Adam is not, or was not, our act; Therefore its effect, which is original sin, does not redound to us. Resp. Whatever evil act is not ours, neither physically nor morally, its effect

could not redound to us; I grant. But the sinful act of Adam is ours, morally and by imputation, because we were all in Adam, the stock, root, and beginning, both natural and moral, of the entire human race.

IV. Infants are innocent, Ps. CVI, 38. The infants of the pious are called holy, 1 Cor. VII, 14. Therefore they are not contaminated by original sin. Resp. 1) Infants are innocent with a comparative, not an absolute, innocence. Comparatively they are innocent because they have committed no sins of choice; but absolutely they are not holy, because they are conceived in sins, Ps. LI, 7, and by nature are children of wrath, Eph. II, 3. 2) The infants of the pious are called holy with an ecclesiastical, or external, holiness; because they are born in the church, and for them the nearest access to the benefits of the church is open; but they are not holy before baptism with the holiness of faith, or internal holiness.

Instance: In baptism sin is taken away; Therefore sin does not inhere in baptized infants. Resp. Sin is taken away in baptism, not so that it is not, but so that it is not imputed. The guilt and dominion of sin are taken away in baptism, not the root of sin.

V. Whoever is ignorant of the law, does not sin; Infants are ignorant of the law; Therefore. The major premise is established; because for sin a presupposed knowledge of the law is required. Resp. Whoever is ignorant of the law, and cannot know it; they do not commit actual and voluntary sins. But original sin is a hectic and naturally congenital depravity, and is a deviation from the inscribed law, although infants are ignorant of the prescribed law.

VI. Whatever is natural to man, is not a sin properly so called; Original sin is natural to man; Therefore. The major premise shines by its own light; because natural things are not morally base. Resp. 1) Whatever is natural to man in the state of instituted nature, that is not a sin properly so called; I grant. But original sin is natural to man in the state of destitute nature. 2) Things that are constitutively and consecutively natural are not base; but those that are subjectively, transitively, and corruptively natural can be morally or physically base. Hereditary disease is natural, and yet physically base.

VII. If original sin is propagated by generation, marriages must be condemned; But these are not to be condemned; Therefore original sin is not propagated by generation. The consequence of the major

premise is proven; because marriages will be impure, if original sin is propagated to children born of a legitimate bed. Resp. I distinguish between marriages considered in themselves, inasmuch as they are divinely ordained; and considered accidentally, inasmuch as a vice adheres to natural generation. The vices of nature do not take away the benefits of God.

**Question XIV. What is the efficient cause of original sin?**

*The efficient cause of Original Sin.* The remote efficient cause of original sin is the first human beings; whose fall, since it was imputed to the whole human race, moral foulness could not but be derived through carnal generation to all posterity a). But the proximate cause of this connate stain is our parents, from whose impure blood the original spot has passed to our soul b).

Proof a. "Through one man sin entered the world, and through sin death, and so death passed upon all men, in whom all sinned," Rom. V, 12. We have examined these words of the apostle above. Here we only observe that the imputation of Adam's fall, by which he deprived not only himself but also his posterity of original righteousness, is the foundation of the propagation of original sin through carnal generation. For the apostle, about to teach that through Adam sin entered the world, i.e., all men, or was propagated, gives this reason for the most widely propagated sin: "because in Adam all sinned." But all sinned in Adam not physically; for they did not yet exist when Adam sinned; therefore morally, or by imputation. Namely, the fall of Adam was adjudicated to the whole human race by the most just estimation of God, so that on account of the first sin Adam and his posterity were reputed sinners before the divine tribunal, i.e., devoid of original righteousness, and prone to all evil. Hence it happens that the defect of concreated righteousness and the proclivity to evil accompanies the generation of all men who descend from Adam by the natural way. Nor does God prevent extraordinarily, and by a miracle, the propagation of this stain, and its accompaniment with the generation of the rational creature, which, by first transgressing the divine law, abused its freedom of will. Conf. HULSEM. breviar. enucleat. p. 286.

Proof b. "Who can bring a clean thing out of an unclean?" Job. XIV, 4. Job speaks not of

the external uncleanness of the body, but of the internal of the soul, on account of which we are rendered subject to the judgment of God, v. 3; nor is his discourse about actual uncleanness, but about habitual and universal, as that which, proceeding from an impure birth, inheres intimately in the soul. Thus everyone follows the seeds of his own nature. A black crow does not beget a white dove, nor a fierce lion a gentle lamb, nor a man polluted with congenital sin produce a holy son.

**Question XV. Who is infected with original sin?**

*The subject of Original Sin.* All men descending from Adam by natural generation are infected with original sin.

Obs. The original stain has been sprinkled on all and every man to whom natural birth from Adam has occurred. Therefore Christ was contaminated by neither original nor actual stain; because he was begotten not by the ordinary way of nature, but conceived by the supernatural and miraculous advent (ἐπελευσιν) of the Holy Spirit, and thus was holy, innocent, undefiled, and separate from sinners. Hebr. VII, 26.

Proof. 1) From Jo. III, 5, 6. "Unless one is born of water and the Spirit, he cannot enter the kingdom of God; that which is born of the flesh is flesh." The Savior urges the universal necessity of regeneration because of the universal corruption of the human race, and confirms that all men who would enter the kingdom of God are unworthy of regeneration, because all men born of flesh from flesh, i.e., begotten of parents polluted by sin, and are defiled with the contagion of corrupt flesh.

2. "All men have sinned, and fall short of the glory of God," Rom. III, 23. With which words the apostle describes original sin by the privation of the divine image. For the defect of that glory which man had received in creation is designated by him, just as if he concluded a posteriori: Whoever sins, they are destitute of concreated righteousness; But all men sin. Therefore, all are destitute of concreated righteousness.

You say: Enoch and Elijah were free from original sin, otherwise they would not have been taken up alive into heaven, into which nothing unclean enters, Apocal. XXI, 27. Resp. Enoch and Elijah were by nature children of wrath and thus subject to original sin, Eph. II, 3, but by grace they were regenerated and reputed just.

**Question XVI. Was the Blessed Mary, the Mother of God, conceived without original sin?**

The Blessed Virgin Mary was not conceived without original sin.

Proof. 1) Because original sin was diffused into all men, begotten by natural way from the blood of Adam. See preced. question.

2. A conception immune from sin belongs to Christ alone, Luke 1, 35. If the Blessed Mary had been free from sin, why was the mass of blood, from which the body of Christ was to be constructed, sanctified by the miraculous advent of the Holy Spirit? But since this was done by the most profound counsel of God, we gather that Christ alone among men enjoyed the privilege of sinlessness (τῆς ἀναμαρτησίας). He alone is said to be "separate from sinners," Hebr. VII, 26.

3. Actual sins (although venial) of St. Mary are recorded in the sacred code: Carelessness in guarding Jesus, lest he be lost, Luke II, 43; meddlesomeness (πολυπραγμοσύνη), truly reprehended by Christ at the wedding in Cana, Jo. II, 3, 4; an inopportune interruption of Jesus while preaching, Matth. XII, 46, Mark III, 31. But actual sins testify of original sin, just as the fruit of the root, the offspring of the mother, the streams of the fount.

The antithesis is of the Franciscans, Scotists, and Jesuits among the Pontificians, who opine that St. Mary was conceived without the contagion of Adam, and have bound themselves by the faith of an oath to defend this opinion. On the contrary, the Thomists and Dominicans state that B. Mary was indeed conceived in original stain, but was afterwards so sanctified that she was immune from sins. Most of the arguments of the Franciscans are futile, the following seem worthy of review:

I. Mary is called "full of grace" and "blessed among women," Luke I, 28. From which words they gather: Whatever woman is full of grace and blessed among women, she is free from sin; But Mary, etc. Therefore. Resp. 1) Mary is called passively graced (κεχαριτωμένη), i.e., having obtained grace. But the faithful are also graced (κεχαριτωμένοι), i.e., having obtained grace, Eph. I, 6. Jael is called blessed (Εὐλογημένη) or praised above women, Judg. V, 24. Therefore, the sinlessness (ἀναμαρτησία) of Mary cannot be concluded from the words of the angel. 2) By the grace which Mary

obtained is denoted the singular and most eminent privilege of maternity, that by divine condescension she would be the future mother of the Messiah.

II. Mary is "all fair without a spot," Cant. IV, 7. Therefore, her conception is immaculate. Resp. The spouse all fair, without a spot, is the triumphant church, which has no spot or wrinkle, as Paul testifies, Ephes. V, 27.

III. Mary is called a "closed gate," Ezech. XLIV, 2. Therefore, to the devil instigating to sin, access to the soul of Mary was not open. Resp. Ezechiel speaks of the gate of the temple; yet the ancient doctors considered that the perpetual virginity of Mary, not her absolute impeccability, was typically adumbrated by the prophet. See D. SCHERZERI Anti-Bellarm. p. 675.

IV. Eve was a type of Mary; But Eve was formed without original sin; Therefore Mary also was conceived without original sin. Resp. 1) S. scripture nowhere asserts that Eve is a type of Mary. 2) Not all things that are in the type are predicated of the antitype. For Eve was formed in a state of integrity, Mary in a state of corruption. 3) By the same reasoning, we conclude: David was a type of Christ; David was born of a sinful mother; Therefore Christ also.

V. If Christ was born of a sinful mother, he himself was contaminated with original stain; The latter is false; Therefore also the former. The consequence of the major premise is proven; because a sinful mother begets a sinful son. For who can bring a clean thing out of an unclean? Job. XIV, 4. Resp. I deny the consequence. For a sinful mother begets a sinful son, unless the extraordinary and miraculous grace of the Holy Spirit intervenes, preventing the concomitance of original sin with the generation of the mother and the production of the offspring.

Instance: But the drops of Mary's blood, from which the body of Christ was formed, were infected with the poison of sin; Therefore Christ was conceived and born from impure blood. Resp. The drops of Mary's blood, from which the body of Christ was formed, considered with respect to their designated being (esse respectivum), inasmuch as they were divinely deputed for the conception of the Word (τῷ λόγῳ), were separated from the poison of sin by the miraculous advent of the Holy Spirit. From which Christ is called "separate from sinners," Hebr. VII, 26.

**Question XVII. Does original sin reside in the soul of man, or in the body?**

*The subject in which O.S. is* The primary seat of original sin is the soul with its faculties a); the secondary seat is the body with its members b).

Proof a. Just as the soul was the first recipient (πρῶτον δεκτικόν), or primary seat of concreated wisdom and holiness; so original sin, which succeeded in its place, proximately and immediately infected the soul, and its faculties, so that the intellect is darkened to knowing spiritual goods, the will inclines to evils, the sensitive appetite, having shaken off the rule of reason, is carried headlong into the lusts of the flesh.

Proof b. The body indeed in itself seems a brute thing, not capable of sin; but inasmuch as it is under the dominion of the soul, contaminated by sin, it is called the secondary subject of original sin; because the faculties of the soul use the members of the body, as organs, in sin. For which reason S. Paul gravely exhorts, Rom. VI, 12. "Let not sin therefore reign in your mortal body, that you should obey it in its lusts, neither yield your members as instruments of unrighteousness unto sin."

**Question XVIII. In what does original sin formally consist?**

*The formal aspect of O.S.* Original sin formally consists in the privation of original righteousness, which ought to be in man a), and in carnal concupiscence, or the inclination to evil b).

Obs. I. Privation is divided into simple, and composite. Simple privation is the absence of a thing, which ought to be present by nature, in a capable subject, e.g., blindness in a man. Composite privation is that which is conjoined with an act, or an evil habit. Surely blindness and evil vision differ, deafness and perverse hearing, the lack of sound in a lyre and a harsh sound, ignorance of simple negation and an evil disposition. We state that original sin is indeed a privation, but not a mere or simple one, but one conjoined with an evil habit.

Obs. II. Positive is taken either in a metaphysical sense, or in an ethical, or moral sense. The positive said in a metaphysical sense is distinguished into entitative and modificative. An entitative positive is being itself, and that either uncreated, or created, either substance, or accident. A modificative

positive is given in the modes of being, e.g., in transcendental goodness, truth, duration, the presence of being. In an ethical, or moral sense, a positive is an inclination or determination leading, instigating, and effectively disposing to evil. It is called by Theologians evil concupiscence, inordinate disposition, corrupt habit, a habit turned towards evil.

Obs. III. D. CHEMNITIUS in his theological loci, on original sin, fol. m. 225, shows that AUGUSTINE defined original sin by concupiscence; ANSELM, by the lack of original righteousness, which ought to be present; but HUGH taught that original sin is ignorance in the mind, concupiscence in the flesh; The Sententiaries afterwards fought among themselves about those definitions, which was truer and better; SCOTUS with his followers embraced Anselm's definition; others fought for Augustine's definition so as to reject Anselm's; but BONAVENTURE prudently judged that both definitions were true, and that one of them included the other. The Augsburg Confession art. II does not depart from this last opinion: "The churches among us teach, that after the fall of Adam all men, propagated according to nature, are born with sin, that is, without the fear of God, without trust in God, and with concupiscence." This doctrine of the Augsburg Confession is explained and confirmed in the apology, p. 55. "We have rightly expressed both in the description of original sin, namely those defects, not being able to believe God, not being able to fear and love God; Also having concupiscence, which seeks carnal things against the word of God, that is, which seeks not only the pleasures of the body, but also carnal wisdom and justice, and trusts in these goods, contemning God." And not only the ancients, but also the more recent, if there are any more sensible ones, teach at the same time that these things are truly original sin, namely the defects just mentioned, and concupiscence. For so says THOMAS: "Original sin has the privation of original justice, and with this an inordinate disposition of the parts of the soul, whence it is not a pure privation, but a certain corrupt habit." And BONAVENTURE: "When it is asked, what is original sin, it is rightly answered, that it is immoderate concupiscence; it is also rightly answered, that it is the lack of due justice; and in one of these answers the other is included." HUGH thought the same, when he says:

"original sin is ignorance in the mind and concupiscence in the flesh."

Obs. IV. The word "concupiscence," when it is distinguished from that to which it is contrary, is ambiguous; for it denotes either the natural power of concupiscence, or a superadded evil inclination. Between that and this there is a great difference. For the natural appetite of man, or the appetitive power of the soul, which is conceived as the subject or material of original sin, is one thing; and evil original concupiscence, which corrupts that power, and formally constitutes original sin, is another. For that is from God, this is not; that is a positive being strictly taken and created, this is not; that is indifferent, this is determinate; that is a natural and concreated power, this is a superadded and introduced quality; that perfects human nature, this destroys and contaminates it.

Proof a. 1) All sin is lawlessness (*ἀνομία*), 1 Jo. III, 4, i.e., a defect of moral rectitude, which we are obliged to have by the law. Therefore also original sin. 2) Paul defines original sin by the lack of the glory of God, Rom. III, 23, designating the defect of that glory with which man was adorned by God in creation; whence we gather that the privation of the divine image, which we all lack after the fall, is noted. For the image of God was glory, granted to man by God in creation, and we are all destitute of it, after we suffered the loss of original righteousness in Adam.

Proof b. 1) Because original sin in the intellect is not only an ignorance of simple negation, but also of an evil disposition, or a horrendous error; since the unregenerate gentiles not only did not know the true God, but also "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," Rom. III, 23. Indeed, there is also found in the intellect of the unregenerate man, besides ignorance of spiritual things, a certain connate proneness to make rash and false judgments about them. For spiritual things are foolishness to the unregenerate man, 1 Cor. II, 14, i.e., he judges that the mysteries of faith are absurd and impossible. But that propensity for rash judgments about matters of faith implies more than the privation of knowledge.

2. Original sin in the will of man is not only a lack of original righteousness, but also an inclination and determination to evil. For

this reason man, constituted outside the state of grace, is called a "servant of sin," Rom. VI, 13, and sin is said to "reign in his mortal body, that he should obey it in the lusts thereof," v. 12, because, since he cannot of himself do those things which are holy, he is carried to the contrary, to those things which are evil, just as if he ought to act so, or his will were bent by the command of a superior. Hence, besides the lack of divine love, there is in the will of man hatred and enmity against God, security and contempt of spiritual things, self-love (*φιλαυτία*), care for the world, and trust fixed in creatures.

3. O.S. in the sensitive appetite is not only a privation of the obedience due to the superior faculties, but also the rebellion of the flesh against the spirit, Gal. V, 17, a bestial inclination, the stupidity of an ass, the pride of a peacock, the avarice of a wolf, the cunning of a fox, the ferocity of a lion.

4. O.S., according to the testimony of S. scripture, approaches the analogy of an operative and difficult-to-move habit. For it is called "easily besetting" (*ἐνπερίστατον*), most tenaciously inherent, surrounding on all sides, and pressing from every direction, Hebr. XII, 1. It is said to inhabit and to work, Rom. VII, 17. Surely no privation operates positively, as O.S. does. For connate concupiscence, which we call the formal positive of O.S., produces actual sin by an abstractive act, as "drawing away" (*ἐξέλκουσα*); an alluring act, as "enticing" (*δεδεαζουσα*); a confirmatory act, as "conceiving" (*συλλαβοῦσα*), James 1, 14. Therefore it is a positive habit, and not a mere privation; since that which cannot positively draw away a man, entice him, conceive and bring forth actual sin, or bring it into act.

The antithesis is 1) of some Scholastics and mostly of the Pontificians, 2) of the Arminians, who state that original sin is a mere privation of original righteousness, which ought to be present. Their principal arguments are:

I. Every positive is good, and either uncreated, or created. But O.S. is neither good, nor uncreated, nor created. Therefore O.S. is not something positive. The major premise is established; because every positive is a being, and therefore good, and either uncreated, like God; or created, like a creature, whose efficient cause is God. Resp. I distinguish between a metaphysical and a moral positive. A metaphysical positive, and that an entitative one, is a good being, and

either the creator, or a creature. But a moral positive is neither the creator, nor always a creature, e.g., the inclination to evil is something positive, yet it itself was not created by God; because God made man upright and very good, without any evil inclination. The temptation to evil is something positive, yet it does not derive its origin from God, but from original concupiscence, Jac. 1, 14. The determination to evil is something positive, yet it does not proceed from God; because God is the universal cause determining no one to evil.

II. If there is some positive in creatures which does not depend on God, there will be a being which was not made by God; The consequent is false; Therefore also the antecedent. The falsity of the consequent appears from Jo. 1, 3. "All things were made by him, and without him was not anything made that was made." Resp. 1) Not every positive is a being, since there is also a modificative positive, e.g., in presence, duration, etc. And if you call the determination to evil a modificative positive, you will not have deviated from the truth. 2) It is not absurd that there be some positive not produced by God, if it is morally evil. Who would dare to assert that evil

concupiscence, and its fecundity and impregnation, Jac. I, 14, evil thoughts, the inordinate disposition of the soul, the rebellion of the sensitive appetite against right reason, the determination of physical motion to evil, and its conjunction with viciousness proceed from God? Would not God be constituted the cause of sin by such an assertion? 3) In Jo. I, 3, the discourse is properly about natural beings, produced in the first six days, not however about moral good or evil. Confer. D. HULSEMANN. brev. enucl. p. 273. seqq.

III. All lawlessness (*ἀνομία*) is a privation: Original sin is lawlessness (*ἀνομία*); Therefore. Resp. I distinguish between simple and composite privation. Original sin is indeed a privation, but not a mere or simple one, but a composite one, and conjoined with an evil habit, or a perverse concupiscence, an inclination and determination to evil.

IV. Evil concupiscence, or the inclination and determination to evil, pertains to the material, not to the formal, of original sin. Namely, original sin, taken concretely, denominatively, and materially, includes concupiscence, proclivity, and determination to evil; but if it is taken abstractly and formally, it is only the privation of original

justice, which ought to be present. Resp. This is as if you wished to describe a harsh sound by the absence of a pleasant sound, an error by the defect of true science, a rebellion by the privation of obedience; which descriptions would be inadequate and by no means sufficient. For a harsh sound implies more than the absence of a pleasant sound, an error more than the defect of true science, a rebellion more than the privation of obedience, namely, the position of a contrary act or habit. By a parallel reason, original sin is less adequately defined by the lack of original justice, which ought to be present, because in the place of the lost divine image has succeeded a habitual inclination to internal and external acts, forbidden by the divine law, which we commonly call original concupiscence. This pertains to the formal aspect of original sin; because it enters into its definition, and in the nominative case is predicated of it; For original sin, as defined by HUGH, is "ignorance in the mind and concupiscence in the flesh."

V. Whoever asserts that original sin is an accident, a quality, and a habit, they must confess that original sin is a being produced by God; But the evangelical doctors, etc. Therefore. The consequence of the major premise is proven; because a habit is a quality, a quality is an accident, an accident is a being produced by God. Resp. The evangelical doctors assert that original sin is a habit, a quality, and an accident, not in metaphysical precision (*ἀκριβείᾳ*), but in a moral, and broader, sense. For original sin is called an accident, a quality, and a habit analogically; because it inheres in the vitiated soul in the manner of an accident. In the manner of a quality, it is the principle of an evil action; in the manner of a habit, it renders man prompt and ready for sinning.

#### Question XIX. Is original sin the substance of man?

*Whether O.S. is the substance of man.* Original sin is not the substance of man itself, but is a depravity devoid of the due good, and prone to the undue evil, like a hereditary and abominable disease, most deeply inherent in the substance of man.

Proof. 1) The sacred writings openly distinguish the original stain from the very substance of man. Paul in Rom. VII, 21 calls original sin "the evil that is present." In v. 17 he says: "Now then it is no more I that do it, but sin that dwelleth in me." In Hebr. XII, 1 it is called "the sin which doth so easily beset

us." But, whatever is present to man, dwells in him, and besets him, that is not the very substance of man.

2. All sin is lawlessness (*ἀνομία*), 1 Jo. III, 4. Therefore also original sin. But lawlessness (*ἀνομία*) is a deviation from the law, and thus a privation. Who in his right mind would dare to call the substance of man a privation?

3. The adverse opinion is repugnant to many articles of faith, and indeed a) to the article of creation. For God not only created human nature before the fall; but also the same after the fall is the work and creature of God. "Your hands have made me and fashioned me," says Job, ch. X, 8. Conf. Ps. CXXXIX, 13. Eccl. XII, 7. But God is not the creator or author of original sin; since that is the work of the devil. b) To the article of incarnation. For the son of God in the personal union assumed our human nature, but without sin, Hebr. IV, 15, c. VII, 26. c) To the article of renewal. For God cleanses and sanctifies man from sin, 1 Cor. VI, 11. But that which is sanctified is one thing, and that which is taken away by sanctification is another. d) To the article of resurrection. For Christ will resurrect our same nature from the dead, and will adorn it with great glory; but God will not resurrect original sin in the elect, nor will He ever adorn it with celestial glory, or save it, but in that blessed resurrection it will be plainly abolished. See solid. declarat. Form. concord. pag. 647. sqq.

The antithesis is 1) of the Manicheans, who established that there are two co-eternal principles, good and evil; from the evil principle a bad substance was produced, from the good a good one; and that man consists of these substances; and on the last day the bad substance will be separated from the good. 2) of Matthias Flacius, Illyricus, Professor first at Wittenberg, then at Jena, little versed in philosophy, otherwise a most learned theologian, who in the heat of a disputation with Victorinus Strigelius held at Weimar in the year 1561, imprudently asserted that original sin is the substance of man. But he distinguished between formal and material substance; by the former he understood the image of God in the first parents, by the latter man himself consisting of soul and body. Therefore he said the formal substance was corrupted, and in its place original sin had succeeded; but the material remained, although greatly vitiated. Furthermore, he distinguished between man considered physically and theologically. If man is considered in philosophy, his

substance is body and soul; but in theology it is taught that original sin is of the essence of corrupt man, he asserted. From which it is evident that Flacius did not so absolutely teach that original sin is the very substance of man, but that theologically it is called the essence of corrupt man. His cruder disciples, having progressed further, did not hesitate to affirm that O.S. is the very substance of man. Conf. D. JOANN. MUSAEI praelect. in Form. Concord. p. 45. The principal arguments of the Flacians are the following:

I. Whatever sin is of the essence of corrupt man, is not badly called his substance; But original sin, etc. Therefore. Resp. I deny the major and distinguish between an absolute and a respective essential. Whatever is of the essence of man, insofar as he is corrupt, cannot absolutely be called the substance of man. The reason is; because whatever is asserted of a certain state of man, is not simply affirmed of him, e.g., doctrine is of the essence of a learned man, insofar as he is a learned man; yet this is not his substance.

II. If O.S. were not a substance, it could not corrupt the whole substance of man; But O.S. has corrupted the whole substance of man; Therefore. Conseq. of maj. proven. because an accident does not have the power to corrupt the whole substance. Resp. 1) I distinguish between the physical and theological corruption of man. By physical corruption a natural body is resolved into the parts of which it consists; but in a theological sense the nature of man is said to be corrupted by O.S. not absolutely and simply, but in relation to spiritual objects, pious motions and acts concerning spiritual things; because by the first sin of men the human intellect was blinded, so that it does not understand the things of the Spirit; the will was rendered inept for choosing spiritual good, and prone to evil; the sensitive appetite was made rebellious to the superior faculties, and inclined to seize the apparent good that is pleasing to the senses. 2) Corruption theologically speaking is subjective, not terminative. It is subjective; because it is a horrendous depravation of the subject, remaining in its substance; but it is not terminative; because it did not so destroy human nature that it ceased to be what it was before. Therefore we easily respond to the objection taken from the ecclesiastical song: *Durch Adams Fall ist ganz verderbt menschlich Natur und Wesen* (Through Adam's fall is wholly corrupted human

nature and being). The nature of man is corrupted subjectively, not terminatively. See IOANN. MUSAEUS l. c. pag. 62.

III. Whatever in the sacred writings is described with words denoting the human substance itself, that is the substance of man; But original sin, etc. Therefore. The minor is proven, because it is called "flesh," Jo. III, 6, "the old man," Rom. VI, 6, Col. III, 9, "the body of sin," Rom. VI. Resp. I distinguish between the description of original sin, taken abstractly, and concretely. When O.S. is taken formally and abstractly, it is defined by lawlessness (*ἀνομίαν*), 1 Jo. III, 4. But when it is taken concretely, it connotes that subject in which it most deeply inheres. Thus it is called "flesh"; which word denotes both the substance of man, and the vice adhering to it. It is called "the old man," not physically by reason of its substance, but ethically and theologically, by reason of its qualities. For "the old man" concretely designates the nature of man, corrupted by O.S.; abstractly it notes the corruption instilled in human nature. "The body of sin" does not signify the corporeal substance of man, but the mass of sin. For just as a flock, a people, a legion are called bodies; so original sin is called a body, because it diffuses itself into various actual sins and expresses itself in various operations, just as if there existed a certain body, consisting and composed of diverse members, Col. III, 4.

IV. Whatever is an accident, can be present and absent without the destruction of the subject; But original sin cannot be present without the destruction of the subject. Therefore. The major is evident from the definition of an accident. The minor is clear, because 1) by original sin the spiritual powers of the soul once concreated are corrupted; 2) because O.S. is not absent before the man himself perishes. Resp. I distinguish between a predicable and a predicamental accident. The former is said of its subject contingently, and is opposed to the essence; the latter is in another as in a subject, and is opposed to the substance. O.S. is called by some theologians an accident not predicable, but predicamental; because it is not an external, easily movable accident, but an internal and difficultly movable one. Besides, O.S. is called an accident not univocally, but analogically, because it is in fallen man in the manner of a vicious habit, and renders him ready and prompt for sinning.

V. Whatever fights with the law of God, is sin, 1 Jo. III, 4; But the whole unregenerate man, etc. Therefore. Resp. Whatever formally and in itself fights with the law of God, is sin; I grant. But the whole man does not formally and in himself, as he is man, fight with the law of God, but insofar as he is corrupted by sin, and thus accidentally fights with the law of God. Namely, man is the subject of lawlessness (*τῆς ἀνομίας*), not lawlessness (*ἀνομία*) itself.

VI. If original sin is not the substance of man, Christ cannot be called sin; But Christ is called sin; Therefore. Conseq. of major proven; because Christ by putting on human nature, put on sin, 2 Cor. V, 21. Resp. I deny the conseq. of the major; because Christ put on human nature by personal union, without inherent sin; but he transferred our sins to himself imputatively.

VII. D. LUTHER called original sin the sin of nature, the sin of the person, substantial or essential sin; Therefore, according to the judgment of this eminent doctor of the church, original sin pertains to the very essence of man. Resp. The locutions of Luther are to be understood not simply (*ἀπλῶς*), or absolutely, but comparatively (*συγκριτικῶς*), with respect to actual sins. Namely, the Blessed Luther used those forms of speaking to show the difference between original and actual sin; and he called original sin the sin of nature, of the person, essential, not as if it were the essential constitutive or consecutive of human nature, but because 1) it has the same origin with the nature, essence, and person of man, and is thus congenital (*σὺμφυτον*), or connate to it; just as for him who is blind from birth, blindness is called natural; 2) because it inheres intimately in human nature, has infected the whole of it, and is thus subjectively natural; 3) because it is transitively natural, because it is propagated from man to posterity by natural generation.

#### Question XX. What are the effects of original sin?

*Effects of O.S.* The effects, or consequences, of original sin are; internal and external actual sins a), the defect of free will in spiritual matters, and its infirmity in natural matters b), the privation of grace and the wrath of God opposed to this c), temporal death, and the diseases and various sorrows of this life that precede it d), and finally eternal condemnation e).



Proof a. The royal prophet, pleading from the most merciful God for the remission of the sins which he had committed, indicates that the fount of these is original sin by groaning, Ps. LI, 7. "Behold! I was shapen in iniquity; and in sin did my mother conceive me." The apostle agrees, complaining, Rom. VII, 17. "Now then it is no more I that do it (evil), but sin that dwelleth in me." Therefore all the first and involuntary motions of evil concupiscence, as well as all external sins, are the evil fruits of original sin as the root.

Proof b. From 1 Cor. II, 14. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." The apostle teaches that such a darkness has been induced upon the human intellect by original sin, that it can neither apprehend purely spiritual things, unless divinely illuminated, nor can it rightly represent them to the will, which in itself is a blind power. Hence it happens that the intellect makes rash and false judgments about the mysteries of faith, while the will is turned away from spiritual goods, and turned towards temporal, fleeting, and carnal goods.

Proof c. From Eph. II, 3. "We were by nature the children of wrath, even as others." The unconverted and unregenerate man exists in a state of wrath, from his birth. Therefore, on account of congenital sin, he is both devoid of grace and subject to the wrath of God.

Proof d. Whatever comes under the name of death, God threatened to sinful man. Gen. II, 17. Therefore, the guilt of spiritual, corporal, and eternal death followed original sin. The forerunners of temporal death are diseases, and the various sorrows of this life as its companions, which God, the hater and avenger of sin, pronounced upon Eve, seduced by the serpent, and upon the fallen Adam, Gen. III, 16, 17.

Proof e. "By the offence of one, judgment came upon all men to condemnation" (εἰς κατάκριμα), Rom. V, 18. The first sin of Adam, from which original sin is derived, is the meritorious cause of the universal condemnation of men, which, however, the reborn escape, embracing the satisfaction of the surety Christ by true faith.

**Question XXI. What are the affections, or properties, of original sin?**

*Affections of O.S.* The affections of original sin are: propagability a), and a

pertinacious adhesion extending to the end of life b).

Proof a. "That which is born of the flesh is flesh." He who is born of parents infected with original contagion, is a partaker of the same plague, and therefore in need of regeneration, if he is to enter the inheritance of the heavenly kingdom.

You say: Regenerate parents do not propagate original sin; because they have been washed from it. 1 Cor. VI, 11. Resp. As a learned father begets an unlearned son; so a regenerate man generates an unregenerate one, because he still carries the old nature among the sons of this age, not from that by which he was promoted into newness among the sons of God, as AUGUSTINE says in book II of *De peccatorum meritis et remissione*, chap. 9.

Proof b. Original sin is the sin which so easily besets us (ἁμαρτία ἐνπερίστατος), Heb. XII, 1. It is called "besetting"; because it adheres to us most tenaciously, surrounds us on all sides and embraces us like a garment, which hinders a runner; which the regenerate never fully put off or cast off, although aided by the Holy Spirit they resist its motions, and diminish its powers by exercises of piety, and to this extent are said to put it off.

**Question XXII. Is the evil concupiscence in justified and renewed men a sin in the true sense of the name?**

The evil original concupiscence, together with the first inordinate motions by which it expresses itself, is truly and properly called sin.

Obs. The question is not about natural and indifferent concupiscence; such as the appetite for food, drink, sleep; nor about spiritual concupiscence, desiring a supernatural good, which is proper to the regenerate, who with David desire to see God, Ps. XLII, 1; but about evil concupiscence, which is either original or actual. Actual concupiscence is either mortal, which is joined with consent, delight, and pursuit of that thing to which the flesh stimulates us, or venial, which notes the first motions of the soul soliciting us to sins, which we repress by the Holy Spirit, lest they

break forth into an external act (\*). Original concupiscence is the habitual inclination to evil, expressing itself in inordinate motions. The question is, whether original concupiscence, depraving the intellect, will, and sensitive appetite, together with the first inordinate motions in justified and renewed men, is truly and properly considered and called sin? To which question we respond affirmatively.

Proof. 1) All lawlessness (*ἀνομία*), or dislegality, is a sin properly so called; But all evil concupiscence is lawlessness (*ἀνομία*): Therefore. The minor is proven from the assertion of the apostle, Rom. VII, 7. "I had not known sin, but by the law." For "I had not known concupiscence (to be sin), unless the law had said: you shall not covet," Exod. XX, 17. By which divine interdiction all evil concupiscence, both original and actual, is prohibited.

You say: By the divine precept is prohibited not involuntary concupiscence, but deliberate and voluntary; which is evident 1) from the Hebrew word (*תַּחַמֵּד*), which word does not signify to have concupiscence, which is a vice of our nature, but merely to desire and long for. 2) This precept is not given to brutes, nor to children, but to an intelligent creature, using reason and free will, which alone is capable of law, and alone can fulfill or transgress the law. But involuntary motions are no more human acts, or in the power of man, than they are in the power of a lion, a dog, a horse. Therefore, just as a lion cannot be commanded not to be angry; a dog, not to snarl; a horse, not to neigh; so neither can a man, not to feel the first motions of concupiscence, and he who would punish them would be a tyrant. Resp. 1) By the divine precept all illicit concupiscence is forbidden, since it is limited by no restriction. But when Paul says that he had not known concupiscence to be sin, unless the law had said: "you shall not covet"; he refers

especially to indeliberate and involuntary concupiscence; which he could not know to be sin, except from the decalogue law; but that voluntary desires are sins, the sounder gentiles acknowledged from the unwritten natural law. 2) Even if it cannot be proven from (*תַּחַמֵּד*), that involuntary concupiscence is prohibited, yet it can be shown from the words, (*לֹא תַחַמֵּד*) you shall not make yourself to covet. 3) There is a huge difference between man, to whom a law is prescribed, and a beast, to which no law is given; although after the fall man cannot perfectly keep the law. What? Is not even in a beast its immense ferocity coerced without tyranny; so that, mindful of the blows, it unlearns its ferocity.

2. Paul calls the concupiscence remaining in the regenerate sin more than once, Rom. VII, 7, 8, 9, 11, 12, 13, 17, 20, 23, 25. Conf. Rom. VI, 6, 12, 13, 14. Rom. VIII, 5, 10.

You say: Concupiscence is called sin by metonymy; because it is the cause of sin, if it is obeyed. Resp. Concupiscence is properly and formally called sin, since no necessity compels us to depart from the proper signification of the word, especially because ch. VII of Romans is the proper seat of this doctrine. Surely holy scripture does not speak tropically on articles of faith in their proper seat, or at least it indicates and declares the trope. Besides, if concupiscence is the cause of sin, it is itself certainly sin. For this reason Paul calls concupiscence something not good, but evil, Rom. VII, 19. But everything morally evil is sin.

3. The effects of evil concupiscence are: to render the regenerate man partly carnal, to sell him under sin, to work evil, to fight against the law of the mind, and to make man a captive under the law of sin, and thus most miserable before the face of God, Rom. VII, 14, 20, 23, 24; to lust against the spirit, Gal. V, 17; to deserve eternal damnation, Rom. II, 13.

(\*) It is the part of a renewed man, not only to repress the allurements of sinning, but also to suppress them, lest they dominate within, so that he may turn from them with the greatest sorrow, and take pains to excite holy thoughts and motions of the soul. An unrighteous man, not yet born again, but yet prudent and sagacious, restrains and represses unjust desire, fighting back not against the inward motions of the soul, in which he himself perpetually indulges, in which he takes great delight, and awaits the opportunity of place and time, to sin with impunity, and to fulfill his lust; but only against the external action, lest his viciousness should come out into the public, and be a spectacle to the people, and therefore he studies partly concealment, partly simulation and dissimulation, for civil reasons, lest any man should find out, partly excuse, or altogether defense, so that he may be allowed to exercise his unjust action colored with a species of right.

You say: Paul in Rom. VII does not speak of himself as a regenerate man, but puts on and sustains the person of an unregenerate man constituted under the law, not yet endowed with the spirit of Christ; which is proven from this, that to the carnal man described in Rom. VII, 14, are vindicated those predicates which can be attributed to no regenerate man, much less to the most illuminated Paul. For he is said to be a) "sold under sin," v. 14. But the regenerate man is "freed from sin," Rom. VI, 18. b) "Captivated by the law of sin," from which the regenerate man is likewise freed, Rom. VIII, 2. c) "With the flesh serving the law of sin," v. 25. But the regenerate is a "servant of righteousness," Rom. VI, 18. d) He is said to do what he does not want, and not to do what he wants, v. 20. But the regenerate has the Holy Spirit and with him the liberty of acting, 2 Cor. III, 17. Resp. A) Generally. In the seventh chapter to the Romans from verse 14 to the end, Paul immediately, and consequently every regenerate man, is understood; which is proven 1) because the apostle likewise speaks of himself in the present tense: "I will, I hate, I do, I consent, I give thanks." He expresses his state under Pharisaism and the law with words designating the past tense in v. 9. "For I was alive without the law once," i.e., without a true understanding of the law. 2) The man described in this passage wills good, v. 18, and does not work evil, v. 15. But the unregenerate does not will spiritual good; because he is dead in sins, Eph. II, 1, and is a corrupt tree bringing forth evil fruit, Matth. VII, 17. 3) The man designated there consents to and serves the divine law, v. 23, 25. The unregenerate cannot be subject to the law, Rom. VIII, 7. 4) The man delineated by the apostle consents to the law according to the inward man, v. 22. The inward man is the renewed man. Conf. 2 Cor. IV, 10. Eph. IV, 24. Col. III, 9. 5) There is in the man described here a struggle of the flesh and the spirit, v. 23, 25. But the struggle of the flesh and the spirit occurs in the renewed man, in whom the Holy Spirit dwells, Gal. V, 17. 6) The man who is introduced in this place gives thanks to God through our Lord Jesus Christ for the initiated liberation from sin; although this liberation has not yet reached its completion in this life, v. 25. But the man freed from sin, and on that account giving thanks to God through Christ, is truly regenerate, constituted not under the law, but under the grace of Christ.

Resp. B) Specifically to a): Paul says that he is carnal not entirely, but in part; not simply and absolutely, but with a certain respect and comparatively; inasmuch as he had the oldness of the flesh, and by this was hindered from perfectly fulfilling the law, which is spiritual and requires spiritual and perfect obedience. Likewise he also says that he is "sold under sin," not as if he were sold to the full service of predominating sin, like king Ahab; 1 Kings XXI, 20, but because of the force, effort, and feeling of original concupiscence; because he felt the impulses and goads of concupiscence, which against his will, snatched away from the good, tried to enslave him to sin, although they could not produce that effect; because aided by the Holy Spirit he repressed these impulses and goads of concupiscence, which was affecting dominion, and shook off the yoke. To b): I distinguish between voluntary and involuntary captivity. The unregenerate of their own accord hand themselves over to be bound by the chains of sin; but the regenerate groans and complains that, bound by the chains of innate evil concupiscence, like a captive Samson, he is snatched away to do what he does not want with a joyful mind. To c): The apostle serves the law of God with his illuminated mind; but he serves the law of sin with his flesh, i.e., inasmuch as he is infected with the stain of inherent sin, not with a spontaneous servitude, but an involuntary one. To d): I distinguish between freedom from the dominion, and from the sense of sin. Although the renewed man is freed from the dominion of sin, he is not however immune from the sense and root of sin. Hence it is that although the regenerate want to do good eagerly and expeditiously, yet with concupiscence growing strong, they are not able to perfect it.

4. There is in the regenerate not only a concupiscence that conceives (συλλαβοῦσα), i.e., joined with the deliberate consent of the will, but also one that draws away and entices (ἐξέλκουσα καὶ δελεάζουσα), although consent does not follow, Jac. I, 14. Wherefore also the first inordinate motions are sins, since they are the cause of external sin. But the cause of sin is either the sinning person, or a sin, begetting other offenses from itself.

5. That the concupiscence which remains in the regenerate after baptism is truly sin, AUGUSTINE demonstrates in tract XLI on John, from Rom. VI, 12. The apostle says: "Let not sin reign in your mortal body, that you should obey it in its desires, neither yield

your members as instruments of unrighteousness unto sin." He does not say: "let it not be"; but: "let it not reign." As long as you live, it is necessary for sin to be in your members, at least let its reign be taken away, lest what it commands be done.

The antithesis is of the Pontificians, who deny that concupiscence remaining in the regenerate after baptism, with the very first, or involuntary, motions, is a sin in the true sense of the name; whose main arguments are:

I. Concupiscence is distinguished from sin, as a cause from its effect, as S. James testifies, Ep. c. 1, 15. Therefore, concupiscence is not a sin properly so called. Resp. I distinguish between the sin that begets, and the sin that is begotten. Concupiscence is indeed not the begotten sin, i.e., consummated in act and deed, yet it is the begetting sin, i.e., original. Just as it is not licit to conclude: A father generates a man; Therefore the father is not a man; so it is wrong to gather: Concupiscence begets sin; Therefore concupiscence is not sin, since the contrary is true, namely that the mother and the offspring are of the same nature.

II. Whatever is not in our power, God does not oblige us to it by His precept; To avoid the first motions of concupiscence is not in our power; Therefore God does not oblige us to avoid the first motions of concupiscence. The major premise is established; because everyone who commands impossible things is unjust. The minor premise is clear; because after the fall of the first man, the inordinate motions do not depend on the deliberation of man, but flow spontaneously from original concupiscence. Resp. I deny the major. To the proof we say that everyone who commands impossible things, which are simply and in every state impossible, is unjust. But he who commands impossible things, the performance of which has been made impossible by the fault of the delinquent, is not unjust. Thus that king in Matth. XVIII, 24 demands from the debtor servant ten thousand talents, which he was not able to pay. God most justly demands from the drunkards, who by their own fault have lost their memory, the light of faith, the faculty of praying devoutly, vigilance, faith, the ardor of prayers. If only that is forbidden by divine law which is in our power, original sin will be prohibited by no precept, and thus will not be a sin properly so called.

III. Sin is taken away by baptism; Therefore in the baptized and regenerate

there is no remaining sin. The antecedent is evident from Eph. V, 26, where we are said to be sanctified and cleansed by the washing of water by the word. Resp. Sin is taken away in baptism, not so that it is not, but so that it does not harm, or is not imputed. The guilt and dominion of concupiscence are taken away in baptism, not concupiscence itself.

Instance: If inordinate concupiscence, remaining after baptism, is a sin in the true sense of the name, it certainly induces guilt, because guilt is inseparable from sin. Resp. Guilt is taken away not from the sin, but from the sinning and repenting person, through justifying grace.

IV. God either hates the remaining sin, or does not hate it; If the latter, it is not sin; If the former, it has not been remitted. Resp. God hates sin, because it is lawlessness (*ἀνομία*); but He does not always hate the sinning person, because of the merit of Christ, apprehended by true faith; Just as a father hates the vices in his son, but does not hate the son himself.

V. If in a justified man there remained concupiscence which is truly considered and called sin, there would certainly be something damnable in him; But there is nothing damnable in a justified man; Therefore. The consequence of the major premise is evident; because every sin, in itself and by its nature, is mortal and damnable. The antecedent is clear from Rom. VIII, 1. "There is therefore now no condemnation to them which are in Christ Jesus." Resp. Condemnation is one thing, the condemnable another. The former is the act of the condemning judge. Conf. Rom. V, 16. 1 Tim. V, 12. The latter is the fault of the man transgressing the law, which in itself deserves condemnation. The apostle does not say, "nothing condemnable," but "no condemnation" is in the regenerate. Although in them there is concupiscence, in its nature damnable; yet they undergo no condemnation, as Christ frees His regenerate and elect from the guilt of sin, so that it loses the power of condemning them, and by His Spirit, blunting and restraining sin, lest it should dominate. And so sin, after regeneration, is like wasps which, having lost their sting, cannot sting, even though they make much noise.

VI. Christ so sanctifies and cleanses the church, that He might present it to himself a glorious church, not having spot, or wrinkle, Eph. V, 26. If the church is so sanctified and cleansed by baptism that it is glorious and

splendid, without spot or wrinkle, it is free from all sin after baptism. Resp. Christ sanctifies and cleanses the church in this world by baptism, partly by justifying it, partly by renewing it. By justifying grace the church receives the perfect remission of sins. Renewal is not perfected in this life, but is begun, and is continued from day to day. But the presentation or exhibition of the church without spot and wrinkle will take place not in this, but in the future life; namely in the marriage of the age to come, Apoc. XIX, 7, 8, which interpretation AUGUSTINE confirms in book I of his *Retractations*, ch. 7. "Since the whole church says: 'Forgive us our debts,' it is certainly not here without spot and wrinkle, or anything of the sort; yet from what it receives here, it is led to that glory, where this is not, and to perfection." Confer. D. CALOV. bibl. illustr. on this passage, fol. 724.

**Question XXIII. What happens to original sin?**

*Accidents of O.S.* It happens to original sin, that in some men it reigns, in others it does not reign a). It reigns in those who promptly obey its incitements; it does not reign in those who place an obstacle to its evil motions and suggestions b).

Proof a. "Let not sin reign in your mortal body, that you should obey it in its concupiscences." Rom. VI, 12. The apostle does not say: "let it not be"; because during this life it cannot be extirpated; but "let it not reign," as if to say, resist sin, dwelling in your mortal body, lest it exercise its power and obtain supreme dominion. Wherefore do not obey its inordinate motions, soliciting you to great sins, but repress and restrain them.

Proof b. "Sin shall not have dominion over you; for you are not under the law, but under grace." Rom. VI, 14. Whoever have been reborn by the grace of the Holy Spirit, justified and renewed, they are neither under the coercion of the law; because they obey the divine will with a joyful and free spirit; nor do they do the commands of original sin; for they conquer its incitements by faith, so that it cannot reign, although it may at times affect dominion.

Obs. Moreover, reigning sins are also usually called actual sins repeated by frequent actions, which are not diminished by the unregenerate, but are more often committed, grow strong, flourish, and stimulate to other sins; non-reigning sins are said to be those whose beginnings the regenerate resist, lest they break forth and be consummated in an external work.

**Question XXIV. What practical use does the doctrine of original sin provide?**

It provides a paedeutical use, for deploring the most profound corruption and extreme misery of men after the fall, and for seeking Christ, the physician of souls, with the most flagrant desire a); a paracetical use, for acknowledging the ineffable mercy of God, who prepared a salutary remedy for this lethal evil for us in baptism and regeneration b); an epanorthotic use, for suppressing the desires of the flesh remaining after baptism c).

Proof a. LUTHER gravely says in part III, Smalcald articles, artic. 1. "We must confess, as Paul affirms in Rom. V, that sin originated from one man Adam, and entered into the world, through whose disobedience all men were made sinners, subject to death and the devil." This is called original, hereditary, principal, and capital sin.

Proof b. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Tit. III, 4. Through original sin we were made children of wrath; through baptism we are made children of grace. By the former we were deformed; by this we are renewed. By that is the entrance to death; by this the gate to life is opened.

Proof c. Let us be solicitously careful, not to loosen the reins to the desires of the flesh. "For if we live after the flesh, we shall die; but if we through the Spirit do mortify the deeds of the body, we shall live," Rom. XII, 13.

## SUSPIRIUM

*I humbly acknowledge, O most MERCIFUL GOD! the plague connate in me, the hereditary evil, the most foul leprosy of the soul. I deplore the misery contracted by the fall of the first parents, and I seek Your mercy, O SWEETEST JESUS. You are the chief physician of my soul, You are the assertor and vindicator of my salvation. You prepared the medicine for my lethal disease in baptism, You have conferred it upon me prepared. You washed away the congenital sin, taking from it the power to condemn, and blunting its impulses and goads, lest they should overthrow me. For so great a benefit I give You immortal thanks, and I pray most ardently, that You would furnish me, languishing and infirm, with spiritual strength, that I may restrain, repress, and crush the incitements of the flesh, which solicit my soul to sinning.*

## CHAPTER IV. ON ACTUAL SINS.

### Question I. What is actual sin?



ACTUAL SIN IS the deviation of a human act from the rule of the divine law. It is more fully defined: Actual sin is the deviation of a human act, committed or omitted, from the rule of the divine law, inferring the guilt of the fault and the punishment.

*Proof.* Sin in general is defined by lawlessness (*ἀνομία*), or deviation from the law, 1 Jo. III, 4. This lawlessness (*ἀνομία*) is either original or actual. Therefore actual sin differs from original in this very thing, that the former is a second act, the latter is a habit inclining and soliciting to evil. Yet actual sin can also be defined as an action, or the omission of an action, fighting against the eternal law of God; just as AUGUSTINE in book 22 against Faustus, c. 22, described sin: "that it is a deed, or a word, or a desire against the law of God." For thus the material of sin, which is the action committed or omitted, is put in the place of the genus, and the formal constituent, which is lawlessness (*ἀνομία*), or contra-legality, in the place of the difference. But the formal consequent of actual sin is the guilt of the fault and punishment.

### Question II. Whence is actual sin so called?

*Etymology.* Actual sin is so called from the act, forbidden by divine law, and that committed or omitted.

*Proof.* Actual sin has obtained its name from the sinful act; because actual sin in the posterity of Adam proceeds from original sin, as a second act comes from a habit, a stream flows from a fount, a fruit is born from a tree. For original sin is an evil tree, bearing evil fruits, Matth. VII, 17. Although actual

sin, by the force of the word, is that sin which is perfected by some act, or by doing: yet from the usage of the word, those are also called actual sins, which are done by not doing. For just as some laws are passed about things to be done, others about things to be omitted; so sins, opposed to the laws, are committed, some by doing what is forbidden by the law, others by not doing, or omitting an act, prescribed by the law.

### Question III. In how many ways is actual sin taken?

Actual sin is taken either more loosely and more generally, for all inordinate motions or acts, proceeding from original sin, whether they are conjoined with previous deliberation, or, without the consultation of the intellect, and the choice of the will, they creep upon men unwillingly a); or more strictly and more specially, for actions, perpetrated by the deliberate counsel of the mind, and the determined malice of the will b).

*Proof a.* Original sin acts like a cause, constituted in perpetual motion, whose effects are actual sins. For it is not idle, but operative, and of the greatest activity, which like a poisoned fount pours forth its similar waters, effusing itself into every kind of actual sin, which are either indeliberate internal vicious motions, or consulted acts of choice. Indeliberate acts, or first motions, also fall upon infants. For "every imagination of the human heart is only evil every day, from infancy." Gen. VI, 13, c. VIII, 21.

*Proof b.* When it is said of the regenerate, that they do not commit sin, 1 Jo. III, 9, likewise, that infants not yet born are said to have done neither good nor evil, Rom. IX, 11, actual sins, strictly speaking, are understood, which are done from choice and deliberate counsel.

#### Question IV. How are actual sins designated in the sacred writings?

*Synonyms of A.S.* Actual sins in the sacred writings are called iniquitous works, dead works, unfruitful works of darkness, works of the flesh, actions of the old man, actions of the flesh, works of impiety.

*Proof.* S. Peter calls actual sins "lawless deeds" (ἔργα ἄνομα), 2 ep. c. II, 8, because they disagree with the norm of the divine law. S. Paul calls them "dead works," Hebr. VI, 1. Namely because they are the effects of men who are spiritually dead, they turn man away from God, the author of life, and finally they bring forth eternal death. He also calls them "unfruitful works of darkness," Eph. V, 11. They are "unfruitful works"; because they bring no emolument, but much detriment to the sinners. They are "works of darkness"; because they are mostly perpetrated in hidden and dark places, at the persuasion of the prince of darkness, by those whose mind is filled with the darkness of ignorance and malice, whom they finally cast headlong into eternal darkness. He calls them "works of the flesh," Gal. V, 19, because the flesh, or carnal concupiscence, tempts and entices man to them, Jacob. 1, 14. He calls them "deeds of the old man," Col. III, 9, because they proceed from the corrupt nature derived from Adam to his posterity. He calls them "deeds of the flesh," Rom. VIII, 13, or of a nature depraved by original sin; because they are both inflamed by the senses of the flesh, and are carried out by the ministry of the corporeal members, and finally are directed to that which is pleasing and pleasant to the body. S. Jude names them "ungodly deeds" (ἔργα ἄσεβειας), ep. v. 15, because by them the majesty of God the lord, lawgiver, and supreme judge, is violated.

#### Question V. What is the efficient cause of actual sins?

*Efficient cause of A.S.* The efficient cause of actual sins is the sinning man.

*Proof.* Because the sinning man is the physical cause of that act, to which lawlessness (ἄνομία), or dislegality adheres, because he produces it by a real influx, lawlessness (ἄνομία) itself, or the deviation from the law, does not indeed have an efficient cause, but a deficient one; yet it is reduced to the particular cause, deviating from the divine law, which is its moral cause. For when it produces an effect, with which it knows lawlessness (ἄνομίαν) to be

conjoined; it intends lawlessness (ἄνομίαν) itself, if not directly, at least indirectly, so that lawlessness (ἄνομία) is imputed to it, as an effect, just as if it really influenced it. For example, Cain is the efficient cause of fratricide; whose material is the act of striking, but the disorder (ἁταξία) or inordination adjacent to it, is the formal aspect of the sin. The act of striking is from Cain, or the physical cause, really influencing; and the illegality, or inordination, adjacent to the striking, is from Cain as the moral cause, to whom it is imputed by the most just right.

#### Question VI. What are the causes that impel or in any way induce man to actual sin?

Internally, evil concupiscence, dwelling in the flesh, solicits man to a sinful act a); externally, the devil b), and the world, or men c), and things existing in the world d), impel or incite.

*Proof* a. The generation of sin (ἁμαρτιγένειαν), or the origin of actual sin, S. James shows us in c. 1, 14, 15. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." According to the interpretation of D. CHEMNITIUS, part III, L. de discrim. P. mortal. & venial. p. 109, the following grades are indicated by S. James, by which one ascends to a sin of choice consummated in an external work. 1) The apostle names "his own lust" (ἰδία ἐπιθυμία), which is original concupiscence; 2) "being tempted" (τὸ πειράζειν), of that concupiscence, when it begins to solicit us with thoughts; 3) "being enticed" (τὸ δελεάζειν), which are inviting allurements. For just as little birds and fishes are enticed by allurements; so the allurements of original concupiscence invite; 4) "being drawn away" (τὸ ἐξέλκειν), when the will is snatched crosswise by the fires of evil affections to obedience. And even a regenerate man can come to this point. For Paul in Rom. VII, 23, grieves and complains that he is sometimes thus captivated; because however he remains in Christ, and fights back, there is nothing of damnation in him, Rom. VIII, 1; 5) "to conceive" (τὸ συλλαμβάνειν), which is the evil purpose, or machination to evil. And when malice progresses this far, repentance and faith have already been cast out; 6) "to bring forth" (τὸ τίκτειν), when the work itself follows, by the



perpetration of which sin generates death. This origin of actual sins and gradual progress D. GERHARDUS explains concisely in disp. isag. p. 927. The Apostle James commemorates five grades of interior sins. The first is "lust" (ἐπιθυμία), evil concupiscence, habitually inherent, which is original sin itself, the tinder of which still remains in the regenerate even after baptism. The second is the "tempting" (τὸ πειράζειν) of that concupiscence, when namely the flesh objects evil thoughts to us; when the tinder as it were emits certain sparks. The third is "enticing" (τὸ δελεάζειν), when various allurements are objected, by which we are solicited to choose evil against the judgment of the mind renewed by the spirit, and thus that "enticing" (δελεάζειν) is like a fan, by which the sparks of the tinder are excited. The fourth is "drawing away" (ἐξέλκειν), when the will is as it were captivated, and reduced to servitude, so that it begins to consent to the evil allurements. The fifth is "to conceive" (τὸ συλλαμβάνειν), when a deliberate purpose is added, and the means are sought to put it into act. All these pertain to interior sins, from which arises "the bringing forth" (τὸ τίκτειν), the external work itself, by the perpetration of which sin generates death. For the rest, there is no doubt that also actual sins, more often repeated, are not rarely the causes of subsequent sins, partly inasmuch as they incline to similar sinful acts, partly inasmuch as they cast out grace, which being taken away, men rush into graver sins (\*).

Proof b. The devil is the cause of human sin; because he "works effectively in the children of disobedience," Eph. II, 2, "blinds the minds of the unbelievers, lest the light of the gospel should shine unto them," 2 Cor. IV, 4, "troubles the fantasy of Saul," 1 Sam. XVI, 25, "incites David to number the people," 1 Chron. XXI, 1, "fills the heart of Ananias to tell a lie," Acts V, 3, "persuades Judas with arguments, taken from utility, to betray Christ," Jo. XIII, 2, from which the devil is called "the tempter" (ὁ πειράζων), Matth. IV, 3. But the devil tempts by calling away from good, and by instigating to evil. Yet he does not necessitate, or determine the human will to an illicit act, but consults, and suggests evil thoughts; which impostor the regenerate can resist, so that he flees from them, Jac. IV, 17.

c. It is proven. Men, who come under the name of the world, apply stimuli to other men to act badly, by persuading and inviting them with their own example. Wives lured Solomon to idolatry, 1 Kings 11:4. Jeroboam by his example made Israel to sin, 1 Kings 15:26.

d. It is proven. The things of the world, encountering the senses, objectively move the will and the sensitive appetite to sin. A precious spoil moved Achan to theft, Joshua 7:21. The bared feet of Bathsheba moved David, 2 Samuel 11:26.

#### Question VII. Upon whom does actual sin fall?

Actual sin falls upon all men a), even the reborn b), and infants c).

(\*) James expressly puts "being drawn away" (τὸ ἐξέλκεσθαι) before "being enticed" (τὸ δελεάζεσθαι). But what he had said before, "to be tempted" (πειράζεσθαι), is not different from these two, but is this very thing, "is drawn away and enticed" (ἐξέλκεται καὶ δελεάζεται), both of which "concupiscence having conceived" (ἡ ἐπιθυμία συλλαβοῦσα) follows in turn. For to tempt is nothing other than to instigate someone, and to allure. Therefore, the first grade of every consummated sin is the allurement to act evilly, the first motion of the soul, the first thought that enters the mind, which if someone feels with detestation, and immediately casts out of his soul, he is "one who is drawn away" (ἐξολκόμενος). The second is delight, if a man feeling it consents, and, giving place to this allurement, perceives pleasure from it; then he is "one who is enticed" (δελεαζόμενος), which word is derived from the noun, δέλεαρ, bait, as if baited; just as PLATO divinely (as CICERO says, de senect. c. 13.) calls pleasure the "bait of evils," because by it men are caught, as fish by a hook. This contributes much to illuminating and rightly understanding the meaning of the words, Eccl. IX, 12. The third grade is the deliberation of that thing, of seeking means from all sides, and of awaiting, indeed also of seizing any occasion, and opportunity both of place and of time. Thus indeed is "concupiscence having conceived" (ἡ ἐπιθυμία συλλαβοῦσα). The fourth is the external action begun and continued, by which reason desire "brings forth sin" (τίκτει τὴν ἁμαρτίαν), viewed in its whole scope. The fifth and final is the consummation of the action in every part, and with all surrounding things, and thus is "sin when it is finished" (ἁμαρτία ἀποτελεσθεῖσα).

a. It is proven. From the testimony of Solomon, 2 Kings 8:46. "There is no man who does not sin."

b. It is proven. 1) From the proclivity to sin, from which the reborn are not immune. For, as St. James testifies, "we all stumble often," James 3:2. The apostle addresses his spiritual brethren, v. 1, and he exhorts them from untimely censure of others. As a reason, he adduces the infirmity and proclivity of all to sin. The man of God does not except himself; because the mortal condition does not permit a man to be pure from every stain, as LACTANTIUS says, book VI of the Institutes, ch. 13. 2) From the daily prayer for the forgiveness of sins. The reborn must pray daily: "Forgive us our debts," Matthew 6:12. 3) From the example of the most holy Paul, who complains of himself, Romans 7:19: "For I do not do the good I want, but the evil I do not want is what I do." He who does not do the good he wants, but does the evil he does not want, commits an actual sin, but an involuntary one.

c. It is proven. 1) From the nature of original sin, which is never idle, but always active, like a bad root, bringing forth its rotten fruits. Therefore, although proactive actual sins do not always germinate from original sin, nevertheless, disordered first motions spring forth without choice, anticipating reason, inasmuch as they are inseparable from original sin. Whence we conclude: Infants are capable of original sin which is always active; Therefore, they are capable of actual sins. 2) From divine testimony, Genesis 8:21. "The imagination of man's heart is evil from his youth." By the imagination of the heart are designated the disordered motions, both first and second, that issue from the heart, Matthew 15:19, through which innate malice expresses itself, from the first breath of life to the last moment of life. 3) That the sin congenital to infants erupts into actual sins is testified by the meridian of truth. For we learn by experience that little one-year-olds strike their mothers, bite them, and envy their twin sibling a copious supply of milk; it is established that a boy by nature is drawn to evil, apprehends good things with the greatest difficulty, evil things most easily, holds on to good things most arduously, evil things most firmly, thinks, speaks, and does good things with the utmost weariness and sleepiness, evil things with the utmost pleasure and joy; finally, that a man left to himself never becomes virtuous, but always

most wicked; that he is educated to piety with immense labor, with the inculcation of precepts, with the detestation of vices and sins, with the most frequent exhortations, and finally with promises and blows, and that the same person, if you wish to have him vicious, devoted to sins and wicked, no labor, no instruction is needed, he turns out that way on his own. Add to this, that even uncomposed gestures are sins. See DANNHAVER in *hodos phænom* IV. p. 357.

The antithesis is that of the Socinians and Anabaptists, who assert that a reborn man can rise to such a perfection that he is without any sin; the same, together with the Pontificians, maintain that infants are not capable of actual sins. Their more important arguments are:

I. Whosoever neither sins nor can sin, actual sins do not fall upon them; But the reborn, etc. Therefore. The minor is proven from 1 John 3:9. "No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God." Resp. John speaks 1) of the reborn man considered in a reduplicative sense, insofar as he is reborn, or exists in a state of regeneration. 2) Of the seed of the divine word, insofar as it is preserved vigorous in the soul and is translated into living practice; for it certainly restrains and holds man back from sins by commanding, forbidding, promising, and threatening. 3) Of proactive sins, mortal and devastating to the conscience, not of involuntary, venial sins, creeping in through ignorance or infirmity of nature, against the will. Therefore, John wants to teach, according to the interpretation of the blessed HUNNIUS, that rebirth and the intention to sin are so opposed that they necessarily remove and destroy each other, and can by no means exist in the same man at the same time. Therefore, he who is born of God, insofar as he is reborn, and as long as he remains reborn, certainly does not commit sin; that is, a sin against conscience, and proceeding from a deliberate purpose and counsel of the mind. Indeed, he cannot sin, in the way explained, so that he simultaneously sins against conscience and nevertheless remains reborn. Rather, as soon as he sins knowingly and willingly on purpose, he immediately ceases to be reborn, that is, he loses the gift of rebirth, faith, and the grace of God, the seed of the word having been suffocated, and the Holy Spirit having been cast out. For that the reborn can fall

again from the grace of God through mortal, or reigning, sins is evident from Ezekiel chapter 18, 1 Corinthians 9, Romans 11, and many other places.

II. A good tree cannot bear bad fruit, Matthew 7:18. But a reborn man is a good tree, Psalm 1:3. Therefore. Resp. 1) A perfectly good tree cannot bear bad fruit; But the reborn are imperfectly good; and therefore they can sin venially. 2) A good tree cannot bear bad fruit; but it can become sterile, rotten, and finally diseased, and when it has become such, it can be cut down. "It cannot produce bad fruit," says JEROME on that passage of Matthew, "as long as it perseveres in the pursuit of goodness"; and conversely, a bad tree can become good. TERTULLIAN in his book, *On the Soul*: "A bad tree will not yield good fruit if it is not grafted, and a good one will yield bad fruit if it is not cultivated." Cf. CALOVIUS in *bibl. illustrat.* John 3:9. fol. 1632.

III. God is able to keep the reborn from falling and to present them blameless before the presence of his glory with great joy, Epistle of Jude v. 24. Therefore, the reborn, aided by the power of God, can lead their lives so circumspectly that they never fall or sin. Resp. God can, if he wishes, by his absolute omnipotence, preserve the reborn immune from voluntary and involuntary, mortal and venial lapse; but by his ordained power, he can and will keep them immune from malicious and deadly lapse, if, following the guidance of the divine word, supported by the grace of the Holy Spirit, they place an obstacle to inordinate motions and mortify the deeds of the flesh, Romans 8:13, and crucify it, Galatians 5:24.

IV. Whoever does neither good nor evil, actual sin does not fall upon them; But infants, etc. Romans 9:11. Therefore. Resp. Whoever does evil neither by choice nor from the infirmity of nature, which is prone to evil, actual sin does not fall upon them; I grant it. But although infants do not sin from a deliberate purpose of the mind, they nevertheless sin from the infirmity of nature on account of indwelling original sin, from which vicious first motions are not absent. Instance: Infants do not even know evil, Deuteronomy 1:39. Therefore, they do no evil. Resp. The conclusion should have been inferred thus: Therefore, they do no evil knowingly and willingly; which we grant.

V. Those upon whom knowledge of the law does not fall, no actual sin falls upon them; But upon infants, it does not fall, etc.

Therefore. The major is clear; because sin is a deviation from a known law. Resp. I distinguish between the prescribed law and the inscribed law. Although infants are ignorant of the prescribed law, they nevertheless deviate from the inscribed law, which is naturally known.

VI. Infants are innocent; Therefore, actual sins do not fall upon them. The antecedent is established from Psalm 106:38. Resp. Infants are innocent not absolutely, but comparatively. 1) They are innocent before the court of the land, not of heaven. 2) They are innocent because they are immune from proactive sins, which are joined with the full use of reason and the pre-election of the will; but they are not devoid of involuntary sins.

#### Division of Actual Sin

#### Question VIII. How are actual sins divided?

Actual sins are divided: 1) by reason of the cause, into voluntary and involuntary; 2) by reason of the total subject, or the person sinning, into mortal and venial; into another's and our own; 3) by reason of the partial subject, into sins of the heart, of the mouth, and of deed; 4) by reason of the act, into sins of commission and omission; 5) by reason of the object, into sins against God, against the neighbor, and against the sinner himself; 6) by reason of the effect, into crying and non-crying; 7) by reason of the attendant circumstances, into more grave and lighter, hidden and manifest, dead and living, remaining and remitted, joined with hardening and separated from it, remissible and irremissible.

#### Question IX. What is voluntary sin?

*Voluntary Sin.* Voluntary sin is an act disagreeing with the divine law, committed or omitted by a man knowingly and willingly.

It is more fully defined: Voluntary sin is an act by which a man transgresses the divine law against the dictate of his conscience with a deliberate purpose of the will.

Obs. I. Voluntary sin here is not called so subjectively, because it inheres in the will; but effectively, because it proceeds from a deliberate will, spontaneously determining itself to a sinful act.

Obs. II. Voluntary sin is committed 1) by a man knowing that the act which he commits is contrary to the divine law. Now, the knowledge dictating that an act is conformed to or deformed from the divine

law is commonly called conscience. 2) By a man willing, in such a way that its cause is a full and deliberate will, which, with prior deliberation of the intellect, intends to perform an effect prohibited by the divine law. Now, intention in morals is divided into full and semi-full. The former is that by which the will, after the matter has been sufficiently weighed beforehand, and not carried away by the vehemence of passions, is brought to a certain act, and strives to perform it effectively, for example, when Judas intends the betrayal of Christ. The latter is where sufficient deliberation was not present, or reason was shaken by a storm of passions, for example, when David, offended by Nabal, thinks of bringing death upon him and his household, 1 Samuel 25:13. We call the full intention of the will, which the Greeks call προαίρεσιν (prohairesin, choice), a deliberate purpose of the will.

Obs. III. Voluntary sin is also called proactive, or pre-elective; a sin against conscience; a sin committed with a high hand, Numbers 15:30. King David calls voluntary sins "presumptuous sins," Psalm 19:14.

**Question X. In how many ways is voluntary sin considered?**

Voluntary sin is considered both in order to the conscience and in order to the purpose of the will.

**Question XI. How manyfold is sin committed against conscience?**

*Sin against conscience is fourfold.* For it is committed, either against a right conscience, when a man in acting or omitting does not follow, but contemns the dictate of conscience which agrees with the divine law a); or against an erroneous conscience, when a man in acting or omitting deviates from the dictate of a conscience imbued with error b); or against a probable conscience, when someone sins against the dictate of the intellect, which for probable causes persuades that something should be done or omitted here and now c); or against a doubtful conscience, when someone does or omits that about which he doubts whether it should be done or omitted d).

a. It is proven. He who sins against the dictate of a right conscience, sins most gravely; for it is like an internal herald, proposing the law of God and of nature to man, and showing what is certainly and indubitably consonant with it, and what is

dissonant. From which sin, perpetrated against a right conscience, follows remorse, anguish, desperation. Cain, Ahithophel, Judas the traitor, and many others felt this remorse of conscience.

b. It is proven. He who follows an erroneous conscience in a matter that is shameful in itself and prohibited by laws, whether he acts according to or against his conscience, he sins. For example, if a Persian of old had been persuaded that the sun was a god to be adored; he, by adoring the sun, sinned; because he venerated with religious worship that which is not the true God; by not adoring, he also sinned; because he acted against the dictate of his conscience, and thus, as far as was in him, he willed to act against the law of God, who gave us conscience as a guide for acting; hence the darkness of error must be dispelled either by the natural light of right reason, or by the supernatural light of the divinely revealed word. But he who follows an erroneous conscience in an indifferent matter, neither commanded nor prohibited by laws, he sins who acts against it; he does not sin who acts according to it. For example, at the beginning of the New Testament, some Christians thought that it was not lawful to eat things sacrificed to idols, that is, meats offered to an idol, although an idol is nothing in the world (by reason of the divinity and divine power which the pagans ascribed to it). These would have sinned by eating against their conscience, although erroneous; by not eating, they would not have sinned, because they would have followed their conscience as their polestar. See 1 Corinthians 8:7. So today, he who holds that it is illicit for a Christian to be a soldier, sins by being a soldier; he does not sin when he abstains from being a soldier.

c. It is proven. He sins against a probable conscience who neglects the safer way. For example, a physician sins who, in driving out a desperate disease, employs a desperate medicine. For although it may happen that the sick person recovers with the same applied; it is nevertheless not safe. For it may happen that by that violent medication the life of the sick person is extinguished.

d. It is proven. He sins against a doubtful conscience who embraces either part of the contradiction, whichever it may be. For example, if a man, addicted to the Augsburg Confession, were an attendant of a pontifical prince, and were in doubt whether it were licit for him to accompany the prince to the

pontifical mass, or illicit? He would sin both by accompanying and by not accompanying. Because 1) whatever is not of faith (i.e., whatever is undertaken with a fluctuating mind) is sin, Romans 14:23. 2) Because he wills some evil. For since in either object he perceives some malice, whichever he undertakes, he will have inclined to evil. Therefore, the matter must always be settled either by one's own prudence or by the counsel of other wiser persons, lest he remain longer in doubt and suspense of mind.

**Question XII. How manyfold is voluntary sin by reason of the purpose of sinning?**

Voluntary sin, viewed in order to the purpose of the will, is twofold. For one is that which is committed from mere malice and a fully free will (a); another is that which is committed from a will inclined by force, fear, and surrounding dangers (b).

a. It is proven. Just as every moral action is either unwilling, which is either extorted by force or undertaken from ignorance; or spontaneous, which is performed from certain knowledge and an internal inclination of the appetite, or mixed, which occurs from fear of an imminent greater evil, and would never happen if that graver evil could be escaped by another lawful way (for example, a mixed action is if someone, in imminent danger of shipwreck, throws his goods into the sea so that he himself may escape safely, having averted the shipwreck; or, if someone, encountering robbers on the road, for the sake of saving his life, gives or promises a sum of money not without his own loss; which action, being mixed, is neither simply spontaneous, because a man would not gird himself for it unless the danger of a greater evil were imminent; nor is it simply unwilling, because it is joined with the knowledge of all circumstances, and could also have been omitted, if he had chosen to undergo a greater evil. A mixed action is, however, more spontaneous than unwilling 1) by reason of the principle, which is the knowledge of the circumstances and the pre-election of the will, 2) by reason of the end, which is the avoidance of a graver evil and the preservation of a greater good, whether true or apparent): So in theological matters, one sin is simply involuntary, another is respectively voluntary, which is perpetrated from fear of an instant graver evil, outside of which case it would never be committed. This distinction is illustrated by

examples. The betrayal of Judas, by which the Lord Jesus was delivered into the hands of his enemies, was a simply voluntary sin, committed from mere malice and a fully free will. For he was not compelled to that nefarious deed by any fear of dangers, but was enticed by prior consultation and an internal inclination of the will, by which he was drawn to profit.

b. It is proven. Peter sinned by denying Jesus three times. This sin was not simply voluntary, because Peter did not deny Jesus from mere malice and a fully free will; nor was it simply involuntary, because it was not committed by Peter unknowingly and unwillingly; but it was voluntary in a certain respect, and from a certain perspective; because Peter, in imminent danger, wished to provide for his own life by the denial of Christ. And yet, the sin of Peter should not be extenuated with certain Romanists, among whom are MALDONATUS and CORNELIUS A LAPIDE. For 1) Peter could have avoided this danger in another way, by not entering the high priest's praetorium. 2) Peter impiously preferred the preservation of his own life to the confession of Christ, thinking that the loss of life was a greater evil, and the denial of Christ was a lesser evil. 3) He accumulated sins by lying, by swearing falsely, by calling a curse upon himself. Let us hear the judgment of St. JEROME on the fall of Peter, which can be read in DANNHAVER, in *hodos* p. 859. "I know that certain men, piously affected towards the apostle Peter, have so interpreted this passage as to say that Peter did not deny God, but a man, and the sense is: I do not know the man, because I know God. How frivolous this is, the prudent reader understands. Thus they defend the apostle, so as to make God guilty of a lie. For if he did not deny, then the Lord lied, who had said: 'because this night, before the rooster crows, you will deny me three times,' not a man. Therefore, the enormous sin of Peter remains, that of a lion before the battle, a deer in the battle, that of a most firm column, trembling at the impulse of a single breeze. It was an incredible lie, to have said that he did not know the Lord, when there was hardly anyone who did not know Jesus by sight, famous for so many miracles. Why did he come into the palace if he did not know him? The confirmation by an oath was more enormous. The highest wickedness was the cursing of himself, by which he, having prayed evil for himself, bound himself with

curses, perhaps using the old formula: 'May God do so to me and more also!'"

**Question XIII. Does voluntary sin also fall upon the reborn?**

Voluntary sin indeed does not fall upon the reborn, insofar as they are and remain reborn a); yet it falls upon them, insofar as they, overcome by depraved concupiscence, fall from the state of grace b).

a. It is proven. 1 John 3:9. "No one who is born of God commits sin, because His seed remains in him; and he cannot sin, because he is born of God."

b. It is proven. There are examples of the reborn who have fallen into proactive sins: David, Judas, Peter, and others. Therefore, the king-prophet prays most humbly: "Do not take your Holy Spirit from me," Psalm 51:13. He who asks that the Holy Spirit not be taken from him, without doubt acknowledges Him as taken away, or fears Him as capable of being lost.

**Question XIV. What is involuntary sin?**

Involuntary sin is an act, disagreeing with the divine law, not proceeding from certain knowledge, nor from a deliberate purpose of the will.

**Question XV. How is involuntary sin divided?**

Involuntary sin is divided into the sin of ignorance and of infirmity.

**Question XVI. What is the sin of ignorance?**

The sin of ignorance is an act, disagreeing with the divine law, whose cause is an ignorance that is not affected or supine, but invincible in itself and in its cause, joined with serious repentance.

Obs. I. It is one thing when someone sins in ignorance, and another when he sins through ignorance. He sins in ignorance who, at the very moment he sins, is ignorant of what he is doing, like a drunkard or an angry person; yet that ignorance itself is not the cause of the sinful act, but something else that induced that ignorance, namely drunkenness or anger. But he sins through ignorance when the cause of the evil action is ignorance, inasmuch as it excludes knowledge, which would otherwise have been an impediment to the act of sinning. For ignorance is a removing, impeding cause.

Obs. II. The cause of involuntary sin is invincible ignorance, which cannot be dispelled or overcome by applying due diligence, for example, if someone were splitting wood in a forest with an axe, and struck and killed a man hiding among the shady thickets, he would not be a voluntary homicide. But vincible ignorance, which can be overcome and removed by applying diligence, does not make a sin involuntary; for it proves the man's negligence or malice, and is therefore supine or affected. For the rest, sometimes ignorance seems to be invincible, which nevertheless, if you look at the cause, is vincible, for example, if someone willingly loaded himself with wine or beer, and killed a man while drunk, his ignorance seems to be invincible, but in reality it is vincible, for he could have abstained from the drink, too intemperately consumed.

Obs. III. One kind of ignorance precedes the act of the will, another accompanies it, another follows it. Antecedent ignorance is the cause for a man to will something that he would not will if he knew. Such ignorance is when someone is ignorant of those things which he could not know in this or that matter, nor was he bound to know, and it coincides with invincible ignorance; for example, when someone in battle, intending to kill an enemy, kills his brother, whom he neither knew nor could have known to be present in that battle. Concomitant ignorance is said to occur when someone, being ignorant, does something which, however, if he knew, he would still wish to do; for example, if someone, intending to shoot a beast, kills an enemy whom he would have otherwise wished to kill if he had known. Consequent ignorance is that of which someone is the cause to himself through his will, and it is either affected or supine. Affected ignorance is when a man, on purpose, does not want to know something, so that he may be able to sin more freely; for example, when an impious man does not want to know that God is a most just avenger of wicked deeds. Supine ignorance is when someone through negligence is ignorant of that which he could have known. Thus the Jews are said to have killed the author of life, Christ, through ignorance, Acts 3:17, which ignorance, contracted through negligence, was therefore supine. Involuntary sin is not caused by 1) concomitant ignorance; for those things which are not followed by any sorrow are held to be voluntary. 2) Affected ignorance, just as it is absolutely voluntary,

so it does not make a sin involuntary. 3) Supine ignorance, contracted through negligence, diminishes the voluntariness in a way, although it does not make the action entirely involuntary. Wherefore, the sin of ignorance is properly that whose cause is antecedent ignorance, and that which is invincible in itself and in its cause.

**Question XVII. What is the sin of infirmity?**

The sin of infirmity is an act, conflicting with the divine law, committed both from the depraved concupiscence which is always active, suddenly creeping in without the full consent of the will, and from the vehemence of passions and precipitation.

Obs. I. To the sins of infirmity belong 1) sudden inordinate motions, which from innate concupiscence, always active, as if from a necessity of nature, proceed without the full consent of the will; and therefore by some authors are referred to original sin itself. See CHEMNITZ, loc. p. 257. Rightly, however, they are also called actual sins, because they are secondary acts opposing the divine law. As observed by D. KROMAYER in his *theologia positivo-*

*polemica*, some distinguish between the first and second motions of concupiscence, and subdivide the former again into first-first and second-first, without a doubt following JEROME, who calls the first motions προπάθειαν (propatheian, a pre-passion); for example, the suggestion, sense, and first-first motion was when this perverse thought crept up on Achan; what if I were to make this golden tongue my own? To which was added delight, or semi-full consent, from which is the second-first motion; It would be useful for me for this golden tongue to become mine. Finally, full consent supervened, the second motion; I will make this tongue mine. Full consent makes the sin. 2) It is also called a sin of infirmity when, through the vehemence of passions, the judgment of reason is disturbed, and a man is carried away to do something, without the consent of the intellect and will, by the sole impulse of the sensitive appetite, as when someone does something out of vehement anger, excessive love, and fear, for example, when the apostle Peter, kindled with vehement anger, cuts off Malcho's right ear, John 18:10; the disciples, struck with fear, abandon Jesus and flee, Matthew 26:56. (\*)

(\*) Indeed, the distinction between sins of malice and sins of infirmity is as widely known as it is necessary for all to know; but the true definition is not equally well known and understood by all. For the most part, they define it thus: Sins of malice are those which are performed by one who knows and wills, with pleasure, purpose, and deliberation; sins of infirmity, on the contrary, are those which are effected out of ignorance, or out of haste of mind, or, as they commonly like to say, out of precipitation. But to me this definition seems neither clear nor adequate and sufficient. 1) Not clear; for an explanation and determination was needed as to what kind of ignorance should be understood, since it is twofold: one which can be overcome, another which they call invincible; what also is haste of mind, or precipitation, since a certain kind is wont to be present in even the gravest offenses, often already perpetrated, especially where a very bad habit of the most vehement motions of the mind has made the man so utterly powerless that he cannot contain himself. 2) Not adequate and sufficient. This indeed is most true; every sin which is perpetrated by one who knowingly and willingly with pleasure is certainly a sin of malice. But not every sin of malice is perpetrated by one who knows, against conscience, and with deliberation. For (α) there is a certain malicious ignorance, 2 Peter 3:5, Luke 12:48, to which ought to be referred the malicious interpretation of law and statute, and the false opinion of a just cause, Luke 23:34, John 16:2, Acts 3:17, 1 Timothy 1:13ff. (β) Right and complete deliberation can never be in any offense; but it would be so, if someone, before he offended, had weighed the reasons not only on one side but all the reasons on both sides; by which method it could never happen that the reasons on both sides would be seen as if placed in equilibrium; the reasons on the good side could not but have much more weight and moment, through the force of truth, far greater than any error. (γ) All deliberation is also sometimes absent from a man in the most grievous of all sins, if someone has acquired the habit and custom of acting badly, to the point where he is not even conscious himself of his own action. Nor does an impious man always have space for deliberation, though he is perpetually prone, ready, and precipitate to act badly. Although a particular purpose, and as is commonly said, an actual one, may not be present, at least as regards this action, the occasion being

## Question XVIII. What is mortal sin?

*Mortal Sin.* Mortal, or deadly, sin is that which is imputed to the sinner in the second act for death.

Question XIX. How will you more specifically define mortal sin, with respect to the reborn who succumb to the flesh?

Mortal sin is that by which the reborn, overcome by the flesh, and thus not remaining in the state of regeneration, transgress the divine law against the dictate of conscience, with a deliberate purpose of the will, and by that very act lose saving faith, cast out the grace of the Holy Spirit, and cast themselves into a state of wrath, death, and condemnation.

## Question XX. What is venial sin?

Venial sin is that which, although it is worthy of death, is nevertheless not imputed to the sinner for death.

It is more fully defined: Venial sin is every involuntary sin in the reborn, which neither casts out the indwelling grace of the Holy Spirit, nor extinguishes faith, but at the same moment it is committed, has pardon joined to it by an inseparable bond.

Obs. 1. The distinction of sin into mortal and venial is not derived from the merit of the sin; for every sin, in itself and by its nature, is damnable in merit in the legal forum; but 1) from the different condition of the subject, or the person sinning. For venial sin is in the reborn; mortal sin is in those who either have never been regenerated, or, overcome by the predominant flesh, have fallen from the state of grace. 2) From the estimation of God according to the gospel; because God, the reconciled and gracious

presented faster than thought; yet there is always in the mind a general purpose, or, as it is said, a habitual one: "What I will, that I will do." The principle of acting in a wicked man is always his own will, opposed to the divine will. Suppose, therefore, that in this action he was constrained by the straits of time and was bereft of counsel, and thus undertook it hastily; the question is; whether he would have managed his affair better, or much worse, if he had been permitted to meditate on it long before, and not to institute the matter without counsel and deliberation? Jeremiah 9:5.

It will not be difficult to explain the sins of each kind with an accurate definition. To be sure, infirmity is a certain failure of strength. For whatever is infirm, that certainly has some strength, although weakened and diminished, certainly not yet perfect. Therefore, in a moral sense, infirmity is a certain defect of the strength for acting well, since the effect does not always correspond to the will and effort, Romans 7:18. But where there are strengths for acting well, there is spiritual life. For a man, even if he is most infirm, must nevertheless be alive. But that life is a saving trust placed in Christ, Galatians 2:20. In a man born again and renewed, but not yet perfect, there is 1) a continual sorrow over his innate viciousness and its motions, which he himself, feeling but not consenting, daily experiences, 2) a continual study of amendment and of making daily progress, with the foresight and care of avoiding every occasion for sinning.

Confectary: In an impious man, not yet renewed, since he indeed lacks all spiritual life, Ephesians 2:1, and is not able to do anything good, "nothing but evil continually" Genesis 6:5, in him therefore there is absolutely no, nor can there be any, sin of infirmity.

Malice (which name indeed is of a certain virtue, if we wish to speak Latin, but by usage, which we follow, it extends more widely) is the perversity of a soul, alienated from God, and not yet reconciled to God, referring all things to its own will. Hence 1) there is in him no sorrow for sins, no detestation of them, except by reason of certain temporal and earthly effects, because self-love, which alone he obeys, warns him that he has harmed himself; 2) no study of repenting, and of conducting his affairs more cautiously in the future, except for civil reasons, Jeremiah 8:6. "He himself is always wax, to be bent to vice, harsh to his monitors."

Confectary: In recognizing sins of malice, not only this or that action ought to be considered, but also the entire disposition and viciousness of the soul. Therefore, whatever a man who is not reconciled to God does, whether knowingly or unknowingly, whether thoughtfully, so that the wickedness was meditated on long before, or hastily, and agitated by vehement motions of the mind, all that is malice.



father, does not impute the sins of infirmity and ignorance to the reborn for guilt and punishment. 3) From the outcome. Mortal sin casts the sinner headlong into a state of wrath, death, and condemnation, so that, if he dies in that state without repentance, he is altogether condemned; but venial sin, because it has undivided pardon as its companion, can consist with the grace of God and saving faith.

Obs. II. The distinction of mortal and venial sin does not in all respects coincide with the distinction of sin into voluntary and involuntary. For sins are called voluntary and involuntary by reason of the cause; mortal and venial by reason of the subject, the divine estimation, and the outcome. In the unregenerate, every sin, whether it was voluntary or involuntary, is mortal, or actively deadly; for "he who does not believe the Son shall not see life, but the wrath of God remains on him," John 3:3, 6. But for the reborn who succumb to the flesh, those sins are deadly which are done with the full intention of the will; but those which are

committed either from ignorance or from infirmity of the flesh, those a propitious God deigns with pardon.

Obs. III. The distinction of sin into mortal and venial is most well-founded in the sacred letters, and long since received in the church. For, according to St. Paul; "There is therefore now no condemnation for those who are in Christ Jesus, who do not walk according to the flesh but according to the Spirit," Romans 8:1. also v. 13. "If you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live." The sense of which apostolic statements is; As long as the reborn, by the power of the Holy Spirit, suppress and mortify the inordinate motions of the flesh, so long will those vicious motions not actually condemn them, but will be venial sins. But if the reborn obey the irritations of the flesh, so that it predominates, they will be cast into a state of death and condemnation, and their sins will be actively deadly (\*). TERTULLIAN, in his book *On Purity*, uses the same distinction, saying:

(\*) Indeed, I do not doubt that the firmest and clearest testimony on this matter exists in 1 John 5:16. "There are sins that lead to death, and sins that do not lead to death." This is more correctly and plainly said than the common terms mortal or venial. For what is usually called venial is said more than ambiguously, and can be understood in three ways: Either what is worthy of pardon; or for which we have already obtained pardon; or for which we are able to obtain pardon. The second interpretation is true; the first is entirely false; the third does not belong to this passage. For as to the second, venial sins are sins of infirmity, namely those which fall upon men born again, as long as they are and remain such. But as to the first, no sin is venial; and as to the third, all are venial, as long as a man is among the living and a partaker of the calling of grace, if you depart from one, the sin against the Holy Spirit, about which we must discourse hereafter. But sin "not unto death" is named that which is not so imputed to the sinner as to truly make him guilty of damnation, although it could do so by merit, if the satisfaction of Christ did not intercede, which is attributed to the man who trusts wholly in Christ. Thus also the opposition is most rightly and most clearly established. For pardon is not so openly opposed to death. But to die, and not to die, these are truly opposites. However, this is in dispute; What is "sin unto death"? I do not think that one sin is signified by that name, as it pleases those to interpret for whom JOHN seems to speak of no other than the sin against the Holy Spirit, in whose number the blessed Author also professes his own name below, at question 47. What then? Surely one genus, in which many and various sins are contained. The arguments drawn 1) from the distinction and opposition are clear to me; for "sin unto death" is distinguished from all that which is not unto death, which, although it is likewise designated by the number of unity, no one denies that it is not to be understood of some singular sin, but is spoken generally. Blessed LUTHER first translates v. 16 in German thus: *eine Sunde* (a sin); but then in the following verse thus: *etliche Sunde* (some sins). 2) From the general definition in v. 17. "All unrighteousness is sin." To which the adjoined division must be so adequate that not some offense is distinguished from the universal genus, but one genus from another. 3) From the different condition of the subjects. For the impious and wicked men are not opposed to other impious men; but two genera of men are distinguished, in one of which are all those born again, in the other all those contrary to them, v. 18, 19. It is necessary, therefore, that two genera of sins also be distinguished, in each of which are numbered all

"Some sins are capital or mortal, some of daily incursion." AUGUSTINE, in book XI of *The City of God*, calls mortal sins crimes that lay waste the conscience.

**Question XXI. Are some sins venial by their nature?**

No sins are so light that they are worthy of pardon through themselves; but all sins, by their nature, in the legal forum, are mortal, or worthy of death and eternal damnation.

1. It is proven. Because every sin in itself and by its nature is ἀνομία (lawlessness), 1 John 3:4. Therefore, every sin in itself and by its nature is joined with an offense to God and the guilt of eternal damnation. The consequence is proven; because, as the divine law obligates to perfect obedience under the threat of eternal damnation, so its transgression, even in the smallest things, offends God and brings upon the transgressor the wrath of God and eternal damnation.

2. It is proven. Deuteronomy 27:26, Galatians 3:10, it is expressly said: "Cursed is everyone who does not abide by all things written in the book of the law." But he who commits a venial sin does not abide by all things written in the book of the law; Therefore, he is cursed by the law on account of that sin.

3. It is proven. "The wages of every sin is death," Romans 6:23. Therefore, death is the wages even of venial sin.

4. It is proven. "For whoever keeps the whole law but fails in one point has become guilty of all of it," James 2:10. Therefore, he who commits a sin of infirmity is guilty of all the divine precepts. But if a sin attracts the guilt of wrath and damnation, on account of the violation of the whole divine law, it is certainly not venial in itself, but mortal.

5. It is proven. "Whoever relaxes one of the least of these commandments... will be called least in the kingdom of God," Matthew 5:19. He who commits a venial sin relaxes one of the least of God's commandments. Therefore, he will be least, i.e., nothing, in the kingdom of heaven. For in heaven, in the opinion of AUGUSTINE, there will be nothing but what is great.

6. It is proven. For every idle word an account will be required on the day of judgment, Matthew 12:36-37. Therefore, even

a venial sin, to which the idle word is referred by the Pontificians, offends the celestial judge.

The antithesis is 1) that of the Pontificians, asserting that some sins are so light that they merit pardon through themselves. 2) that of the Socinians and Arminians, extenuating sins of infirmity, as if no account is taken of them in the kingdom of Christ. Their principal arguments are:

I. A sin is called venial because it is worthy of pardon. Resp. A sin is called venial, not because it is worthy of pardon through itself, but because God, out of mercy, on account of the satisfaction and intercession of Christ, deigns it with pardon. Wherefore it is called venial not through itself, but through something extrinsic, and from an accidental outcome.

II. There are some sins which neither bring death to the soul, nor are they worthy of eternal punishment through themselves; Therefore, there are some sins which are venial through themselves. Resp. The antecedent, which is two-membered, is ambiguous as to the first member, and false as to the second. For, in the first member, death of the soul can be taken either for eternal damnation, or for the loss or privation of grace. If death of the soul is taken in the former way, the antecedent is false; since he is called cursed who has not remained in all things that are written in the book of the law; but the curse of the law imports eternal death. But if in the latter way, it is indeed true that there are sins which do not actually bring death to the soul; but it is denied that there are sins which are not of such a nature in themselves that they merit death of the soul and are able to bring it. For the fact that God does not withdraw his grace from the sinner on account of all sins is not from the nature and condition of the sins, but from the mercy of God and the merit of Christ.

III. Consummated sin brings forth death, but not concupiscence that tempts, draws away, and entices, James 1:15. Therefore, tempting concupiscence is a sin that is venial through itself. Resp. Sin, consummated in an external work, and committed with destined malice, brings forth death in act; but concupiscence merits death, and can bring it

the sins which are contained in the whole genus. Therefore, "sin not unto death" is the universal genus of sins of infirmity, which are committed by men born again. On the contrary, what is called "unto death" is the universal genus of sins of malice, which are perpetrated by men not born of God.

forth, unless it is remitted by the grace of God on account of the satisfaction and intercession of Christ.

IV. Christ in Matthew 5:22 does not assign the punishment of hell to anger against a brother, nor to uncomposed gestures, but only to manifest insult. Therefore, anger and uncomposed gestures are sins that are venial through themselves. Resp. Rash anger towards a brother is not a venial sin, but because it is a work of the flesh, it is deadly in act, as Paul teaches, Galatians 5:10. Wherefore, by the names of judgment, council, and hell, eternal damnation is noted, and at the same time certain degrees of damnation are designated, which are recounted according to the custom of the Judaic polity.

V. If all sins were mortal through themselves, all sins would be equal; But the consequent is false; Therefore, so is the antecedent. The falsity of the consequent is clear from the fact that some sins are like a gnat, some like a camel, Matthew 23:24; some are like a speck, some like beams, Luke 24. Therefore, some are venial through themselves. Resp. Sins are unequal on account of gradual guilt, and greater or lesser malice, not on account of their own dignity, from which they merit pardon through themselves.

VI. Sins are venial either through themselves and by their nature, or by accident and eventually; Not by accident and eventually; because thus even sins that are actively deadly would be venial, because it happens that even they are eventually condoned for the repentant; Therefore, they are venial through themselves and by their nature. Resp. There is a third option. Sins of infirmity are venial not through themselves; for thus even in the unregenerate they would be venial; nor only eventually; but on account of the gracious estimation of God, who does not impute them to those who believe in Christ, but condones them.

**Question XXII.** What are the causes for which involuntary sin is not imputed to the reborn for guilt and punishment in the second act?

The causes of remission, or non-imputation, are; the mercy of God a), the satisfaction and intercession of Christ b), the efficacious operation of the Holy Spirit c), the daily repentance of the reborn d).

a. It is proven. "As a father shows compassion to his children, so the Lord

shows compassion to those who fear him." Psalm 103:13. But just as a father condones the blemishes of his sons; so God grants pardon to his reborn sons who sin from ignorance or infirmity of the flesh. Therefore, he looks kindly upon the wretched, the one afflicted in spirit, and the one who trembles at the word of God, Isaiah 66:2.

b. It is proven. "My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only but also for the sins of the whole world." 1 John 2:1-2. Thus John attributes the pardon of sins to the propitiation and intercession of Christ. "There is therefore now no condemnation for those who are in Christ Jesus, who do not walk according to the flesh but according to the Spirit," Romans 8:1.

c. It is proven. The Holy Spirit, dwelling in the reborn, represses the efforts of the flesh, lest it obtain dominion, and suggests good thoughts and pious desires. From this it happens that the law does not have the power of accusing and condemning the reborn. Paul teaches this in Galatians 5:16, 17, 18. "But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. But if you are led by the Spirit, you are not under the law."

d. It is proven. Those sins are venial in the reborn which in the non-reborn are equally mortal; because the reborn acknowledge the filth of sins adhering to them, they grieve seriously over them, they ask that they be covered by the merit of Christ, as by a shadow of grace, and through the Spirit they resist the concupiscence of the flesh. "If by the Spirit you put to death the deeds of the body, you will live," Romans 8:13.

**Question XXIII.** What are the effects of voluntary and mortal sin?

The effects of voluntary and mortal sin are; the loss of divine grace and the indwelling Spirit a), the shipwreck of faith and the bite of conscience b), eternal death, unless serious repentance is undertaken c).

a. It is proven. The words of B. LUTHER in the Smalcald Articles, p. 328, are most worthy of mention. "It should be known that

if the saints, who still feel original sin and daily repent of it and struggle with it, should moreover fall into manifest sins, like David into adultery, homicide, and blasphemy, they cast out faith and the Holy Spirit, and at that time faith and the Holy Spirit are absent from them. For the Holy Spirit does not allow sin to dominate, to grow strong and to obtain victory, and to be consummated, but represses and coerces it, so that it cannot do what it wants. But if it does what it wants, certainly the Holy Spirit and faith are lost, nor are they present at the same time. For so says John, 1 Epistle 3:9: 'Whoever is born of God does not sin, and cannot sin.'

b. It is proven. "Hold on to faith and a good conscience, which some have rejected and have made a shipwreck of their faith," 1 Timothy 1:19. Faith and a good conscience are joined by the apostle. For once this anchor is lost, the ship of faith is broken. "That faith, which receives the remission of sins in a terrified heart that is fleeing sin, does not remain in those who obey their lusts, nor does it exist with mortal sin," as the Apology of the A.C. teaches, p. 96.

c. It is proven. "Do not be deceived; neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God," 1 Corinthians 6:9-10. Those who indulge in mortal sins preclude for themselves access to the kingdom of glory.

#### Question XXIV. What is our sin? What is another's?

*Our Sin and Another's Sin.* Our sin is a vicious act, produced by our real influence a); another's sin, imputed to us, is an illicit act, to the production of which we concur not indeed with real influence, but with efficacious intention, so that it can justly be imputed to us b).

a. It is proven. Sin, which is formally ours, is perpetrated not only by our persuasion or exhortation, but also by our own powers, and thus by our real influence.

b. It is proven. He who commands, counsels, consents, connives, does not prevent, does not reveal, and is thus a moral cause of another's sin, concurs in it with efficacious intention. The verses on the moral cause are well known:

"Command, counsel, consent, flattery, recourse,

Participating, silent, not preventing, not revealing."

Paul gravely warns: "Do not take part in the sins of others," 1 Timothy 5:22. The apostle implies that the sins of others can become ours, by participation and imputation.

#### Question XXV. What are the sins of the heart, mouth, and deed?

*Sins of the heart, mouth, and deed.* Sins of the heart are depraved thoughts and desires, which are fostered within the bosom of the human soul a); sins of the mouth are evil words and gestures, which are expressed by the mouth b); sins of deed are acts which are perpetrated by the external effort of the members against the law of God.

a. It is proven. Christ joins sins of deed, mouth, and heart, Matthew 5:21-22. "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother, 'Raca,' will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire." The Pharisees considered only those sins to be deadly which are consummated by an external deed; but Jesus, the vindicator of salvation, teaches that even sins of the heart (e.g., hatred of a neighbor) and of the mouth (if one says: 'Raca,' or: 'fool,') attract the guilt of fault and punishment.

#### Question XXVI. What are the sins of commission and omission?

*Sins of commission and omission.* Sins of commission are positive acts by which the negative precepts of God are violated. Sins of omission are suspensions of acts prescribed by the affirmative precepts of God.

a. It is proven. The apostle James inculcates this distinction, in his epistle ch. 4:16-17. "As it is, you boast in your arrogance. All such boasting is evil. So whoever knows the right thing to do and fails to do it, for him it is sin." Evil boasting is a sin of commission; not doing good is a sin of omission.

Obs. Although in a sin of omission there is generally some positive illicit act, either an interior one of the will, as: to will to omit what is commanded; or an exterior one, as: an operation by which one is impeded from that which he is bound to do; yet such a positive act is not always or necessarily

required, but the very not doing of what is commanded is a sin.

**Question XXVII. What sins are committed against God, the neighbor, and the sinner himself?**

Sins against God, neighbor, and oneself. Sins against God are those which immediately and directly injure God himself a). Sins against a neighbor are those which immediately respect and offend a neighbor b). Sins against the sinner himself are those which are directly brought against the person of the sinner himself c).

a. It is proven. Those sins which are committed against the first table of the Decalogue immediately injure God, e.g., idolatry, blasphemy, perjury, magic, contempt of the divine word. The priest Eli proposed the distinction of sins against God and neighbor for his sons' consideration, 1 Samuel 2:25. "If someone sins against a man, God will mediate for him, but if a man sins against the Lord, who can intercede for him?"

b. It is proven. One who transgresses the precepts of the second table of the Decalogue sins partly against himself, partly against his neighbor, by striking him, killing him, defrauding him, slandering him, etc.

c. It is proven. Through fornication, drunkenness, suicide, etc., a man sins against himself. In a peculiar way, the fornicator is said to sin against his own body, 1 Corinthians 6:13, because he abuses his own body, and converts it into the material of illicit pleasure. That which a drunkard abuses is outside his own body, but a suicide destroys his own body.

**Question XXVIII. What are crying sins, and what are non-crying, or sins of tolerance?**

*Crying and Non-crying Sins.* Crying sins are vicious acts which, even when men are silent or conniving, provoke God to vengeance a). Non-crying sins are said to be those which God in his long-suffering tolerates, and either defers the punishment, or, if they have been committed by the reborn, remits b).

a. It is proven. Crying sin, as scripture testifies, was: 1) Fratricide, committed by Cain, Genesis 4:10. "The voice of your brother's blood is crying to me." 2) The sins of the Sodomites, Genesis 18:20. "Because the outcry against Sodom and Gomorrah is great and their sin is very grave." 3) The

oppression of the Israelites in Egypt, Exodus 3:9. "I have heard their cry." Add to this the oppression of widows and orphans. Exodus 22:22. 4) The denial of wages to be paid to workers, James 5:4. Whence the verses were born:

"The voice of blood cries to heaven, and of the Sodomites,

The voice of the oppressed, wages withheld from labors."

These four sins are called crying, not exclusively, as if there were not more, but because they are individually recounted in the sacred letters. For the rest, there is no doubt that enormous sins, by which the same measure of iniquity is filled, cry to heaven and demand vengeance, e.g., blasphemy, parricide, adultery, robberies, etc.

b. It is proven. God is said to have overlooked the ignorance of the Gentiles until the advent of the Messiah, Acts 17:30. God tolerated the polygamy of the fathers under the old covenant, and remitted it to them as they continued in daily repentance.

**Question XXIX. What sin is considered more grave? What is lighter?**

Sins are called more grave and lighter on account of the greater and lesser guilt or adhering filthiness.

It is proven. The sins of Jerusalem are reputed to be graver than the offenses of Samaria and Sodom, Ezekiel 16:47, which God himself brings to her mind, saying: "You have corrupted yourself more than all of them in your ways." The citizens of Jerusalem had gone on more perverse ways than the Samaritans or the Sodomites, those famous architects of crimes.

Obs. One sin is graver than another: 1) By reason of the efficient cause, or the person sinning. A Christian sins more gravely than a Gentile, binding himself to the same crime. 2) By reason of the impelling cause. He sins more gravely who commits adultery with his neighbor's wife for the sake of fulfilling his lust, than he who steals, compelled by hunger. 3) By reason of the object. He offends more gravely who kills his father than he who kills an enemy. 4) By reason of the norm. He sins more gravely who violates the first table of the Decalogue than he who violates the second. 5) By reason of the effect. The more damages a sin brings, the graver it is considered.

**Question XXX. What is a hidden sin?  
What is a manifest one?**

*Hidden and Manifest Sin.* A hidden sin is that which is either unknown to the sinner himself, or which is known only to the sinner and to a few others who wish to keep it suppressed a). A manifest sin is that which has become known to many, and if it is joined with the offense of others, it is called a scandal b).

a. It is proven. "Who can discern his errors? Declare me innocent from hidden faults (which either were not known to the intellect, or have been buried in oblivion)!" Psalm 19:13.

b. It is proven. 1 Timothy 5:24. "The sins of some people are conspicuous."

**Question XXXI. What is scandal?**

*Scandal.* Scandal is a manifest sin, which provides an occasion of sinning to those to whom it becomes known. It is commonly distinguished into scandal given, or active, and scandal taken, or passive. The former is a manifest sin, which offers an occasion of sinning to others a); the latter is a saying or deed of another, not evil in itself, by which others are offended, or from which they take an occasion of sinning b).

Obs. Scandal taken, since it is not a sin, is improperly so called, insofar as, beyond the intention of the person acting or speaking, another is accidentally offended by the same.

a. It is proven. Scandals are offered to others in faith and in life. In faith, either by doctors of the church, or by the magistrate, or by private individuals. By doctors of the church, scandals are given in faith when they disseminate false dogmas, separate themselves from the church, boast of miracles, attack the articles of faith with the arms of false philosophy, collude with heretics, and are ambiguous in publishing a confession of faith. By the magistrate, scandals are given in faith when he has little regard for religion, neglects the care for the salvation of the souls of his subjects, and does not take pains to ensure that orthodox and pious ministers are called. By private individuals, scandals are given in faith when they are tepid in the care of religion, invite a neighbor to heresy, hand over their children to be educated by heretics, give their daughters in marriage to heretics, and themselves read with pleasure books consigned by heretics, and recommend them to others. In life and morals, a scandal is

offered by doctors of the church when they themselves do not shine before others with piety of life, nor do they reprove the vices of their hearers with the severity that is proper. By the magistrate, a scandal of this kind is offered when he himself indulges in manifest sins, and does not punish the crimes of his subjects with just zeal. By private individuals, when fathers and mothers of families do not imbue their children with honest morals, nor do they lead their household by integrity of life.

b. It is proven. Distorted minds seize an occasion for sinning from words and deeds that are not evil. For example, the Jews were offended by Christ's doctrine and his humble state, and from there they took occasion to slander and crucify Christ.

**Question XXXII. What is a dead sin?  
What is a living one?**

*Dead and Living Sin.* A dead sin is one whose gravity is not acknowledged by the person in whom it inheres, nor is its power to irritate and torment felt. A living sin is one that exerts its powers, and rages in the sinning man, so that it both irritates the desire to strive for a thing forbidden by law, and terrifies and torments the conscience.

It is proven. From Romans 7:8-9. "Apart from the law, sin was dead. I was once alive apart from the law, but when the commandment came, sin came alive." That is to say: Without the law, accurately considered, sin is dead, not as to the thing itself, but as to the perception of it, i.e., its foulness is not acknowledged, nor is the stimulus, by which it incites the desire to strive for the forbidden and pricks the conscience, felt. But, with the meditation of the law kindling, sin, like a dog awakened from sleep, revives and exercises greater powers, both by kindling a more vehement desire to do that which is prohibited by the law, and by biting and tormenting the conscience.

**Question XXXIII. What is a remaining sin? What is a remitted one?**

*Remaining and Remitted Sin.* A remaining sin is that which presses down the sinner with its weight, guilt, perception, and dominion. A remitted sin is one from whose guilt and dominion a reborn man has been freed through the justifying and renewing grace of God.

It is proven. From John 9:41. "Jesus said to them, 'If you were blind, you would have no

guilt.' But now that you say, 'We see,' your guilt remains." The sense is: If you acknowledged that you were blind, you would receive the light of my gospel for the illumination of your souls, so that by believing you might obtain the remission of sins. But because you say, "we see," i.e., we abound in the knowledge of celestial things; you spurn my doctrine. Therefore your sin persists, inheres, accuses, and dominates.

**Question XXXIV.** What is sin joined with hardening? What is that which is separated from it?

*Hardening.* Sin joined with hardening is a most atrocious sin, by which the polluted mind of man remains averted from the word of God and blind, the will, confirmed in evil, resists the Holy Spirit, the appetite indulges in beastly pleasures, and thus the sinner, with difficulty or plainly incorrigible, brings upon himself temporal and eternal punishments. Sin without hardening is the sin of a corrigible and curable man.

**Question XXXV.** What is the cause of hardening?

The cause of hardening is not God a); but partly the devil, who sows evil from evil, blinding the mind and filling the heart with malice b); partly man, who repels the ordinary means of salvation and enslaves himself by continuous study and exercise of sinning c).

a. It is proven. God is the hater and avenger of sin, Psalm 5:5, who, to soften the soul of the sinner, now uses the hammer of the law, now the rain of the gospel; but the sinner, scorning the voice of God, obeys the suggestions of the devil and the enticements of the world. You say: God himself says: "I will harden Pharaoh's heart." Exodus 7:3. Resp. God hardens the sinner, not positively or effectively, by putting hardness into the heart; but 1) occasionally and eventually, when, like a most benign father, he tolerates the sinner with his long-suffering, defers punishment, and heaps benefits upon him, so that the man may return to a better frame of mind. On the contrary, that man, noticing that he is not punished in the flagrant sin, abuses the long-suffering, and from the benefits conferred takes occasion to fall into security and the custom of sinning. 2) Judicially, when on account of a preceding voluntary and avoidable malice, God, the most just judge, permits the man, a contemner of all means of salvation, to rush

into graver wicked deeds, and withdraws his grace from him, and finally hands him over to the power of Satan, by whom he is propelled into ever greater sins, until he finally forfeits the right of the celestial inheritance.

b. It is proven. The devil blinds the minds of the unbelievers, 2 Corinthians 4:4, fills the heart with malice, Acts 5:3, works in the sons of disobedience, Ephesians 2:2.

c. It is proven. In Matthew 13:15, Christ says: "For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them." He who closes the eyes of his mind to the light of the gospel, and hardens his ears to hearing the voice of God, hardens himself.

**Question XXXVI.** How manyfold is hardness of heart?

Hardness of heart is twofold, original and actual. The former is drawn from birth from parents infected with sin a); the latter is acquired by the continued study of sinning b).

a. It is proven. Of original hardness of heart God says, Ezekiel 36:26. "I will remove the heart of stone from your flesh." A heart of stone lies in the midst of our flesh, naturally inept to receive any spiritual good.

b. It is proven. "Pharaoh continued to sin, and he hardened his heart," Exodus 9:34, i.e., by the assiduous study of sinning he contracted hardness for himself.

**Question XXXVII.** What sin is remissible? What is irremissible?

A remissible sin is that which, just as it does not by its nature exclude repentance, so also it can and is accustomed to be remitted. An irremissible sin is that which through itself, and insofar as it is such, is joined with final impenitence, and thus is never remitted. It is commonly called the sin against the Holy Spirit.

**Question XXXVIII.** What is the sin against the Holy Spirit?

*Sin against the Holy Spirit.* The sin against the Holy Spirit is the malicious denial, hostile impugning, horrendous blaspheming of the divine truth that has been evidently acknowledged and approved in the conscience, and the obstinate and finally

persevering rejection of all the means of salvation (\*). | Obs. The sin against the Holy Spirit here is not taken in a general sense, by which

(\*) Let us begin from principles, of which the first seven are hermeneutical, the rest dogmatic. And the former indeed are drawn from the clearest sayings, by which this argument is chiefly expounded, Matthew 12:31-32, Mark 3:28-29, with v. 30 added, Luke 12:10-12, Hebrews 6:4-6, 10:29. To which this should be added, Acts 7:51 & 57. But that saying in 1 John 5:16 does not pertain to this, I think I have already declared sufficiently.

1. To sin against the Holy Spirit is openly called βλασφημεῖν (to blaspheme), in Matthew, Mark, Luke, and ἰνυβρίζειν (to treat with insolence), Hebrews 10:29.

2. It is distinguished from all other βλασφημία (blasphemy), Matthew 12:31, Mark 3:28, and specifically from the injury by which one afflicts Christ, about the true definition of which will be disputed below.

3. A certain reason for it is explained in Mark 3:30, where it denotes a certain operation of the Holy Spirit, add v. 22. It is therefore a μετωνυμία (metonymy) of the cause for the effect, as often elsewhere, e.g., Acts 10:47, cf. with v. 45. But there can be several reasons for one thing, which, being entirely equal or similar to that reason indicated in words that are quite clear, will be able to effect an equal or similar consequence. (See a little after, princ. 5.)

4. Accused of this sin are not only men previously enlightened and renewed, now perfidious and falling away, Hebrews 6:4, 6; 10:29, but also the impious, and those not yet illuminated in a saving way, Mark 3:22 & 30, cf. with 1 Corinthians 2:8.

5. Where this sin is discussed, mention is also made of the gifts and effects of saving grace, and indeed of the means of grace, not only the ordinary, Hebrews 6:5, but also the extraordinary and abundant, in the same verse, cf. with chapter 2:4, Mark 3:22-30, 16:20. (vid. princ. 3.)

6. This one sin it is, and no other, which cannot be remitted, Matthew 12:31 and in parallel places.

7. The reason for the denied remission is expressly placed in this; that it can never happen that anyone guilty of this sin should truly repent, Hebrews 6:4, 6. This must be held fast in the first place.

8. The Holy Spirit has the divine nature in common and altogether the same with the Father and the Son, and as regards his person itself, he is indeed distinct from those two, but yet in such a way that he is equally equal to both. Therefore, neither in the nature of the Holy Spirit, nor in his person, is there anything singular and exceptional, for which reason the sin against the Holy Spirit should be thought to be either some singular thing, distinct from all others, or plainly graver than that which is committed either against the Father or against the Son.

9. The gifts and means of illuminating, renewing, blessing grace, and whatever pertains to the application of salvation, are in a singular way assigned to the Holy Spirit, John 5:6, 8, 1 Corinthians 12:3-4, just as the acquisition of our salvation is specifically and properly attributed to Christ, and the eternal decrees concerning the salvation to be imparted to us are ascribed to the Father.

10. The grace of God calling to salvation, always serious and efficacious, as also the acquisition of salvation, procured by the merits of Christ, pertains equally to all and every man, nor is there any sin for which Christ has not made satisfaction.

11. Grace is never not greater and more powerful than any sin, even the most grave and greatest of all.

12. The acquisition of recovered salvation profits no one without its right application.

13. The order of salvation so requires that, in this application and perception of salvation, μετάνοια (metanoia, a saving change of mind) should precede the remission of sins.

14. This change cannot be effected otherwise than by the means of grace being applied, and indeed rightly used. These being so rejected and repudiated that a man with the greatest obstinacy of mind will not even hear, let alone meditate and know, it cannot happen that the man should ever repent with a saving change of mind. Therefore, that which makes repentance impossible, the same makes the remission of sin equally impossible. (princ. 13.).



every sin is against the Holy Spirit; but in a special sense, for that most grave sin which is committed not so much against the person of the Holy Spirit as against his office, which he exercises through the ministry of the word in converting the souls of men. Therefore, the Holy Spirit is considered not ἐσιωδῶς, essentially, nor ὑποτακτικῶς, personally; but ἐνεργητικῶς, effectively, by reason of his office and spiritual operation, inasmuch as the Holy Spirit through the doctrine of the gospel reveals the will of God, illuminates minds, converts hearts, convinces consciences, and testifies to the truth of the divine word. Those who maliciously and perseveringly resist this operation of the Holy Spirit are said to sin against the Holy Spirit.

**Question XXXIX. What is noted by the divine truth that is denied and impugned in this sin?**

By the divine truth which is said to be denied, here is understood the divine doctrine, which is by far the most true, and indeed secondarily the legal doctrine a), primarily the evangelical doctrine b).

a. It is proven. If anyone were petulantly to proclaim, impugn, and blaspheme the very doctrine of the divine law, evidently

acknowledged and approved in his conscience, as false and diabolical, he would certainly sin against the Holy Spirit; because the law is also an instrument of the Holy Spirit, by which he leads us to repentance, Romans 7:7. You say: I. The law is objectively contrasted with the sin against the Holy Spirit, Hebrews 10:28. Resp. The law in that passage is not considered as it is the divine truth, which the apostates deny, but as it is the norm of morals, from which sinners deviate in acting. You say: II. The sin against the Holy Spirit is commonly defined as the denial not of legal, but of evangelical truth. Resp. The sin against the Holy Spirit is defined by the denial of evangelical truth not exclusively, but comparatively and pre-eminently, so that a nobler and more sublime object may be expressed, but the law is not entirely excluded. For the rest, you may observe that the Mosaic law can be considered in a twofold way: 1) insofar as it is the norm of moral actions; 2) insofar as it is the word of God, or divine doctrine and celestial truth. In the former way, he sins against the law who transgresses and violates it; in the latter way, he sins who denies that the Mosaic law is the word of God, or a celestial truth. On account of vicious morals or a perverse life, no one is called a sinner

15. Continuation and permanence is not a certain moral action, but is a duration joined to an action, and therefore in itself is neither to be held as a fault, nor to be considered a praise. It becomes either bad or good, from the nature of the action to which it is joined. Therefore, perseverance in good is good, permanence in evil is always bad.

*Corollaries* to be drawn from these principles:

1. The sin against the Holy Spirit, insofar as it is such, cannot but be something entirely singular, different from all others (by princ. 2 & 6).

2. It is not against the divine nature of the Holy Spirit, nor against his person (by princ. 8); but it is committed against his gifts and effects, or the means of grace (by princ. 3, 5, 9).

3. It is therefore nothing other than a malicious and stubborn resistance against all the means of grace, both ordinary and extraordinary and abundant (by princ. 5); whether they have ever been known and perceived, or never (by princ. 4); especially, if that resistance is joined with contumely, by which the whole soul is turned away from the truth, and is an adversary to it (by princ. 1).

4. The reason why this sin can never be remitted is not situated in the gravity of this offense, although it is the most grave of all (by princ. 11); nor in the fact that the grace of God and the merit of Christ do not pertain to this sin (by princ. 10); but it is wholly placed in the very nature of this sin, which is entirely singular and proper, since in this one alone μετάνοια (metanoia), and the right application of salvation recovered through Christ, cannot happen (by princ. 7, 12, 13, 14).

5. The perpetual obstinacy of the soul even to the end of life, or, as is customary to say, final impenitence, is not the very nature of this sin, but a consequent and adjoined something (by princ. 15), since this sin is of such a kind that all the means of grace are repudiated, whether ordinary or extraordinary and abundant (by the definition in confectary 3); but without these means, no μετάνοια (metanoia) can ever happen (by princ. 14): Therefore, the perpetual obstinacy of the soul will then be necessary.

against the Holy Spirit, although a perverse life and turpitude of morals may accompany the sin against the Holy Spirit; but those who petulantly proclaim, impugn, blaspheme, and pertinaciously reject the very doctrine of the divine law, evidently acknowledged and approved in their conscience, sin against the Holy Spirit, because they maliciously resist the Holy Spirit operating through the ministry of the law.

b. It is proven. That those who sin against the Holy Spirit principally and most especially offend against the doctrine of the gospel is proven: 1) from Matthew 12:24, 31 and Mark 3:22-29, where the sin against the Holy Spirit is considered by profession. Namely, the Pharisees sinned against the Holy Spirit by blaspheming the redeemer of the world, and asserting that he cast out demons and performed miracles by the help of the devil; although they were better taught concerning the divine power of Christ, and were convicted in their conscience. Therefore, they committed the sin against the Holy Spirit by rejecting the marrow or kernel of the gospel. Wherefore the apostle also teaches that sinners against the Holy Spirit trample underfoot the Son of God and the blood of the covenant. "consider the blood of the covenant a common thing," Hebrews 10:29. But the Son of God and the blood of the covenant are announced and offered to us through the word of the gospel. 2) Sinners against the Holy Spirit are said to have "tasted the good word of God," Hebrews 6:5. But the good word of God is the gospel, sweeter than honey. For it is the good news, Luke 2:10, the word of peace, Ephesians 2:17, the word of our reconciliation with God, 2 Corinthians 5:19. The divine law, although it is good in itself, as a good rule of life, proceeding from the best author; eventually, however, it is not good for sinful man, because it denounces to him the wrath of God and the curse, Romans 4:15, Deuteronomy 27:26. 3) The sin against the Holy Spirit is described by *παράπτωσιν* (*paraptōsin*, falling away), apostasy, or defection from the faith, by which enlightened men, having tasted the good word of God and the powers of the age to come, and having fallen away, have crucified again the Son of God and exposed him to public disgrace, Hebrews 6:5-6. But faith has respect to the gospel, and apostasy from faith in Christ is distinctly known from the gospel. You say: Every sin is prohibited by the divine law. Therefore, also the sin against the

Holy Spirit. Resp. The sin against the Holy Spirit is considered in two ways; 1) generally, insofar as it is a sin, and thus it is prohibited by the law; 2) specifically, insofar as it is the sin against the Holy Spirit, and thus it is the voluntary and pertinacious denial of the evangelical truth.

#### Question XL. What are the formal requisites of the sin against the Holy Spirit?

The formal requisites of the sin against the Holy Spirit are: the completely free and malicious denial of the celestial truth which has been luculently known and approved in the conscience a); the hostile impugning of the maliciously denied truth b); the voluntary blaspheming of the hostilely impugned truth c); the pertinacious rejection of all the means of salvation d).

a. It is proven. That a luculent knowledge and approbation of the divine truth is required for the sin against the Holy Spirit is clear from Hebrews 10:26, where those who sin against the Holy Spirit are said to sin voluntarily, "after they have received the knowledge of the truth," i.e., after they have been convicted in their conscience of the truth of the gospel. The same is gathered from Hebrews 6:4-6, where it is asserted of sinners against the Holy Spirit that 1) they were "enlightened," i.e., illustrated with the knowledge of the Christian doctrine; 2) they "tasted the heavenly gift," that is, they perceived by saving faith how sweet Christ is, the author of the remission of sins and of eternal life; 3) they were made "partakers of the Holy Spirit," as of a seal, pledge, and earnest of eternal salvation; 4) they "tasted the good word of God," in that they perceived the sweetness of the gospel with an experimental and affective knowledge (for taste in biblical style denotes not a light or slight, but an abundant perception joined with an affection of love and joy); 5) they "tasted the powers of the age to come," by feeling and experiencing a foretaste of the most efficacious joys of eternal life. Therefore, a full knowledge of the celestial truth for the state of this life is graphically depicted in those words, most worthy of remembrance. From which we gather that Paul, by persecuting the divine truth, did not sin against the Holy Spirit; because he did this in ignorance, as he testifies of himself, 1 Timothy 1:13. 2) That a completely free denial of the celestial truth, not extorted by fear of dangers, is required for the sin against

the Holy Spirit is clear from Hebrews 10:26. "For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins." Sinners against the Holy Spirit are said to sin ἐκουσίως (hekousiōs), i.e., freely, voluntarily, maliciously, with a high hand, through contempt of the divine majesty, from mere pride. But those who sin against the Spirit sin by τῷ παραπίπτειν (tō paraptiptein), falling away from the illumination and taste, or experimental knowledge, of the heavenly gift, Hebrews 6:6, and from the received knowledge of the truth, Hebrews 10:26. But he who falls away from the illumination and received knowledge of the truth, denies the known divine truth which he has from the grace of illumination. We gather from this that Peter, by denying Christ, did not sin against the Holy Spirit, because he sinned not with a fully free will, but one inclined by fear of punishment. In the primitive church, when most grievous persecutions arose, not a few, overcome by the force of tortures or compelled by the dread of dangers, defected from the doctrine of the gospel; who sinned against the Son of man indeed, but not against the Holy Spirit.

b. It is proven. That a hostile opposition to the evangelical truth is required for the consummation of the sin against the Holy Spirit is clear from the description of those who sin against the Holy Spirit. For they "crucify the Son of God on their own account," i.e., they go about extinguishing the gospel of Christ, Hebrews 6:4, "they trample underfoot," i.e., they treat most contemptuously. By which words is indicated a hostile impugning, by which is opposed either the whole doctrine of faith, or one or another fundamental article of faith; the impugning of which will also undermine the other connected articles of faith, if not directly and primarily, at least obliquely, secondarily, and by consequence; because, with one article of faith denied, the evangelical doctrine no longer remains whole. For the rest, the opposition to the Christian doctrine is either immediate, by which someone by himself strives to suppress the celestial truth either by mouth, or by pen, or by arms; or mediate, by which the enemies of the evangelical truth ask, or command, or persuade others to overthrow it. Nor is the hostile impugning always to be estimated from the effect. For many lack the strength, who do not lack the will to suppress the truth.

c. It is proven. That voluntary blasphemy is required to fill the measure of the sin against the Holy Spirit is clear from the fact that Christ expressly calls this sin the "blasphemy of the Spirit," Matthew 12:31, namely objectively; because the Holy Spirit is provoked by it. Whence also in v. 32 it is expressed by λόγον κατὰ τοῦ πνεύματος ἁγίου (logon kata tou pneumatos hagiou), or, "a word against the Holy Spirit," and is distinctly called "blasphemy against the Holy Spirit," Mark 3:29. Paul calls it an "outrage to the Spirit of grace," Hebrews 10:29. For sinners against the Holy Spirit τὸ πνεῦμα τῆς χάριτος ἐνυβρίζουσι (to pneuma tēs charitos enybrizousi), "outrage the Spirit of grace." The Spirit of grace is outraged by them who argue that the doctrine of the Holy Spirit is false, or who attribute the miracles performed by the power of the Holy Spirit to confirm the doctrine to an unclean spirit, with the Pharisees, Mark 3. But we do not understand here blasphemy proceeding from ignorance, but proactive blasphemy, which is done by one who knows and wills. Wherefore Paul is to be excepted from this sin, who, in ignorance, blasphemed the Son of God, 1 Timothy 1:13. Observe that some do not vomit forth blasphemies with their mouth, but yet they hold and carry them in their heart, which are most known to God who knows the heart.

d. It is proven. That an obstinate rejection of all the means of salvation is required for the complete nature of the sin against the Holy Spirit is established from the fact that apostates consider the "blood of the covenant, by which they were sanctified, a common thing," Hebrews 10:29. But the blood of the covenant is the blood of the Son of God, shed on the altar of the cross, by which the covenant of grace was sanctioned, and from which the sacraments, offering and sealing the means of the covenant of grace, have their efficacy. This blood of the covenant the apostates consider to be common, i.e., profane, impure, destitute of sanctifying power, and thus together with the word of the gospel they morosely reject the sacraments, the organs and seals of the covenant, and they spurn the counsel of God against themselves, Luke 7:30.

Question XLI. Are those essential requisites to be taken conjunctively when a judgment is to be formed about the sin against the Holy Spirit?

He who is to form a judgment about the sin against the Holy Spirit should accurately consider the συνδρομήν (*syndromēn*), or confluence, of the essential requisites, by which the measure of this most atrocious sin is filled.

It is proven. The requisites recounted above are of the formal nature of the sin against the Holy Spirit, therefore if one is absent, the sin against the Holy Spirit has not been committed. This is shown by examples. Peter truly and certainly had known the celestial truth about Christ, whom he nevertheless denied. But that denial of the truth, certainly known, does not complete the sin against the Holy Spirit, because Peter denied Christ not with a full and deliberate will, but one struck by fear of death, and therefore not with destined malice; nor did he blaspheme the gospel, oppose it, and pertinaciously repudiate all the means of salvation. Paul indeed rabidly persecuted the divine truth and its pious confessors, Acts 9:1. Moreover, he blasphemed both it and them, and impelled others to blaspheme, 1 Timothy 1:13, Acts 26:10-13. And yet he had not sinned against the Holy Spirit. For a) he had not acknowledged the divine truth about Christ, nor was he convicted of its truth and certainty: Hence, neither before his illumination could he fall away from Christ and deny him. For falling away requires a starting point, and the denial of Christ demands a preceding acknowledgment and affirmation of him, at least in the conscience. b) Nor did he obstinately reject all the means of salvation. For he admitted the word of Christ, and received baptism from Ananias, Acts 9:5, 18, and therefore he obtained mercy, 1 Timothy 1:16.

#### Question XLII. Who then commits the sin against the Holy Spirit?

The sin against the Holy Spirit is committed not by infants, but by adults a), not those destitute of the knowledge of the divinely revealed word, but the enlightened, and those convicted of the certainty of the celestial truth in their own conscience b), yet who have fallen from the study and love of the truth into a hostile hatred of it c).

a. It is proven. 1) Proactive or voluntary actual sins do not fall upon infants, because they are destitute of the full use of reason: But the sin against the Holy Spirit is a voluntary actual sin, Hebrews 10:26. Therefore. 2) Infants neither deny, nor blaspheme, nor impugn the gospel of Christ,

nor do they pertinaciously reject it itself with the sacraments. Therefore, they do not sin against the Holy Spirit.

b. It is proven. For sinners against the Holy Spirit are called ΦΩΤΙΣΘΕΝΤΕΣ (*phōtisthentes*), enlightened, Hebrews 6:4, whether that illumination was pedagogical, and of the letter only, or spiritual, joined with a γεύσει (*geusei*, taste) of celestial things, says DANNHAVER in *hodos phānom* XI. p. 1419. The Pharisees in their infancy had been admitted into the covenant of divine grace through circumcision, and were therefore truly regenerate; in their adult age, however, having cast off the grace of regeneration through lethal wicked deeds, and retaining only an external knowledge of the celestial truth (which truly was in them, as Nicodemus testifies, John 3:2, and as the disciples of the Pharisees also testify, Matthew 22:16), they committed the sin against the Holy Spirit, of which Christ pronounced them guilty, Matthew 12:32. To this is added that Stephen in his debate so convicted his adversaries that they could not resist the wisdom and the Spirit with which he spoke, Acts 6:9-10. Therefore, those most wicked scoundrels had come to a knowledge of the divine truth, which they had heard sufficiently from the mouth of Stephen, and yet they continued to resist the Holy Spirit, Acts 7:52. And they were cut to the heart, gnashing their teeth, v. 54, and stoning Stephen, v. 59. Although it can be truly said of these enemies of Stephen that they polluted themselves with the crime against the Holy Spirit, yet this must be noted, that not promiscuously did all and every individual among them commit this sin. For Paul also consented to the death of Stephen, Acts 5:58, who yet was not stained by this crime. Cf. D. FEURBORN's dissertation *de peccato in Spirit. S. c. VIII*. p. 62. The doubt remains: Whether men who were never reborn commit this most atrocious sin? e.g., Pharaoh, who scorned the acknowledged divine truth. D. MEISNER affirms this in *anthropol* decad. I. disp. X. *de P. in Sp. S. p.* 316. GERHARD, HUTTER, BALDWIN, HULSEMAN, DORSCHAEUS and other theologians deny it. For the apostle describes sinners against the Holy Spirit as those who were not only enlightened, but also tasted the heavenly gift, were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, Hebrews 6:4-6, which predicates apply only to the reborn.

c. It is proven. The reborn, remaining in a state of grace, commit no voluntary sin, 1 John 3:9. But if they allow themselves to be conquered by the flesh, they certainly fall from the state of regeneration, they fall away from the study and love of the truth, and they love darkness more than light, John 3:19.

**Question XLIII. What are the causes that move a man to sin against the Holy Spirit?**

The moving causes to that enormous sin are: the devil, blinding the mind and filling the heart with malice a), the flesh, or the corrupt nature of man, obtaining dominion b), the habitual malice of the will, contracted by frequent illicit acts c).

a. It is proven. The devil blinds the senses of the unbelievers, lest the light of the gospel should shine upon them, Ephesians 2:2, and fills the heart of the sinner to tell a lie, Acts 5:3. This capital enemy of the human race blinds the eyes of the mind, lest those sinning against the Holy Spirit should perceive the clearest light of the gospel, he turns the will away from the divine truth, so that they send a message of dismissal to it, heap reproaches upon it, and declare war on it.

b. It is proven. For if the reborn by the power of the Holy Spirit were to mortify the deeds of the flesh, they would continually live in a state of grace, Romans 8:13. But if they obey the suggestions of the flesh, by which they are solicited to ambition, avarice, the desire for earthly wisdom, it can happen that they hold the office of the Holy Spirit in contempt, and entirely repudiate the offered aids of grace and salvation.

c. It is proven. Men do not rush suddenly into the sin against the Holy Spirit, but when, like the Pharisees, they are full of hypocrisy and iniquity, Matthew 23:2.

**Question XLIV. What attendant circumstances accompany the sin against the Holy Spirit?**

The attendant circumstances, on the part of the man sinning against the Holy Spirit, are: extreme hardening a), and final impenitence b). On the part of the sin against the Holy Spirit itself, its individual and inseparable companion is irremissibility c).

a. It is proven. Here is understood chiefly doctrinal hardening, although moral hardening is joined with it. It is an act of the will, incurably evil, pertinaciously rejecting the doctrine of the gospel and all the means of salvation. This doctrinal hardening can be

seen in the Jews who stoned Stephen, whom that martyr of Christ gravely addresses, Acts 7:51. "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit." Those who morosely resist the Holy Spirit operating, illuminating, and converting through the ministry of the word and sacraments, they stubbornly repudiate the offered aids of grace.

b. It is proven. Although many proactive sins have final impenitence as their companion, it is nevertheless separable from them, and it only happens by accident that persevering impenitence accompanies them; but the sin against the Holy Spirit, through itself and by its nature, obstructs or blocks the way to repentance, and therefore final impenitence is inseparable from it. The apostle teaches this, Hebrews 6:4-6. "For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt." The mind of the apostle is: Those sinning against the Holy Spirit pollute themselves with a most grave crime; which indeed, by the force of its atrocious nature, precludes a return to repentance, and renders them incapable of the ordinary renewal to contrition and faith. For those apostates, falling away from the Christian faith, cast away all the principles and means of grace and salvation; because a) they "crucify again the Son of God to their own harm and holding him up to contempt," having a most wicked intention in mind to extinguish Christ and faith in Christ, as if Christ were not the Son of God, not the author of our salvation, but a seducer, as the Jews once blasphemed the Savior hanging on the cross, and thus the doctrine about him is a mere fable or an impious invention. But they do this "to their own harm," i.e., to their own perdition, so that Christ cannot profit them. b) They "outrage the Spirit of grace," who offers his grace and wishes to confer or seal what is offered, by denying that there is truth in his testimony. c) They repel the means of grace; because they sin voluntarily "after receiving the knowledge of the truth," Hebrews 10:26, and they fall away from the taste of the good word of God, Hebrews 6:5, i.e., they deny the gospel, of which they had

a sweet taste, just as they consider the blood of the covenant, which is exhibited to us in the sacrament of the supper and offered to be drunk, to be common, or profane and impure. But for those who petulantly spurn all the principles and ordinary means of salvation to their own perdition, a return to repentance is not open. For although by the absolute power and extraordinary grace of the Holy Spirit, the stubbornness of those apostates can without doubt be overcome and conquered, yet nowhere in Holy Scripture is that absolute and irresistible converting grace promised.

c. It is proven. That irremissibility is a perpetual and inseparable adjunct of the sin against the Holy Spirit is taught by Christ in Matthew 12:31-32. "Every sin and blasphemy will be forgiven people... And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." In Christ's words, not only τὸ γινόμενον (to ginomenon), the act of remission, is denied, but also τὸ δυνατόν (to dynaton), or the potential for condonation, is removed. Imagine that only the act is noted, the sense will be: all other sins will be equally remitted; which is false. Therefore, Christ speaks of the potentiality, that the sin against the Holy Spirit cannot be remitted, neither in this age, nor in the future, i.e., forever, as is explained in Mark 3:29. For the rest, D. GERHARD states in *disputat. isagog.* p. 941, that if the sin against the Holy Spirit is considered before final impenitence, by the absolute power of God those who commit this sin can be converted and obtain remission of sins, although according to the ordinary mode of acting divinely instituted, they cannot be converted.

#### Question XLV. Does final impenitence enter into the essential constitution of the sin against the Holy Spirit?

If by final impenitence is understood the pertinacious and obdurate purpose of the will to reject all means of grace, then it is indeed of the essence of the sin against the Holy Spirit a); But if final impenitence denotes a persevering duration, it is not an essential requisite of that most atrocious sin, but a common, and indeed inseparable, adjunct b).

a. It is proven. Because the sinner against the Holy Spirit directly, and with pertinacious malice, opposes himself to the divinely ordained means of conversion, God,

by a most just judgment, withdraws His indwelling grace from him, and gives him over to a reprobate mind. Therefore, being left to himself, he retains and confirms the deliberate purpose of blaspheming and persecuting the doctrine of the Holy Spirit. For which reason it is not badly asserted that final impenitence is of the formal concept of the sin against the Holy Spirit.

b. It is proven. 1) Christ pronounced the Pharisees, while still on their earthly journey, guilty of blasphemy against the Holy Spirit, Matthew 12:24. Therefore, permanence in this sin is not its formal requisite, since it is considered by Christ to be consummated in this age before departure from it. 2) Christ would not have spoken distributively, that the blasphemy of the Spirit would not be remitted either in this age or in the future one, unless he had presupposed that even in this age before death it is, or can be, consummated. 3) This sin is not to be estimated from final impenitence, which is common to the rest of sins, but from its quiddity and formal nature, which is comprised in the aforementioned requisites. You say: The gate of grace is closed to no sinner before the end of life. Resp. However much the gate of grace may lie open to sinners against the Holy Spirit as long as they live, according to the antecedent will of God, they themselves maliciously cut off for themselves access to the gate of grace, and are therefore reprobated by the consequent will of God, and fall from grace.

#### Question XLVI. Why is the sin against the Holy Spirit irremissible?

The sin against the Holy Spirit is irremissible not because of a defect of divine grace a), nor because of a defect of the satisfaction of Christ b), nor because of a defect of the efficacious operation of the Holy Spirit c), but because of the malicious rejection of all the means of grace d), and because of final impenitence e).

a. It is proven. The mercy of God is universal, and therefore a defect of it is not the cause of the irremissibility of the sin against the Holy Spirit. For "the grace of God has appeared for all people," Titus 2:11. Therefore, it has shone even upon those sinning against the Holy Spirit.

b. It is proven. The satisfaction and merit of Christ is also universal. For Christ "gave himself as a ransom for all," 1 Timothy 2:6. Therefore, also for sinners against the Holy Spirit, who indeed "trample underfoot the

Son of God, and consider the blood of the covenant by which they were sanctified

a common thing," Hebrews 10:29. From which we conclude: For those who were sanctified by the blood of Christ, the blood of Christ was shed. But sinners against the Holy Spirit, etc. Therefore.

c. It is proven. But the effects of the applying grace of the Holy Spirit are conspicuous in those great apostates. For they were "enlightened by the Holy Spirit," Hebrews 6:4.

d. It is proven. For this reason are those sinning against the Holy Spirit worthy of punishment, that they "trample underfoot the Son of God, and consider the blood of the covenant by which they were sanctified a common thing, and blaspheme the Spirit of grace," Hebrews 10:29. As a disease curable in itself becomes absolutely incurable when the sick person tramples on the medicine; so every sin by its own nature is irremissible, but through supernatural grace is remissible, by what they call an obdiential potency; but when the offered remission itself is spurned, it becomes simply ἀνίατον διὰ μοχθηρίας (aniaton dia mochthērias), incurable through malice, and irremissible; because so great a contumacy cannot be overcome by free will, whose power here is none, or by an ordinary means, which is rejected; an extraordinary one is owed to no man. Cf. DANNHAVER in *hodos. phænom.* XI. p. 1420.

e. It is proven. That sin which no repentance follows, God deigns with no pardon; for "an impenitent heart stores up wrath for itself," Romans 2:6. Therefore.

The antithesis is 1) that of the Pontificians, asserting that the sin against the Holy Spirit is irremissible ordinarily, but not absolutely. 2) that of the Socinians, maintaining that the sin against the Holy Spirit is irremissible, unless serious repentance is undertaken, or unless God supplies most efficacious remedies for converting them; who also deny that any voluntary sin, and therefore also the blasphemy of the Spirit, has a sacrifice. Their arguments are.

1. He who wills the death of no sinner, does not will the death of the sinner against the Holy Spirit, but wills that he be converted and live. But God, etc. Ezekiel 18:23. Resp. God by his antecedent will wills the death of no sinner, but that he be converted through the ordinary means of grace and live; But since the sinner against the Holy Spirit maliciously and perseveringly

repudiates the divinely ordained means of grace even to the end of his life, he himself blocks for himself the way to repentance. Therefore, God, the most just judge, wills by his consequent and judicial will that the finally impenitent should perish eternally. Instance: God can supply extraordinary and more powerful remedies to convert such a sinner. Resp. God has neither promised extraordinary remedies and superabundant grace, nor does he owe them to any mortal. Not what God can do, but what, with Holy Scripture as our guide, he wills to do, must be attended to.

2. If the sin against the Holy Spirit were simply irremissible on account of final impenitence, God would not invite apostates to repentance; But he invites them through the voice of nature, of conscience, and of scripture. Therefore. Resp. God, by inviting apostates to repentance, clearly shows that the cause of irremissibility is not to be attributed to denied grace, but to the pertinacious malice of incurable men, whom God does not in vain entice to repentance, but so that his gratuitous mercy may be acknowledged and celebrated, just as the contumacious sinner is rendered ἀναπολόγητος (anapologētos, without excuse).

3. The sin against the Holy Spirit is irremissible, because for it "there no longer remains a sacrifice," Hebrews 10:26. Resp. The apostle speaks of the sacrifice of Christ, insofar as it is applicable, or insofar as it can be applied by faith, so that the sense of the apostolic statement is: For those who sin voluntarily after having known the truth, by trampling Christ underfoot, by considering the blood shed on the altar of the cross and offered in the sacrament of the supper to be profane, and by stubbornly blaspheming the Spirit of grace, the author of conversion, the sacrifice of Christ can no longer be apprehended by faith for salvation. For those who are ὑπεναντίοι (hypenantioi), or enemies of grace, are not capable of repentance or of faith. See CALOV's *bibl. illustrat.* on this passage, p. 1336.

4. Whatever sin has a price of redemption can be remitted; But the sin against the Holy Spirit, in the mind of the evangelical doctors, has a price of redemption. Therefore. Resp. I distinguish between a price paid, and one accepted. For for the remission of sin, two things are required; 1) The price of redemption, by which remission was acquired; 2) Faith, by which the price of

redemption is accepted. But the sinner against the Holy Spirit neither has nor can have faith; because he opposes himself directly and with full will to the means of grace by which faith is kindled. Therefore, by his own fault he is powerless to accept the price of redemption.

**Question XLVII. Should one pray for the sinner against the Holy Spirit?**

If someone has known certainly and evidently that a man is sinning against the Holy Spirit, let him send no prayers to heaven for his salvation a). But since it is difficult to pronounce concerning a man still alive that he has sinned against the Holy Spirit, it is safest to pray for apostates and blasphemers conditionally, with the hypothesis added or understood: if they can be converted, if they are curable or corrigible b).

a. It is proven. St. JOHN says gravely in his first epistle, ch. 5:16. "If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. There is a sin that leads to death; I do not say that one should pray for that." Obs. By a sin unto death the apostle understands the sin against the Holy Spirit, which is distinguished from other sins by Christ himself, Matthew 12:31. The remaining sins, whether they be venial or mortal, indeed merit the eternal punishment of death, or are even imputed for death in the second act; yet the punishment of death can

be averted through repentance; But the sin against the Holy Spirit certainly and infallibly leads the sinner to death on account of the pertinacious repulsion of the office of the Holy Spirit and final impenitence. 2) Not without reason did the apostle premise these words "If anyone sees," by which he indicates not so much the external sight, which happens with bodily eyes, as the cognition of the intellect and the judgment of discretion. But if anyone possesses such perspicacity of intellect as to see that a sinner is not bringing upon himself an inevitable punishment of death by his sins, let him pray to God for his salvation. But if he has clearly known that the offense of the sinning brother is so atrocious that it rejects all medicine and attracts the indeclinable punishment of eternal death, let him abstain from untimely and ungrateful prayers to God. For it would be just as if someone were to pray that God should save a man without Christ, without the grace of the Holy Spirit, without repentance and faith, without the word and sacraments (\*).

b. It is proven. 1) St. Paul advises in 1 Timothy 2:1 that we pour out prayers for all men. 2) Moses prayed for Pharaoh, Exodus 9:33. Christ for his crucifiers, Luke 23:24. Stephen for his stoners, Acts 7:60. Wherefore we also pray for apostates, not insofar as they are sinners against the Holy Spirit, but insofar as they are still on their earthly journey, concerning whom we doubt whether all the formal requisites of the sin against the

(\*) This statement touches not only those who sin against the Holy Spirit, but all who are not yet born again, who oppose God with voluntary sins. See the notes on page 548. But what is said, that they should be judged unworthy of intercession, should not be understood entirely and simply, but in a certain way, consistent with the context, namely that we are not permitted to pray to God for them in the same way and order as it is proper to pray for men already reconciled to God and renewed, that God may propitiously grant them eternal life, v. 11, 12, 13, 16. For before that can happen, a true change of mind must be sought and obtained by prayers, without which no hope of eternal life remains, John 3:36. Every just prayer, pleasing and acceptable to God, ought to be suitable to the order divinely established. But it is consonant with this order that we first pour out most ardent prayers for the new generation of man, for the remission of sins, and for the renewal of the whole life, then for preservation, and finally for eternal salvation to be conferred upon the man. Therefore, the thing itself must be distinguished, which is always one and the same, from its mode, which can be various and multiple. It is fitting for us to pray for all men to a one, 1 Timothy 2:1-2, with the reasons added, v. 4, 5, 6. But the mode ought to be suitable for each, and therefore diverse, according to the diverse condition of men, both internal and external. We have a passage adjacent to this in John 17:9, in which place Christ does not speak of converting grace, but of preserving and eternally blessing grace, v. 11, 24. But of this, wicked men, not yet returned to God, are certainly not capable, as long as they are and remain such. Nor did Christ pray for his friends, John 16:26-27. How so? Surely not in that manner, and in that order, in which he poured out prayers for his enemies, those most flagitious of mortals, who still were in need of a conversion of soul and remission of sins, Luke 23:34.



Holy Spirit apply, and according to the judgment of charity we hope for better things concerning our neighbor, 1 Corinthians 12:5.

**Question XLVIII.** What sin is opposed in a special way to the sin against the Holy Spirit?

*Sin against the Son of Man.* In a special way, the sin against the Son of Man is contrasted with the sin against the Holy Spirit, which is a grave sin by which the evangelical doctrine concerning Christ is either blasphemed and opposed when not yet evidently known, or, though already known, is denied without blasphemy, spurred by the dread of dangers.

It is proven. From Matthew 12:31-32. "Every sin and blasphemy will be forgiven people, but the blasphemy of the Spirit will not be forgiven people. And whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the future."

Obs. 1) By the Son of Man is understood Christ, considered not by reason of the natures of which he consists, but by reason of his prophetic office, by which he himself proposed the evangelical doctrine in the days of his flesh, and today commands it to be expounded by his ministers.

Obs. 2) A word is said against the Son of Man when his evangelical doctrine is either blasphemed and opposed by those in ignorance, or is denied, without blasphemy, by a will not completely free, but inclined by fear, e.g., Paul blasphemed and opposed the evangelical doctrine of Christ in ignorance, 1 Timothy 1:13. Peter denied Christ, spurred by fear of punishment, but without blasphemy and hostile impugning. Each sinned against the Son of Man (\*).

Obs. 3) The attendant quality of this sin is remissibility; because one who sins against the Son of Man does not oppose the doctrine of Christ with pertinacious malice, but, having fallen, rises again, prevented and raised by the grace of God, and admits better information. Therefore, although by accident this sin is sometimes not remitted, it is not impossible that it should be condoned. But the sin against the Holy Spirit is in actuality not remitted, nor is it possible that it be remitted.

**Question XLIX.** What fruits will you gather from a solid consideration of actual sins?

A solid consideration of actual sins brings much weight to undertaking serious repentance a), and to distinguishing the state of grace and regeneration from the state of wrath and death b).

(\*) The rule of distinction and opposition leads us to believe 1) that the doctrine about Christ is not to be understood in this place, for that pertains to the grace of the Holy Spirit, by which he indeed effects in us the use, or application, of recovered salvation; its denial, opposition, and contemptuous rejection with the greatest obstinacy of soul, is therefore the sin against the Holy Spirit, of which was said above, on page 556: 2) but that which is the property of Christ, insofar as he is the Christ, the Reconciler of God and men, is signified: 3) and not merely something of those things which are proper to Christ, but all those things by which he himself is distinguished from the other two persons in the one divinity; for it is said not restrictively, but generally and without any exception, "a sin against the Son of Man." But it is certain, 4) that the property of Christ is that grace which pertains to the acquisition of our salvation, procured by the merits of Christ. Nor is it less certain, 5) that the first and principal thing was that he alone should function in the role of the high Priest. Therefore, 1) the prophetic office of Christ is to be considered neither uniquely nor principally, but his entire threefold office, but especially the priestly one, if one sins against the Son of Man. Therefore, 2) this sin is properly committed first by him who destroys the saving trust, whether his own or that of others, to be placed in Christ the one sponsor, as is plainly written in 1 Corinthians 8:11-12; then by him who denies that Christ is that great Prophet and common Teacher of men, divinely sent, Acts 3:22-23; finally by him who refuses to venerate the royal dignity of Christ and to obey his power, Psalm 2:6, 11-12, Luke 19:27. But it can happen that he who has so sinned, provided he still uses the means of grace, may at length repent, and therefore a return to grace may be open to him. Nor indeed is it to be denied that these two sins, against Christ and against the Holy Spirit, are sometimes joined, namely when to the former is added contempt for the means of grace, with the resistance of an obstinate soul. For thus both sins, both that against the Son of Man and this against the Holy Spirit, are commemorated in Hebrews 10:29.

a. It is proven. He who feels the diseases of his soul anxiously flees to Christ the physician; he who acknowledges his misery seeks divine mercy. David, confounded by the foulness of his sins, implored this, Psalm 51:1-4. "Have mercy on me, O God, according to your steadfast love! According to your abundant mercy blot out my transgressions! Wash me thoroughly from my iniquity, and cleanse me from my sin! For I know my transgressions, and my sin is ever before me. Against you, you only, have I sinned, and done what is evil in your sight."

b. It is proven. We enjoy tranquility of conscience when we have it explored that we live in a state of grace and are beloved children of God. The reborn fall from this blessed state when they succumb to the flesh and contaminate themselves with proactive sins. These are lethal and deadly; for they cannot consist with living faith, with the grace of the Holy Spirit inhabiting our hearts, with tranquility of conscience. Wherefore, let us daily examine our conscience, frequently considering whether we foster in our soul the προαίρεσιν (prohairesin), or purpose of sinning. Let us exterminate this, and not allow original sin to reign in our mortal body! Romans 6:12. For this, obtaining dominion, begets proactive sin.

**Question L. How are those to be treated who are touched by no care for their sins?**

For the conversion of those secure men, one must pray assiduously a); the sleeping conscience must be awakened with serious exhortations taken from the divine word b); the temporal calamities, companions of sins, must be placed before their eyes c); they are to be warned that the curriculum of this life is short, but the torments, by which the finally impenitent will be tortured, are perennial d).

a. It is proven. He who is about to undertake the work of converting secure sinners should implore the success of so great a work from God with pious prayers. Thus Samuel prayed for the salvation of Saul, 1 Samuel 15:35. Paul for the Ephesians, Ephesians 1:15. And that we should do the same, he seriously advised, 1 Timothy 2:1-2.

b. It is proven. Sirach, about to arouse a sleeping conscience, says; "Flee from sin as from the face of a serpent; for if you approach, it will bite you. The teeth of a lion are its teeth, taking away the souls of men. Like a two-edged sword is all iniquity; there is no healing for its wound," ch. 21:2-3.

c. It is proven. Sin is the evil root, whose fruits are calamities of every kind, Deuteronomy 28:16.

d. It is proven. The life of a sinner is short, but the punishments of sin are eternal. Wherefore, let the sinner repent in time, lest he perish eternally.

**Question LI. How are those to be raised up who have gravely fallen and are near to desperation?**

Upon afflicted sinners who are struggling with desperation, there must be impressed: the mercy of God the Father, who benignly looks upon and receives contrite sinners a), the universal merit of Christ b), the help of the Holy Spirit c).

a. It is proven. God the Father invites the greatest sinners to repentance, and does not reject the repentant, but receives them most benignly. "Return, faithless Israel, declares the Lord! For I will not cause my angry face to fall on you; for I am merciful, declares the Lord, I will not keep anger forever. Only acknowledge your iniquity, that you have transgressed against the Lord your God!" Jeremiah 3:12-13.

b. It is proven. Very sweet are the words of St. John in his epistle, ch. 2:1-2. "My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

c. It is proven. The sinner who does not entirely succumb to desperation, but struggles with it, is not destitute of the help of the present Holy Spirit. For "the Spirit helps us in our weaknesses. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words," Romans 8:26.

## SUSPIRIUM

**I** have sinned, **O** most **JUST GOD**, I have sinned before Your face most often and most gravely. Woe to my life, if you should examine it according to the rigor of your law! Nothing torments my soul so much as that I have so often offended You, my most bountiful benefactor, the supreme lawgiver, the omniscient judge! Avert, I beseech You, the wrath and punishment due to my sins, and turn again Your fatherly affection to me, unworthy as I am! Benignly look upon the ransom of blood, shed for me on the altar of the cross by your most **BELOVED SON, JESUS CHRIST**, and on account of this price of redemption, expunge my great debts from the book of Your accounts! For the rest, I desire Your most **HOLY SPIRIT** as the ruler of my life! May He preserve me from the poison of sin: may He fortify me from falling; may He lead and strengthen me, that I may run along the unoffending path of sincere piety!

CHAPTER V.  
ON THE  
DEFECT OF FREE WILL  
IN SPIRITUAL MATTERS,  
AND ITS INFIRMITY  
IN  
NATURAL MATTERS.

Question I. What do you understand by the defect of free will in spiritual matters?



THE DEFECT of free will in spiritual matters is the common impotence, arisen from original sin, of unregenerate men to know and choose spiritual good in a saving way, and thus to fulfill the divine law and to conceive saving faith in Christ.

Obs. Spiritual good is the triune God, and divine things which are salutary to sinful man, knowable from the light of supernatural revelation.

Question II. What is free will?

*Definition of free will.* Free will is the active faculty of the will, by which, concerning an actable object, with all the requisites for acting being posited, it relates

itself indifferently, both as to the species and as to the exercise of the act.

Obs. I. *Arbitrium* (will/judgment) is said from *arbitrari* (to judge/decide). But *arbitrari* is taken either in a common sense, and signifies to judge, to pass judgment or sentence, and thus is referred to the intellect; or in a forensic sense, and is the same as to will and decree something seriously; in which sense it is referred to the will.

Obs. II. The word *libertas* (liberty) sustains various significations: a) it notes exemption from the obligation of law. Thus God alone is absolutely without law, although he is a law unto himself; a king is free from the laws which he himself makes, unless he voluntarily submits himself to them. b) Liberty from coercion, which is immunity from external violence, inflicted upon a suffering subject against its inclination, is otherwise called spontaneity, and is common to man with the brutes. c) Liberty from internal necessity, which is proper to agents endowed with intellect and will; God, angels, and men (\*).

(\*) Internal necessity is of one kind indeed natural, from the laws of motion in that thing which is without reason and consciousness; but another kind moral, from the necessary connection of the intellect with the will in that which enjoys the use of reason and is conscious of its own actions. And this indeed is either good or evil. Good: if anyone, with the intellect illuminated, rightly perceiving, cannot but will what is good, since he truly and wisely recognizes and judges the matter, with no ignorance and no error intervening. Evil: if anyone, with the intellect darkened, following false and rash reasoning, cannot but will what is evil, inasmuch as he falsely and imprudently thinks and judges in that manner. This is contrary to liberty; that is not, but rather true liberty, which surely differs greatly from wandering lust and unbridled license, being closely joined with it; just as in God there is

By this very thing, man is distinguished from creatures devoid of reason, which necessarily and by the instinct of nature they act uniformly, for instance, the Sun necessarily shines, fire heats, a famished wolf devours a lamb of which it gets hold. Liberty is distinguished from necessity into liberty of contrariety and of contradiction. Liberty of contrariety is that which is concerned either with different objects, or with different acts of one object, for example, it was free for Jacob to marry Leah or Rachel; it was free for him to speak with Rachel, to walk, to jest. It is also called liberty of specification, since by it a man is immune from determination to a specific act or object. Liberty of contradiction is that which is concerned with one and the same object between contradictory terms; to will and not to will, to act and not to act, for example, it is free for a student of philosophy to love and not to love philosophy, to practice and not to practice it. It is also called liberty of exercise, because after the will has determined itself to one or the other part of the contradiction, it nevertheless remains free in its exercise.

4. It denotes liberty from the guilt, dominion, sense, and root of sin. Liberty from the guilt of sin is that by which sins are not imputed to a penitent man for culpability and punishment; this, converted sinners obtain through the grace of justification. Liberty from the dominion of sin is when the flesh is subject to the spirit, and the servitude of sin is dissolved; this, the justified obtain by the benefit of renewal. Liberty from the sense and root of sin is that by which the stimulus and tinder of sin are taken away from renewed men through the dissolution of the soul and body.

5. It designates liberty from misery, by which the blessed, triumphing in heaven, are not only freed from the sense and root of sin, but also entirely liberated from the chastisements that follow sin. For they are not subject to diseases, death, or any calamity.

Observation III. The liberty of man is divided into the liberty of nature, of grace, and of glory. The liberty of nature is immunity from coercion and internal necessity with respect to natural and civil matters subject to reason. To which Paul's words refer, 1 COR VII, 37: "He who stands

firm in his heart, being under no necessity but having his own will under control, and has determined this in his heart, to keep her as his virgin, does well." The liberty of grace is that by which the reborn are freed from the guilt and dominion of sin, about which the apostle says, Rom. VI, 18: "Having been set free from sin, you have become slaves of righteousness." The liberty of glory is immunity from the sense and root of sin, and from all misery; about which mention is made, Rom. VIII, 21: "The creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God."

Observation IV. Necessity and servitude are opposed to liberty. For repugnant to liberty is 1) absolute necessity and necessity of the consequent, by which something, due to the indissoluble connection of cause with effect, cannot be otherwise; in which way water necessarily moistens. However, hypothetical necessity and necessity of the consequence can stand with liberty, by which something, on account of the act of existing or an extrinsic condition, cannot be otherwise. Thus, it is necessary for a man to be learned if he strives to act as a professor of philosophy.

2. Liberty conflicts with the external necessity of coercion, which is the determination of a nature to one thing, besides or against its will, made by a violent external principle. Authors are accustomed to distinguish between the elicited and the commanded acts of the will. The will, as to its elicited acts, cannot be coerced. Elicited acts are those which are immediately exercised by the will, e.g., to will, to love, to choose. Opposed to these are commanded acts, which are indeed perfected by the command of the will, but through the medium of another faculty, e.g., to speak, to walk, to write. A man cannot be coerced to the elicited acts of the will for the reason that coercion is from an external principle, while volition is from an internal principle. For which reason, to will something coercively implies a contradiction in the adjunct. A man can be coerced to commanded acts, but then he does not act according to free will, but beside or against his will. Thus, a man can be carried off somewhere by force, but that this violent

indeed the highest moral necessity, never anything except good, yes, rather the best, in determining and acting; yet nonetheless the highest liberty, circumscribed by no limits, restrained by no boundaries, impeded by no hindrances. See the note on page 435.

abduction be from the will of him who is carried off, cannot happen. For if it is voluntary, it ceases to be violent.

3. Liberty is repugnant to the internal necessity of immutability, which is the determination of an acting subject to one thing, proceeding from an internal principle that relates immutably to the effect. But whatever is determined to one thing is not free. Thus, an action is called free which so proceeds from an agent that it was in the power of the agent to act and not to act, to do this and to do that. However, the necessity of obligation can consist with liberty, which is a directive determination of the will to embrace the good and flee the evil, according to the norm of a superior's command. Thus angels and men are determined by the norm of divine law, subjects by the laws of a prince, who nevertheless possess free will. For a moral, or legal, determination does not captivate the liberty of the will, nor does it necessitate irresistibly. The divine law indeed determines intelligent creatures by persuading and commanding those things which are according to the will of the Deity, and by prohibiting and dissuading those which are contrary; ordinarily, however, not by coercing or, as it were, applying force. Nothing indeed happens against the absolute and most powerful will of the Deity, but many things, and many more, happen besides, than according to the Deity's nod, says DANNHAVER, in *hodos. phænom* III. p. 312.

4. A foul and disgraceful servitude is repugnant to liberty, not a decent and honorable one. Honorable servitude consists both in the duty of living piously and in the ministry rendered to God. Thus, reborn men are called slaves of righteousness, Rom. VI, 18, for the reason that they willingly cultivate righteousness according to the prescription of the divine law. The same are said to serve God, Rom. VI, 22, because they consecrate themselves wholly to divine worship. On the contrary, disgraceful servitude is the captivity of the will, by which through sin the will of man is so bound and captivated that it serves only sin, John VIII, 34. This servitude is opposed to liberty from the necessity of immutability. (coming: Evil. Who, with a blinded intellect, having followed a false and rash reason, cannot but will evil in the way that he falsely and imprudently opines and judges. This is contrary to liberty; that is not so, but is

artfully coupled with true liberty, which indeed differs much from vague lust and untamed license; just as in God there is indeed the highest moral necessity of never decreeing or doing anything but good, indeed the best, but nevertheless the highest liberty, circumscribed by no limits, ever to be restrained by no impediments. see note on page 435.)

### Question III. In how many ways is free will taken?

*In what ways is Free Will taken?* Free will is here taken chiefly in two ways; materially for the subject of liberty, which is the will a); formally for the powers of the will, with which it is equipped to be able to act and not to act, to do this and to do that b).

Proof a. The will is the proximate and immediate subject of liberty, for the reason that the latter is an attribute, power, and perfection of the former. Hence it is that the will and liberty are also distinguished by words, and it is not said, "liberty is the will," or the contrary, but "liberty is of the will," or "in the will," and "the will has liberty," or "is endowed with liberty." Wherefore the ἡ οὐσία (hē ousia - the essence), or essence, of the will cannot be called free will for any other reason than in a material and subjective sense. In which sense, indeed, the said free will is inseparable from man, because the will enters into the essence of man.

Proof b. 1) The ἡ ἐνέργεια (hē energeia - the powers of acting), or powers of acting, are the reason which constitutes the will as a power for operating and not operating, for operating this and operating that. Therefore, the powers of acting and not acting are liberty formally considered. This, however, is to be understood of the powers insofar as they are in the will. Consequently, the matter comes to the same thing, whether I conclude about the powers, or about the essence of the will, taken with its connoted powers. For the will has itself in the manner of a principle which operates; but the powers of acting have themselves in the manner of a principle by means of which the will operates.

2. It is asked: Whether the will of man, after its spiritual powers were lost through the fall, is still indifferent to good and evil, or whether it has lost this indifference? The former cannot be said, since scripture everywhere teaches that after the fall men are slaves of sin, and that the natural man understands nothing of the things of the

Spirit, but is dead to all good things. Therefore, the latter remains, from which it further flows that, with the powers of acting and not acting having been lost, the indifference to good and evil, which is the formal reason of free will, is removed. Cf. D. MUSÆUS *prælect. in Form. Concord* p. 93.

Observation. Besides the two principal significations of free will explained, there are also two less principal significations among the Fathers of the primitive church; inasmuch as they 1) sometimes by freedom of the will understand liberty from coercion, which is also called interior liberty and spontaneity; which, however, does not complete the formal reason of free will, unless we wish to concede that even brutes are free agents, since they do many things of their own accord and with no one compelling them. 2) Sometimes the same Fathers by the name of free will designate ἱκανότης (hikanotēs - capacity), or the capacity and passive power, of admitting and receiving the grace of the Holy Spirit; since man is not, like a stone, a log, a beast, or a devil, utterly incapable of converting grace. Here, however, a proper distinction must be made between natural passive power and obediencial passive power. The former can be actualized by the powers of nature, the latter only by the special and gracious concurrence of God. Paul speaks of natural passive power, Rom. VIII, 7; "The mind of the flesh is enmity against God. For it does not subject itself to the law of God, nor indeed can it." Furthermore, that passive power does not constitute the form of free will; since the latter is formally an active power of the will, because it is occupied in acting and effectively produces its own acts.

#### Question IV. Is the term "free will" found in scripture?

*Whether the term of Free Will exists in scripture?* The term "free will" does not indeed exist διαρρήδην (diarrhēdēn - explicitly), explicitly, in so many letters and syllables in sacred scripture; it is found in it, however, as to the thing and as to equivalent terms.

Proof. Among the Hebrews, the word which means "he chose" is customary, and so according to them free will is the faculty of choosing one thing over another, according to the dictate of reason. Cf. Deut. XXX, 19. & Josh. XXIV, 15. In the N.T. it is called ἐκέσιον (hekousion - voluntary), spontaneous or voluntary, Philem. v. 14, which is opposed to

the external necessity of coercion; ἐξουσία περὶ τὸ ἴδια θελήματος (exousia peri to idia thelēmatos - power of one's own will), the power of one's own will, 1 Cor. VII, 37, by which is understood the free faculty of choosing, both from the necessity of immutability and from law and obligation; προαίρεσις (proairesis - election), election, which is free will considered in its second act, 2 Cor. IX, 7; ἐλευθερία (eleutheria - liberty), liberty, 2 Cor. III, 17, where the liberty of grace is understood. Outside of Holy Scripture, it is called by Greek authors αὐτεξούσιον (autexousion - of one's own authority), and αὐτεξουσιότης (autexousiotes - self-determination), which term in this infirmity of nature is rather arrogant, in the judgment of D. CHEMNITIUS; since it is more fitting for God than for men or angels. For properly, that is called αὐτεξούσιον (autexousion), which is τὸ αὐτοδέσποτον (to autodesponton - self-ruling), καὶ αὐτοκρατορικὸν (kai autokratorikon - autocratic), which is subject to no one's command, but is of its own right and power, and which can be prohibited or impeded by no one. IRENAEUS, book IV, c. 71, calls free will the power of election. JUSTIN uses three terms: the first is αὐτεξούσιον (autexousion), which is of its own right and power; the second, ἐλευθέρᾳ προαίρεσις (eleuthera proairesis - free election), free election; the third, τὸ ἐφ' ἡμῖν (to eph' hēmin - that which is in our power), that which is in our power. AUGUSTINE calls it the power of the will, book III de libero arbitrio, c. 3. See D. CHEMNIT. LL. theol. part. I. fol. 180. I gather from these denominations that free will, formally, is not the will itself, but its active power.

#### Question V. Which nature has free will?

*The subject of free will.* An intelligent nature has free will, and indeed the infinite, or divine, nature in the most excellent and most perfect way a); the finite, or angelic and human, nature in a more imperfect way b). But a nature destitute of intellect is devoid of free will c).

Proof a. Although God wills and loves Himself necessarily, because He is the first, highest, and most perfect good, He nevertheless wills creatures freely, so that He can also not will them. For He does not need the company of creatures, because He is αὐταρκέστατος (autarkestatos - most self-sufficient). Therefore, God is said to do all

that He wills, Ps. CXV, 3, to work all things according to the counsel of His will, Eph. I, 11, and to distribute His gifts as He wills, 1 Cor. XII, 11. God is free not only from all misery and sin, but also from the law and obligation of any other. God is also subject or subjectible to no coercion, not even in the smallest part; and since He acknowledges no superior cause by which He can be determined, He operates indeterminately, so that He can act, now producing this effect, now that one.

Proof b. The will of the elect angels is indeed no longer indifferent to good and evil; it is, however, indifferent with respect to created goods, so that whatever of them it wills, it can also not will, or will another in place of one, unless a created good must necessarily be sought on account of the will of God. The apex of angelic liberty is that whatever God commands, the holy angels perform with the highest delight, and whatever God has left free, they will and will not, and exercise, without necessity and coercion. We will now consider the liberty of human will according to different objects and distinct degrees.

Proof c. A nature lacking intellect does not possess freedom of will, since it is determined to one thing. This is evident from the fact that: 1) beasts act in the same way, e.g., bees always make honey in the same way, all sheep flee the wolf in a like manner, all spiders weave their webs in the same fashion. 2) All things required for acting being present, they cannot not act. A famished dog, with food present and all impediment removed, cannot not devour it. Just as a certain shadow of reason, so also of liberty, is noticed in brutes, when in the fields they stand, lie down, proceed at their pleasure, now plucking this herb, now that; yet these acts of beasts are more correctly called spontaneous than free.

#### Question VI. What is the proper and adequate seat of free will?

*The proper seat of Free Will.* The proper and adequate seat of free will is the will a). To the exercise of freedom of will, however, the intellect concurs antecedently and preparatorily (παρασκευαστικῶς) b).

Observation. Some authors state that free will has its seat in both the intellect and the will. Hence, as CHEMNITIUS cites in loc. cit. fol. 181, ORIGEN, book III, περὶ ἀρχῶν (On First Principles), says it is a faculty of reason for discerning good and evil, and of the will

for choosing either. AUGUSTINE says it is a faculty of reason and will. THOMAS says it is an elective power, which is indeed mixed from intelligence and appetite, but inclines more to appetite. Part I-II, q. 38, art. 3.

Proof a. Because 1) free will is called by St. Paul the "power of one's own will" 1 Cor. VII, 37. 2) The Fathers, in the Council of Orange, Canon XIII, call it the free will *of the will*, to show that liberty formally belongs to the will. 3) Free will, in the judgment of IRENAEUS, is the power of election, or the faculty of choosing; but election is an action of the will. 4. The intellect is free neither as to the species of the act, nor as to the exercise of the act. It is not free as to the exercise of the act, because a) for a power to determine itself to act, it is necessary that this happen either by an impulse of nature, or by a free appetition of the act. But free powers, as such, do not act from an impulse of nature; Therefore, they act by free inclination and voluntarily. But something is called voluntary in two ways: elicited and commanded. In the former way, the acts of the intellect are not voluntary, that is, that it itself should will them; for the intellect is not an appetitive faculty, nor does it elicit any willing from itself. In the latter way, indeed, they are voluntary, not because of the liberty of the intellect, but of the will, by which the intellect is moved and excited to act. b) An object being posited, and the requisites being present, the intellect can no more not know the thing, than an open eye in broad daylight can not see its object. Nor is the intellect free as to the species of the act, that is, whether to assent to a thing or dissent, when it considers or knows it. For that thing is either perspicuous and evident (and then the intellect necessarily assents, if it is true, or necessarily dissents, if it is false); or it is obscure (and then it elicits neither act, because the object is not presented to the intellect, just as we do not see when light is absent); or finally, the thing is probable in either direction (and then again it neither assents nor dissents, unless perhaps the will moves it to embrace one side or the other). From which it is clear that the intellect is not free *per se* and immediately.

Proof b. The intellect concurs in the act according to free will antecedently and preparatorily (παρασκευαστικῶς), as a condition without which the will cannot exert and exercise its liberty. The will is indeed a blind power, which is not given for



knowing. Wherefore it is necessary that, if it wishes to choose a certain object, this be shown to it by the intellect, as the knowing and fore-shining faculty. But if the will acts with a blind impulse, without the intellect, then it is not properly called free will. Therefore, certain antecedent acts are prerequisite for free will: 1) The cognition of the object, and if there are several objects, a prudent comparison and adjudication of them. For the will is not borne toward an unknown thing, because there is no desire for the unknown. 2) The proposition, or presentation, of the known object; by which, when the intellect has known the object, it then proposes it to the will either for choosing or for neglecting. 3) The commendation or dissuasion of the proposed object. For if the human intellect judges a certain thing to be suitable for a man, it then persuades and commends it to the will; but if it deems it unsuitable, it dissuades. These three acts of the intellect are finally followed by election, which is the proper act of free will, when the human will chooses that which was judged suitable for man by the intellect, and is uniquely borne and tends toward it with all its effort. There are those who state that the root of liberty is in the intellect. If by "root" they mean the antecedent condition, without which there is no free election, they agree with us. But if by the root of liberty they mean the cause of free election, they err. For when the will chooses the good proposed and commended by the intellect, it does this from its own liberty, not from the determination of the intellect. For it not rarely happens in practice

that the intellect proposes and persuades better things, while the will follows worse things (\*).

You say: The intellect is indifferent in its acts and in proposing objects. Whence it is commonly said that the indifference of the will is from the indifference of the intellect.

Response: Distinguish between objective and formal indifference. The intellect is said to be indifferent not formally, but objectively, inasmuch as it shows to the will that a thing is indifferent, or that both this and that object can be freely chosen.

#### Question VII. In what does free will formally consist?

*The form of free will.* The form of free will, considered in its first act, is the indifference of the will to either of two opposites, insofar as it is opposed to determination to one thing, and denotes the faculty of choosing and not choosing, or of choosing one thing over another, and of determining itself to one or the other.

Proof. In the opinion of some authors, the formal reason of free will consists in liberty from coercion, or spontaneity, by which a man desires and performs something of his own accord, without any coercion. But in truth, although immunity from coercion, which is also called interior liberty, always and in every state accompanies the will, and is thus natural to it, it does not, however, complete the form of free will; because it is common to man with brutes, which do many things voluntarily without any coercion, and are not therefore considered to possess free will. The indifference of the will to either of

(\*) Just as in natural things nothing can ever happen without a cause, so in moral things nothing happens without a reason, either true or false. You say: 1) A man often sins much without counsel, himself not knowing what he does and why, since vehement motions of the soul preoccupy the mind. Response: It is indeed so; but his will then has either decreed nothing, or, having long been hardened by the habit of sinning, was led by a considered reason before he precipitated himself into that habit. In a vicious habit, differently than in an act, one must look not to present thoughts, but to preceding and long-past ones. You say: 2) What is said in the proverb is most true: "I see and approve of better things, I follow worse things." Therefore the will decrees and acts not only without reason, but even against it. I affirm this indeed, but I also limit it: against *some* reason, not *all* reason. When the intellect judges, it always weighs, compares, and considers the reasons on both sides, although it may not proceed correctly in this comparison and estimation. Therefore, there are several reasons conjoined, of which some are indeed true, others false, which however commend themselves to the man with a certain appearance of truth, so that he thinks the specious good should be preferred to the truly good, and what seems greater to the lesser, which he falsely opines to be less. Of so many and so diverse reasons, the last is that which determines the will to act. Therefore, no decree of the will can be made without some error and preconceived opinion. This is a certain false reason. Therefore, the will decrees against a true reason, indeed, but it follows a false and specious reason as if it were true.

two opposites, however, accurately expresses the liberty of the will, provided it is skillfully explained. For by it is not universally designated a) indifference to good and evil; because in this special manner of signifying, neither God, nor angels, nor blessed men enjoy free will; but indifference to different objects, distinct acts, or the election and rejection of one object. Nor b) by indifference of the will to either of two opposites is understood a mathematical and equal indifference on both sides, which would involve powers for performing either with equal ease. For such powers and such indifference to either act, or to the exercise of an act and its suspension, fall upon man either never or rarely. In the state of innocence, the first-formed man had a will for good and evil, yet in such a way that he had a propensity, or proximate power, for good, and only a remote power for evil. Reborn men have a free will, and through the grace of the Holy Spirit, they can work well in spiritual things; they can also do the opposite through the infirmity of the flesh still inherent in them; but they perpetrate evil more easily than good, Rom. VII, 15. Wherefore, indifference is to be taken in opposition to the determination of the faculty to one thing, so that a faculty is called indifferent to both which is not determined to one, but can do both, although it may do one more easily than the other. c) Indifference, or indeterminacy, is understood both as to the species and as to the exercise of the act, so that the will can choose one object and repudiate another, which is the liberty of specification; or it can choose and repudiate one object, which is the liberty of exercise. d) The indifference of the will is understood as conjoined with the power of determining itself to one side or the other, otherwise the will would always fluctuate in indifference, without application to a certain act and a determinate object. But the power, created by God, of applying itself to one side or the other is available to it.

#### Question VIII. What is free will considered in its second act?

Free will considered in its second act is the free election of the will, by which it desires or rejects one proposed thing, or out of several things embraces one and repudiates the rest, according to the judgment of reason.

Proof. The proper act of free will is ἐλευθέρᾳ προαίρεσις (eleuthera proairesis - free election), as JUSTIN MARTYR says, a free election, by which it is described or declared in the sacred letters, Deut. XXX, 19; Josh. XXIV, 15; 2 Cor. IX, 7.

#### Question IX. Is the will in choosing determined by the last practical judgment of reason?

The last practical judgment of reason indeed represents and commends a certain object to the will, but it does not so command the will that it necessarily embraces it, and therefore it is not determined by it to choose a certain object.

Observation. The practical intellect, or practical reason, is said to be that which is concerned with τὰ πρακτὰ (ta praktà - things to be done), things to be done, and deliberates whether something should be done or not. Its last judgment, however, is the judging conclusion about what should be undertaken. It is usually expressed in these words: "This now, all things considered, is to be chosen or done."

Proof. 1) Because the will, as a free power, all prerequisites being posited, can act and not act, choose and not choose. But the judgment of practical reason pertains to the prerequisites of election. Therefore, that being posited, the will can choose and not choose, and so is not determined by it to choose (\*).

2. When the intellect shows that two goods are equal, the will freely chooses this one or that one, predetermined by no command of the intellect.

(\*) It is necessary, however, that there always be some reason why the will chooses one out of several. For the will is entirely concerned with the appetite of good and the aversion of evil, whether it truly be so, or whether it seems to be so. Therefore, a man wills or does not will, because he thinks this to be good or evil, greater or lesser; nor can he not will in the way that he thinks it to be. To think is a judgment of the intellect. Therefore, some operation of the intellect always determines the will. Liberty, however, is opposed not to reason and the internal determination of the mind, but to an impediment, by which a man is prevented from acting in a manner convenient to reason, and indeed to reason rightly known and sufficiently pondered. See what we have noted on page 435.

3. The will in choosing one object over another often does not follow the last practical judgment of reason, but neglects it, especially if it is carried away sideways by the affections. This is clear a) from the sacred letters. For the Gentiles, with their conscience protesting (the last judgment of practical reason), nevertheless acted badly, Rom. I, 32. Sinners against the Holy Spirit, after sufficient acknowledgment and approbation of the truth, and thus against their conscience, *sin ἑκουσίως* (*hekousiōs* - freely), freely, Hebr. VI, 4; c. X, 26. (\*\*). b) From experience, by which Ovid's Medea, in book VII of the *Metamorphoses*, confesses about herself: "But a new force draws me unwillingly, and desire persuades one thing, the mind another; I see and approve of better things, I follow worse."

You say: The will cannot will something without a judgment of reason; Therefore, if the judgment is determined, it itself will also be determined; But the last practical judgment is altogether determined.

Response: A persuading judgment belongs to the intellect, but not a command. The intellect judges what is eligible, but it remains in the will's discretion to obey or resist the judging intellect. Reason, as BERNARD says, is given to the will to instruct it, not to destroy it. It would destroy it, however, if it imposed any necessity, so that it could not move itself according to its own discretion. And the commentator on DAMASCENUS in the book de O. F. c. 26 writes: "Of our actions, the intellect is at least the directive principle, but the will is the imperative and primarily effective one."

#### Question X. With what is free will concerned?

*The object of Free Will.* Free will is concerned with every doable object, proposed to the will by the intellect, whether it be present or future, which the will desires under the aspect of good, even if it is not always a true good, but only an apparent one.

Proof. Because free will is an active power of the will, its object must be doable,

i.e., what can be obtained by the active power of the will, whether natural or supernatural. Whatever is simply impossible is not *πρακτὸν* (*prakton* - doable), or doable. But about impossible things we neither deliberate, nor do we form a decree of election. Furthermore, every doable thing is either present or future. Free will is of both present and future things. It is of future things, because we consult about them. But of those things about which there is consultation, of them there is free election. It is of present things, because those things about which we previously deliberated, we choose in the present. But nothing is chosen by the will unless under the aspect of good, whether it be a true good or an apparent one. But since an apparent good is in itself evil, a certain object of free will, materially considered, is evil. In which sense, not only good things, but also evil things, fall under free election.

#### Question XI. How are the objects of free will distinguished?

##### *The distinction of the objects of Free Will.*

The objects of free will are distinguished according to two hemispheres, of which one is lower, the other is upper. The lower comprises physical, ethical, political, economic, artificial, pedagogical, and divine things and actions, insofar as they can be known from the light of reason and produced by the powers of nature, aided by the general concurrence of God a). The upper in its scope comprehends merely spiritual things and actions, which, being placed above the grasp of reason left to itself, are known from the light of supernatural revelation and are performed by the special grace of the Holy Spirit b).

Proof a. The objects of the human will are known either from the light of reason or from the light of supernatural revelation. From the light of reason are known 1) physical things and actions, which concern the natural body as such, e.g., eating, drinking, walking; 2) ethical, which pertain to the regulation of human morals, e.g., cultivating temperance,

(\*\*) Also, a practical judgment is either true or false. The conscience, if it is right, indeed commands what should be done or omitted, congruently with the divine law. But another preconceived opinion from another intervenes, which advocates for unjust desire and serves to excuse, or plainly defend, sin. But to practical judgment should be referred not only the truths which a right conscience teaches a man, but also the errors contrary to them, false judgments, counsels of the flesh, of which if any is the last, this determines the will to act badly, against a right conscience indeed, but not against the last judgment of the practical intellect.

modesty, etc.; 3) political, which pertain to the state of the city, e.g., paying tribute, holding the office of a magistrate; 4) economic, which are occupied in ruling a family, e.g., marrying a wife, honestly educating children; 5) artificial, which depend on art, e.g., painting, sewing shoes; 6) pedagogical, or external sacred things, which indeed are externally concerned with a sacred object, but are in themselves indifferent, and by reason of their outcome are now good, now bad, e.g., frequenting the temple with one's feet, receiving the word with one's external ears. They are called pedagogical because they ought to lead a man as if by the hand to a further inquiry into sacred things. 7) Divine, insofar as they are knowable from nature, e.g., from the sight of creatures to gather the existence, goodness, and omnipotence of God.

Proof b. Merely spiritual things and actions are known from supernatural illumination and are performed by the gracious influx of the Holy Spirit, e.g., conversion, regeneration, renewal, etc. These merely spiritual actions are proposed in the law and the gospel.

**Question XII. According to how many states is free will to be considered?**

*The consideration of Free Will according to a fourfold state.* Free will is to be considered according to a fourfold state: a) of innocence before the fall; b) of misery after the fall; c) of grace after conversion; d) of glory in eternal beatitude.

Proof a. In the state of innocence, before the fall, the first-formed humans were free not from the law or obligation toward God, since every creature is obligated to worship the creator, but 1) from coercion, or external necessity; 2) from the internal necessity of immutability, because they were not yet determined to good, but their will was indifferent to good and evil, yet in such a way that they had a proximate power for good, and a most remote power for evil. 3) They possessed the liberty of righteousness. They were indeed immune from the guilt, dominion, and sense of sin, and from all

misery of body and soul. Therefore, they freely and readily chose the good, to embrace which and to avoid evil they were equipped with sufficient powers through the image of God.

Proof b. In the state of misery, after the fall, corrupt sinful man has freedom of will, insofar as 1) materially it denotes τὴν οὐσίαν (tēn ousian - the essence), or the essence of the will. For just as by the fall he did not lose his rational soul, so he did not suffer the loss of the faculties of the soul considered essentially. 2) After the fall, he has an obediential passive power for receiving the grace of the Holy Spirit. For he is neither a log nor a devil, who is minimally capable of divine grace. 3) He is free from coercion, because this interior liberty always and in every state accompanies the will. 4) He has external liberty for good that is naturally knowable, but is destitute of free will for choosing merely spiritual good.

Proof c. In the state of grace, after conversion, reborn man is free 1) from coercion, 2) from the necessity of immutability, because after conversion his will is no longer determined to evil, as it was before conversion; but he can freely choose spiritual good through the grace of the indwelling and assisting Holy Spirit, and he can also choose evil through the remnants of the flesh still inherent in him. He therefore enjoys the liberty of righteousness, because he has obtained liberty from the guilt of sin in justification, and from the dominion of sin in renewal (\*).<sup>139</sup>

Proof d. In the state of glory, blessed man is free not only from coercion, nor only from guilt and dominion, but also from every sense (sensus) of sin, as well as from all misery of body and soul. This liberty will be far more perfect than that of man before the fall. For he was able not to sin, but the blessed are not able to sin.

**Question XIII. Does unregenerate man before conversion have freedom of will to choose merely spiritual good,**

(\*) He is also freed from the guilt and dominion of sin, as the blessed Author taught above, Question 2, obs. II, although this liberty, or rather liberation, cannot be signified by the name of free will. For the rest, our ancestors in the Formula of Concord and its Solid Declaration, article II, p. 675, accurately made a distinction between a free will, which after the common defection of men from God is to be ascribed to no one, and a freed will, which the newly born and renewed men, by the benefit of Christ, enjoy, just as Christ himself pronounced, John VIII, 36.

or at least some natural power of preparing for his own conversion?

Before the conversion of an unregenerate man, his intellect is filled with such thick darkness that he does not truly know and approve supernatural good a). His will, subject to the servitude of sin, is impotent to choose spiritual good b). Therefore, unconverted man is destitute of all natural preparatory (παρασκευαστική) power for his own conversion c).

Observation. Free will is here not taken materially, for τῇ οὐσίᾳ (tē ousia - the essence), or the essence of the human will, which together with the intellect pertains to the essence of man, and is undoubtedly in man even after the fall, before he is regenerated; but formally, for τῇ ἐνεργείᾳ (tē energeia - the powers of the will), for the powers of the will, with which it is equipped to be able to act and not to act, to do this and to do that. The Solid Declaration of the Formula of Concord teaches this on p. 655: "This is the true and only state of the controversy: What the intellect and will of a man not yet reborn can accomplish, in conversion and regeneration itself, from its own powers remaining after the fall; namely when the word of God is preached and the grace of God is offered to us. Here it is questioned whether man can apply himself to apprehend this grace, embrace it, and assent to the word of God."

Proof a. 1) From the blindness of the human intellect in merely spiritual things, from 1 Cor. II, 14: "The natural man does not receive the things of the Spirit of God, for they are folly to him, and he is not able to understand them, because they are spiritually discerned." From which we argue: He who does not receive the things of the Spirit of God, nor can know them, his intellect is utterly blind in merely spiritual things. The major is evident; because where there is some spiritual light, there is also the faculty of knowing the things of the Spirit of God; indeed, the faculty of knowing the things of the Spirit of God consists in spiritual light, and so it implies a contradiction to have some powers of perceiving the things of the Spirit of God, and yet not be able to know spiritual things. The minor is clear from the cited passage of Paul; for the things of the Spirit of God are to be discerned spiritually, i.e., by the light of grace, which the Holy Spirit kindles through the word. But the natural man is so because

he is not illuminated by the Holy Spirit. Which exposition is clear from verse 10, where the apostle says: "the Holy Spirit has revealed to us."

2. From the nature and condition of spiritual things, which far exceed the natural light of reason, so that they are called mysteries hidden for ages, Eph. III, 9; Coloss. I, 26, and kept secret for long ages, Rom. XVI, 25. We conclude: Whatever things by their nature far exceed the grasp of human reason, concerning them the intellect of unregenerate man has no spiritual powers whatsoever. But the things of the Spirit of God by their nature far exceed the grasp of human reason; Therefore.

3. From the origin of saving knowledge, which indeed is attributed entirely to the grace of God, John VI, 65: "No one can come to me unless it has been given to him by my Father," i.e., no one can believe in me unless it has been given to him by the Father. The argument is this: That which befalls no one unless it is given to him by God does not fall under the powers of natural man; But saving knowledge of spiritual things, etc.; Therefore. The major is clear: For what falls under the powers of natural human reason can naturally befall a man, and there is no need for it to be given to him supernaturally by God.

Proof b. 1) From the spiritual death of unregenerate man. For unregenerate man is said to be dead in sins, Eph. II, 1; Col. II, 13. The argument in form will be this: He who is spiritually dead, his will is destitute of spiritual powers for exercising pious acts concerning spiritual goods. But unregenerate man, etc.; Therefore. The Formula of Concord confirms the major on p. 658: "Just as a man who is corporally dead cannot by his own powers prepare or accommodate himself to receive eternal life, so a man spiritually dead in sins cannot by his own powers prepare, apply, or turn himself to obtain spiritual and celestial righteousness and life, unless he is freed from the death of sin and vivified by the Son of God."

2. From the foul and disgraceful servitude of unregenerate man. About which Christ says in John VIII, 34: "Everyone who commits sin is a slave to sin." Paul supports this in Rom. VI, 16, 17, 18: "Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God, that you who were

once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed. And, having been set free from sin, have become slaves of righteousness." Cf. 2 Peter II, 19. We argue: Whosoever's will is subject to the servitude of sin, he does not possess freedom of will for performing spiritual acts; But the will of unregenerate man, etc.; Therefore. The major is established, because the servitude of sin is opposed by Paul to the liberty of grace, and in Peter's style, he is a slave who is conquered and captured by another. But he who is conquered and captured by sin does not freely follow spiritual and celestial righteousness.

3. The impotence of the unregenerate will is established from the oracle of the Savior in John XV, 5: "Apart from me you can do nothing." Those who without Christ, the celestial life, can bear no spiritual fruit, are unfit for every good spiritual work. But all men existing outside the state of regeneration, etc.; Therefore.

You say: Without the help of Christ, unregenerate man does not bear spiritual fruit, which, however, he produces from himself, aided by the grace of Christ. Response: The words of Christ are to be expounded not privatively, but negatively; not conjunctively, but exclusively, so that the beginning, progress, and completion of spiritual operation are denied to human powers and vindicated entirely to the grace of Christ.

Proof c. That man cannot by his own powers prepare himself for his conversion is easily gathered from the blindness of the intellect and the impotence of the will in the unregenerate, and this has already been proven by the preceding arguments. We add only two arguments which lucidly prove the natural ineptitude for beginning and promoting conversion. 1) Paul denies to men the aptitude for thinking a spiritual good, 2 Cor. III, 5: "We are not sufficient of ourselves to think anything as from ourselves, but our sufficiency is from God." Whoever can think no good from themselves, but owe all and singular good thoughts to divine grace, they cannot by their own powers either begin or promote their conversion.

You say: The cited words are not to be understood of the powers of the will concerning spiritual things, but of the ministry of the gospel. Response: Although the apostle speaks principally of the ministry of the word, it is permissible to conclude

from the greater to the lesser from the apostle's statement: If reborn ministers of God are not sufficient of themselves to effect or say anything, but even to think it, and hence are in need of an aptitude to be received from God, much less will men not yet reborn be sufficient of themselves in the work of conversion to think, or say, or do a spiritual good.

2. The same Apostle in Rom. VIII, 7 says: "Φρόνημα τῆς σαρκὸς ἐχθρὰ εἰς θεόν." (Phronēma tēs sarkos echthra eis theon - The mind of the flesh is enmity against God). "The mind of the flesh is enmity against God, for it does not subject itself to the law of God, nor indeed can it." The φρόνημα τῆς σαρκὸς (phronēma tēs sarkos) is not only the prudence and meditation of a blinded intellect, but also the care and desire of a perverse will. "Flesh" denotes the corruption congenital to man after the fall, opposed to the spirit. Of this mind of the flesh it is said that it is enmity toward God, by which is designated rebellion, contrariety, resistance, because the corrupt flesh neither subjects itself to the law of God, nor can it subject itself by natural powers. From which we argue: The man whose intellect and will in their thoughts and desires oppose God who is beginning conversion, resist His law, and cannot obey it by natural powers, that man cannot prepare himself for his conversion: But the intellect and will of unregenerate man, etc.; Therefore.

The antithesis was formerly of 1) the Pelagians, who were not afraid to affirm that man without the Holy Spirit can convert himself to God by his own powers. 2) The Semi-Pelagians, or Massilians (so called from Cassian, a presbyter of Marseilles), who attributed the beginning of conversion now to free will, now to the Holy Spirit, according to the different condition of different subjects. 3) To these are added most of the Scholastics and Papists, in whose opinion free will was indeed weakened by the fall, but not lost. 4) The Socinians state that neither was original sin introduced by the fall of the first parents, nor was free will in spiritual things lost, whom the Arminians follow. Their arguments are:

I. Whoever by their doctrine go about transforming man into a brute, or plainly into a log, their doctrine does not deserve approbation. But the Protestant doctors do, etc.; Therefore. The minor is clear, because the Protestants teach: 1) that free will was lost through the fall, although by this very

thing man is distinguished from beasts, that they act uniformly, while man is indifferent to different objects and their acts; 2) the same teach that man brings not even a passive power to his own conversion; by which he is assimilated to a log, which has neither active nor passive power to bend itself. Response: This argument is easily refuted, provided the doctrine of the Protestants is rightly explained. For 1) they do not deny that after the fall there is freedom of will in man, if this is taken materially, to denote τὴν οὐσίαν (tēn ousian - the essence), the essence of the human will; but the same take free will formally for τῇ ἐνεργείᾳ (tē energeia - the powers of choosing or acting), or the powers of choosing or acting (to avoid which equivocation some authors call them the powers of free will). Nor do they simply and universally deny to the will all powers of choosing merely spiritual things. 2) They do not deny that there is in the unregenerate a remote and obediential passive power of receiving the grace of conversion, but they only teach that unregenerate man lacks a natural and proximate passive power for receiving the supernatural influx of the Holy Spirit; by which he is distinguished both from a brute and from a log.

II. God orders and commands that we convert, Zech. I, 3; Joel II, 12; Jer. III, 1. These precepts will be vain and void if man does not have the power to convert himself. Response: 1) From precept to fact, from "ought" to "can" is not a valid consequence. Christ commanded the dead daughter of Jairus; "Arise!" Mark V, 41, who could not arise by her own powers. So also unregenerate man is dead in sins, Eph. II, 1. 2) The divine precepts are not given in vain; but considered legally, they do not indeed show the measure of our powers, but a) they indicate the right of God, demanding back those powers which He conferred on the first man; b) they prescribe the norm of our duty; c) they require from us a passive obedience, i.e., non-repugnance; d) they convict us of our infirmity; e) pedagogically they lead us to Christ, Gal. III, 24. Considered evangelically, insofar as they have divine grace conjoined, they are effective and persuasive, as efficacious means by which the powers of converting are offered and conferred on those who do not morosely and pertinaciously resist.

III. He who commands things that surpass the powers of the will is a tyrant; God is not

a tyrant; Therefore. Response: He who commands things that simply and always surpass the powers of men is a tyrant. But God does not do this; but 1) He had bestowed upon the first parents the powers of perfectly worshipping God. By His right, God demands that which man lost by his malice. 2) God precedes with His grace the one who is impotent by nature, so that he may become potent by grace. 3) Man, preceded by divine grace, can with contumacious malice not resist, can not place a malicious obstacle to the Holy Spirit, can admit the divinely ordained means, so that the Holy Spirit through the divine word may kindle saving faith in him.

IV. Whoever are ordered to awake from sleep, they arise by their own powers; But unregenerate men, etc., Eph. V, 14; Therefore. The major is established, because one who is sleeping, when awakened, rises by his own powers. Response: The unregenerate are awakened and arise from dead works not by their own power, but by the power of this potent and efficacious word, Hebr. IV, 12. For this precept, legally considered, does not express the measure of our powers, but the norm of our debt; evangelically considered, it is an efficacious means of awakening one dead in sins and illuminating one who is blind, provided he does not morosely resist, but allows himself to be illuminated.

V. The divine command of conversion is not beyond us, Deut. XXX, 11. Therefore, it can be performed by the powers of our will. Response: The cited words according to the Hebrew source are thus: "This commandment that I command you today is not too wonderful for you, neither is it far off." Paul repeats this precept, Rom. X, 6, 7, 8, and adds: "This is the word of faith that we proclaim." Wherefore, by the divine precept given by Moses to the people of Israel, is understood not precisely the word of the law, but also the word of the gospel, as Paul teaches. This word is fulfilled not by one's own powers, but by the efficacy of the divine promise, by which saving faith is kindled.

VI. To whoever does not have free will of the will, neither punishments nor rewards should be established; According to the opinion of the Protestants, unregenerate man, etc.; Therefore. The major is proved; because he is afflicted with punishments in whose power it was to decline what he committed; he is honored with rewards who willingly performed what he ought. Response: Distinguish between things of the

upper and lower hemisphere. In things of the lower hemisphere, concerning this life, man after the fall has free will, and so with respect to them, temporal punishment and reward are established for man. In things of the upper hemisphere, man is indeed destitute of the powers of free will; yet it is within his power not to resist the means of conversion divinely offered. He is punished if he maliciously resists; he is not punished if he does not oppose the offered means.

VII. If man can receive the offered means by the powers of nature, he certainly has free will in spiritual things; The antecedent is true; Therefore, so is the consequent. The major is proved because the offered means are spiritual goods. If man can receive them by natural powers, it is validly concluded that free will remains in spiritual things after the fall. Response: The offering of the means pertains to the prevenient grace of God, by which the natural passive incapacity innate in all is taken away, so that man is capable of a passive reception of the means; from which it is wrongly concluded in favor of free will, which, by common opinion, is an active power of the will. To this is added that man, preceded by grace, indeed applies the means of conversion externally, but does not effect the interior conversion by his own powers; just as a sick person indeed receives the medicine offered by a physician, yet does not have his own powers of healing himself.

VIII. Sirach c. XV, 14, 15, attributes freedom of will to man, saying: "God in the beginning made man, and left him in the hand of his own counsel; If you will, you shall keep the commandments." Response: 1) The book of Sirach is outside the canon, and so dogmas of faith cannot be proved from it. 2) Sirach speaks of man before the fall in his created nature; after the fall, unregenerate man is a slave of sin.

IX. Moses, Deut. XXX, 19, and Joshua, c. XXIV, 15, grant the Israelites a choice, or free election. Therefore, they attribute free will to them. Response: Moses and Joshua speak with the Israelites as with reborn men. But the question is about unregenerate man; whether he can choose a merely spiritual object by natural powers and act concerning it.

X. God did not deny to Cain the fratricide, but rather commanded him dominion over sin, Gen. IV, 7. Therefore, He grants free will in spiritual things to every most grievous sinner. Response: 1) It is wrongly concluded from a precept to a power. 2) Distinguish

between internal, or more subtle, sins, and external, or crasser ones. Fratricide is an external and crass sin, from which even heathens can abstain.

XI. Whatever will is the cause of the knowledge of the doctrine of Christ, that will is the cause of faith; The human will, etc.; Therefore. The major is proved, because knowledge of the doctrine of Christ is part of faith. The minor is clear from John VII, 16, 17: "If anyone's will is to do the Father's will, he will know of the doctrine, whether it is from God or whether I speak on my own." Response: Christ is not speaking generally of the evangelical or legal will of the Father, but specifically of the divine will which urges the scrutiny and meditation of the scriptures, so that the sense is; If anyone wills to do the Father's will, that is, according to His precept to search the scriptures of the old testament with attention, he will know of that doctrine which I have delivered with my mouth, whether it is from God or not. But this does nothing to establish the free will of unregenerate man in spiritual things.

XII. Sin is either necessary or voluntary. If it is necessary, it is inevitable, and therefore not sin. If it is voluntary, it can be avoided, and therefore man has free will in morals, since he can sin and not sin. Response: The opposition of necessary and voluntary sin is not accurate, but sin is distinguished into voluntary and involuntary. From voluntary, an inference to the negation of necessary cannot be made, since in different respects one and the same action can be both voluntary and necessary. Voluntary, by reason of the interior motion and delight, as to the species; necessary, by reason of the external object and determination, as to the genus.

**Question XIV. Do men, after the fall, have free will to choose things of the lower hemisphere?**

The will of men, both regenerate and unregenerate, after the fall, possesses powers for choosing different things subject to reason, or for embracing one over another a), although those powers are languid and infirm b).

Proof a. 1) From the apostolic testimony, Rom. II, 14: "For when Gentiles, who do not have the law, by nature do what the law requires." The Gentiles, who were ignorant of the prescribed law of Moses, led by nature, performed acts somewhat conformable to the moral law. Therefore, as the Augsburg



Confession testifies, article XVIII: "our churches teach concerning free will that the human will has some liberty to work civil righteousness and to choose things subject to reason."

2. Sound reason demonstrates this freedom of will in natural, civil, and artificial actions. For if man does not have freedom of will in natural things, he will not be the principal cause of his actions; he will deliberate with himself or with others in vain; for his actions he will be neither praised, nor reprehended, nor punished. To punish a sinner who could not have acted otherwise is not consonant with equity.

3. It is proved by examples. It was open for Lot to depart from Abraham to the right or to the left, Gen. XIII, 9. Paul was able to take a sister with him, and to abstain from her, 1 Cor. IX, 5. It was in Solomon's power to ask from God riches or wisdom, 1 Kings III, 5.

Proof b. By internal and external impediments, free will in things subject to reason is broken and weakened. The internal impediments are: 1) the blindness of the intellect, erring in deliberations; 2) the languor of the will in pursuing good, and the proclivity to embrace evil; 3) the vehemence of the affections, often so great that it carries the will away with it like a torrent and disturbs the judgment of reason. The external impediments are: 1) the craftiness of the devil, leading man away from the love of good; 2) the blandishments and terrors of the world; 3) the limiting direction of God,

subverting counsels and diminishing or cutting off the faculty of acting.

**Question XV.** What use does the doctrine of the defect of the will in spiritual matters confer upon us?

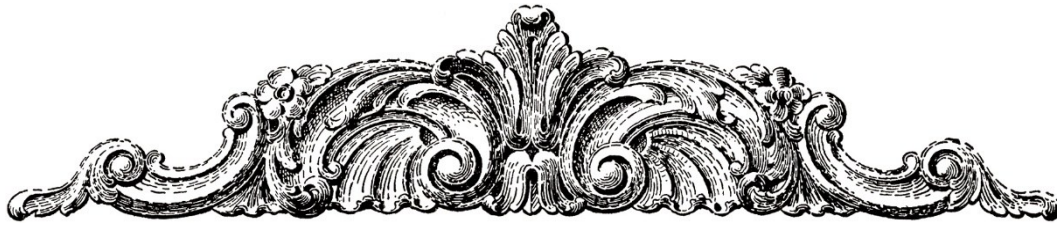
*Practical uses.* It confers upon us a) a paraenetic use, that with a submissive spirit we may acknowledge the infirmity of our powers, use the means of grace decently, and pray assiduously b); a paracletic use, that, contemplating with ourselves the greatness of divine grace, we may lift up our spirit with the hope of salvation.

Proof a. We labor under αδυναμία (adynamia - infirmity of powers), or infirmity of powers, concerning spiritual things, so that without Christ we can do nothing and bear no fruit; just as a branch cut from the vine has not even the power to bear fruit. Therefore, there is nothing to glory in, because nothing is ours. Let us meanwhile use the means of salvation sedulously, and with assiduous prayers implore the help of the Holy Spirit.

Proof b. Who could express in words the greatness of divine grace? For the most merciful God precedes the unwilling, that he may will; He follows the willing, that he may not will in vain; He precedes, that we may be healed; He follows, that being healed we may be strengthened; He precedes, that we may be called; He follows, that we may be glorified; He precedes, that we may live piously; He follows, that we may always remain with Him; As AUGUSTINE speaks in his book *de nat. et grat.*, c. 32.

## SUSPIRIUM

**W**ithout You, **SWEETEST JESUS**, I am worth nothing, I know nothing. Without You I think nothing good, desire nothing salutary, undertake nothing pious, accomplish nothing fruitful. Strengthen, I ask, me who am languishing, correct me who am erring, support me who am vacillating, lead me as I go from this valley of tears into the celestial paradise.



## PART III OF THEOLOGY

### SECTION I. ON THE PRINCIPLES OF SALVATION.

#### CHAPTER I. ON THE UNIVERSAL BENEVOLENCE OF GOD TOWARD FALLEN MEN, AS THE FIRST PRINCIPLE OF SALVATION.

Question I. What are the principles of salvation?



THE PRINCIPLES OF salvation are the acts of divine grace upon which the external salvation of men depends.

Proof. Just as divine grace is the internal impelling cause which moved God to bless the sinner, so it is the same fount and source from which the beginning, progress, and completion of our salvation flows. The Apostle implies this, Eph. II, 8, saying: "By grace you have been saved through faith." Wherefore, every act of divine grace occupied with the procurement of our salvation is called a principle of salvation.

Question II. How many are the principles of salvation?

*Principles of salvation.* The principles of salvation are three. The first is the benevolence of God the Father toward fallen man to be raised up and blessed. The second is the fraternal redemption of Christ from sin and its penalties. The third is the gracious and efficacious operation of the Holy Spirit through certain means, by which the salvation procured by Christ is offered and conferred.

Proof. The Savior Himself indicates these three principles of salvation in John III, 16: "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life." God the Father, by loving the world and giving His Son as mediator, showed Himself

benevolent. The Son was given that He might vindicate the world, i.e., the entire human race inhabiting this globe, from destruction, and thus be its redeemer. The means of enjoying the redemption of Christ is true faith, fixed in the merit of Christ, which the Holy Spirit kindles by a gracious and efficacious operation through the word and sacraments; for He is called the Spirit of faith, 2 Cor. IV, 13.

**Question III. How manyfold is the benevolence of God toward fallen men?**

The benevolence of God toward fallen men is twofold; general, or universal, and special. The former embraces all men constituted in misery, and to them it ordains and offers valid means of salvation; the latter resolves to grant eternal salvation to sinners who embrace the offered means of salvation.

**Question IV. What is the universal benevolence of God?**

*The universal benevolence of God.* The universal benevolence of God is an act of divine grace by which God, having regarded the common misery of fallen men, was moved not only to seriously will the salvation of all of them, but also to give Christ as a mediator for procuring it, and likewise to destine efficacious means, with the intention that all men should use them, conceive from them true faith in Christ, and through Him obtain and enjoy eternal salvation, to the praise of divine goodness.

Observation I. The benevolence of God is here not regarded in its first act, insofar as it is an essential attribute of God, but in its second act, as it denotes the full and efficacious intention of succoring miserable sinners, and the destination of means for raising up and saving men fallen into sin.

Observation II. The benevolence of God is expressed in the sacred letters by equivalent words, which, however, are distinguished by peculiar connotations. For it is called a) the grace of God, insofar as it is opposed to all debt and all merit of works. And so the grace of God here denotes the gratuitous favor of God, or the benevolence of the eternal Deity, provoked by no merits; about which the Apostle in Eph. II, 8 says: "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast." b) The mercy of God, insofar as God regards the common misery of men corrupted by

sins, and wills to avert it. c) Χρηστότης καὶ φιλάνθρωπία (chrēstotēs kai philanthrōpia - kindness and love of men), kindness and love of men. Paul uses these words in Titus III, 4: "But when the goodness and loving kindness of God our Savior appeared." Χρηστός (chrēstos) is said of one who is useful to another. Χρηστότης (chrēstotēs), therefore, or kindness, is the benevolent propensity of God to promote the benefits of men. Φιλάνθρωπία (philanthrōpia), however, or love of men, comprises the act of benevolence together with its object, which is men. It is of love to impart good to another. And φιλάνθρωπία (philanthrōpia) is the will of God, prone to communicate good to miserable men. By theologians, it is commonly called the antecedent will of God.

**Question V. How manyfold is the will of God occupied with the business of salvation?**

*The Antecedent and Consequent Will of God.* The will of God in itself is one and simple; but insofar as it is terminated at external objects, especially fallen men, and, according to their different state and consideration, expresses itself in distinct acts, it is distinguished in our way of understanding into antecedent and consequent. The antecedent will is that by which God wills the salvation of all fallen and miserable men, and to obtain this He gave Christ as a mediator, and ordained those means by which the salvation procured by Christ and the powers of believing are offered to all men, with the serious intention of conferring them. The consequent will is that by which God elected to eternal life from the fallen human race those whom He foresaw would use the ordinary means and would persevere in faith in Christ to the end of their life; on the other hand, He reprobated from the human race those whom He foresaw would pertinaciously reject the ordinary means and would remain in unbelief to their last breath.

Observation. The will of God is called antecedent and consequent; Not 1) by reason of time, as if the antecedent will precedes the consequent in time; for as God is without time, so He does not have one will which anticipates another in time. 2) Nor from the side of the divine will itself, as if there were in God two wills really distinct. For the divine will is the very essence of God, conceived with a connoted object, in the manner of an act of willing. 3) But the will

of God is called antecedent and consequent from the order of our reason, which distinguishes different acts of willing in God according to the different consideration of the objects, and considers one act before another; so that it is noted, at least, that the antecedent will precedes the consequent in the order of divine reason. For it is prior, in our way of understanding, for God to will salvation and to procure the means of salvation for men, than for Him to will to actually confer eternal salvation on those who will finally believe in Christ, or to adjudge eternal damnation to those who are finally impenitent.

This distinction is proved 1) because it is supported by a certain foundation. For (a) the antecedent will of God is directed toward miserable man, insofar as he is miserable, with no account taken of his obedience and faith, or of his inobedience and unbelief; but the consequent will is concerned with miserable man insofar as he is either obedient and faithful, or inobedient and faithless, and so it follows the consideration of obedience and inobedience. (b) By His antecedent will, God destines and offers the means of salvation to all men; by His consequent will, He elects to eternal life those who accept the destined and offered means, but reprobates those who pertinaciously repudiate the ordained means. (c) The antecedent will of God is universal, because it exists with a simple respect, by which the beneficent will of God relates equally to all; the consequent will is particular, because it exists with a determined respect, as the same will relates to men who in the act itself either follow or neglect that order (τάξις) of means.

2. This distinction is necessary, on account of the wonderful temperament of divine mercy and justice, to be reconciled with each other. For there exist in the sacred letters sayings which show the mercy of God prone to all sinners, 1 Tim. II, 4; 2 Peter III, 9. There exist others which note the justice of God and exclude from the inheritance of salvation those who oppose the divine order, John III, 18; Mark XVI, 16. Finally, there exist biblical dicta in which both the mercy and the justice of God are proclaimed, Matth. XXIII, 37. Christ, by His antecedent will, as much as was in Him, willed to gather the children of Israel as a hen gathers her chicks under her wings; but by His consequent will, because they were unwilling to be gathered,

He willed their house to be left desolate. Compare Acts XIII, 46.

3. This distinction is insinuated by the parables of Christ. For the celestial king invited many men to the wedding of his son by his antecedent will; the few who appeared and were properly dressed, he received lavishly at the royal table; those who refused to come and were destitute of a wedding garment, he rejected and destroyed by his consequent will. Matth. XXII, 1. Compare Luke XIV, 16.

4. This distinction was approved by venerable antiquity. For CHRYSOSTOM distinguishes between the first and second will of God, homil. I on the epistle to the Eph. I. ANSELM, in chap. VI on Matth., distinguishes between the will of mercy and of justice. DAMASCENUS, Book II de O. F., chap. XXIX, teaches that God antecedently (προηγουμένως - proëgoumenōs) wills all to be saved and to attain His kingdom; for He did not form us for punishment, but that He might make us partakers of His goodness, as He is good; but He wills sinners to be punished, as He is just. Therefore, the first is called the preceding will and good pleasure, existing from Him (God); but the second will is the consequent will and permission existing from our cause. To which the words of TERTULLIAN, in his book *de resurrectione carnis*, refer: "God is most good from Himself, but just from us."

The antithesis is of Maccovius and other Reformed theologians, who impugn the distinction of the antecedent and consequent will of God with the following arguments:

1. Whatever will is eternal cannot be distinguished into antecedent and consequent. But the will of God is eternal. Therefore. The major is established, because in eternity there is no before or after. Response: The will of God is distinguished into antecedent and consequent not from the side of the divine will, but from the side of the willed objects, considered in different ways. For the will of God is not a produced act, but the very essence of God, conceived with a connoted object in the manner of an act of willing; which, as it is terminated at some prior or posterior reason in the object of willing, is conceived by us as a prior or posterior, antecedent or consequent will, not by reason of time, but by reason of order according to our way of conceiving.

2. Two contradictory wills do not exist in God: The antecedent and consequent will, etc. Therefore. The major is clear, because in

God a) all things are ταὐτό (tauto - one and the same), one and the same, and b) if there were two contradictory wills in God, one would subvert or expunge the other. The minor is proved, because God is said by His antecedent will to have mercy on all, and by His consequent will not to have mercy on all, which imply a contradiction. Response: I deny the minor. For contradictory things are said of the same thing, insofar as it is the same, or insofar as it is considered in the same respect. But the antecedent and consequent will of God are concerned with man considered in different ways. For the antecedent will of God is concerned with man insofar as he is man, with no account taken of circumstances in this object; but the consequent will of God is concerned with man considered with certain circumstances, as he is either faithful or faithless. Wherefore, the antecedent and consequent will of God are not opposed to each other contrarily or contradictorily, but are subordinated. The latter is contained materially in the former, and, the condition being posited, passes into it. Which I show thus: By His antecedent will, God wills that all men be saved, if they finally believe. But those who rightly use the ordinary means of salvation are those who finally believe. Therefore, the antecedent will of God is not subverted, rescinded, or expunged by the consequent will, but rather, the condition being fulfilled, it passes into the same.

3. Whatever will is inefficacious is not to be attributed to God; But the antecedent will is inefficacious; Therefore. The major is clear, because we have a religious scruple about attributing weak wishes and an inefficacious desire to God. The minor is clear, because the will of God does not attain its intended end. Response: I deny the minor. For a will is called inefficacious either in the order of attaining the end, or in the order of the intention through certain means. Although the antecedent will of God is not always efficacious in the former way, because it does not achieve its intended effect in all men, it is nevertheless efficacious as a full and

serious intention and destination of the most efficacious means. Indeed, a medicine is not rarely most efficacious which, being refused or trodden underfoot, is frustrated of its desired event. Wherefore, ἀνεκβατον (anekbaton - lacking event), lacking event, is one thing; ἀνεέργητον (anenergēton - destitute of efficacy), destitute of efficacy, is another.

4. No one can resist the divine will, Rom. IX, 19. Many resist the antecedent will. Therefore, the antecedent will is not the divine will. Response: No one can resist the absolute divine will acting through its absolute power. But the will of God in the economy, or dispensation of salvation, is not absolute, but ordained, and so is to be fulfilled according to the τάξιν (taxin - order), or order of means, divinely destined. Not a few men spurn this order against themselves, Luke VII, 30, and in this way they resist the divine will, not through a greater power, but through impotence, or defect, namely through the blindness of the intellect and the perversity of their own will.

5. Whoever is wise does not suspend the end of his will on a condition which he foreknows will not be fulfilled; But God is most wise; Therefore. The major is established, because a wise man does nothing in vain, but for a certain end, which he can attain through valid means. Response: 1) Denying the major. For a good prince is not to be defrauded of the glory of wisdom, although in establishing just laws he foresees in his mind that they will not be kept by all citizens. 2) The condition which God has predefined, "if they finally believe," is not impossible, because it is fulfilled by many; it can also be fulfilled by the rest, provided they admit, and do not morosely repudiate, the means destined for obtaining the end. 3) Although in not a few God does not attain the proper, or special, end, He nevertheless always attains the common, or general, end, which is the glory of divine goodness. Stubbornly contumacious sinners deprive themselves of the proper end, or eternal salvation, by their own fault. (\*)

(\*) Of one thing or action, there can be several ends, one indeed the highest and principal, but perhaps many lower ones. God willed to offer saving grace even to those whom He foresaw would refuse it, with this plan, that none of them should have a just excuse for himself, but all should be ἀναπολόγητοι (anapologetoi - without excuse), John XV, 22. The argumentation *ad hominem* will indeed be very valuable, and that of two kinds. One, which is drawn from that opinion in which those who dissent in this cause agree with us: The natural knowledge of God, and the law of nature, is implanted and innate in the souls of all

Question VI. By which inadequate acts is the universal benevolence of God accomplished?

*The acts of the universal benevolence of God.* The universal benevolence of God is accomplished by four inadequate acts; of which the first is the compassion for the entire human race, circumvented and corrupted by the fraud of the devil a); the second act is the divine intention of procuring salvation for all men fallen into sin b); the third is the liberal donation of Christ the mediator, by which satisfaction may be made to the injured divine justice c); the fourth is the destination of means by which both the eternal salvation procured by the satisfaction of Christ and the powers of believing are offered to all men, so that they may be able to accept the satisfaction of Christ for salvation and apply it to themselves d).

Proof a. "For God has consigned all to disobedience, that he may have mercy on all," Rom. XI, 32. God convicts all men of congenital ἀπιστία (apistia - unbelief), or unbelief, and has demonstrated with invincible arguments that all men whatsoever, created from the blood of Adam and begotten by natural way, are guilty of eternal death and worthy of perennial punishments, if He were to deal with them according to the rigor of justice. But the placable God, using a tempering of justice toward the miserable fallen, has had mercy on all by granting pardon for crimes to all, so that divine mercy might be diffused as widely as human misery extends.

Proof b. Divine mercy is desirous of the salvation of all mortals; for God most merciful wills all men to be saved and to come to the knowledge of truth, 1 Tim. 2:4. He wills that the wicked convert from his way and live, Ezek. 18:23, ch. 33:11.

Proof c. Because in God there is not only grace and mercy, but also justice, grace

moves God to decree salvation for men not in any way whatever, but insofar as this could be done with his justice preserved immutable. But vindictive justice moves God to exact satisfaction for sins, or, when this is lacking, to punish sins with eternal death. Therefore, since the sinner was unequal to providing satisfaction for himself and for others (For a brother will not redeem a man by redeeming; he will not give God his expiation. For the redemption of their soul is more precious, so that he should cease forever, Ps. 49:8); mercy moved God to provide for men, to whom he wished to offer remission of sins and eternal life, from another's satisfaction, which Christ, the eternal Son of God, willingly provided, who gave himself ἀντίλυτρον (antilytron / ransom), a price of redemption for all, 1 Tim. 2:6. Therefore it is to be attributed to the universal benevolence of God that God gave to the whole fallen human race the mediator Christ, who would fulfill the law for sinners and pay the vicarious punishments of transgressions. The Savior himself preaches this divine φιланθρωπία (philanthropia / love of mankind), John 3:16: "So God loved the world that he gave his only-begotten Son." And Paul, Rom. 5:8: "God commends his love toward us, that while we were still sinners, Christ died for us." John praises the same, 1 ep. 4:9-10: "In this the love of God toward us was manifested, that God sent his only-begotten Son into the world, that we might live through him. In this is love, not that we loved God, but that he loved us and sent his only-begotten Son as a propitiation for our sins."

Proof d. The satisfaction of the mediator Christ would not benefit us unless means were divinely supplied to us by which we might make it our own, or apply it to ourselves. Those means are both word and sacraments, by which salvation is offered to all through the satisfaction of Christ obtained; and true faith, by which the

men, although God foreknew that very many would not live conveniently to nature and congruently. Why then was that natural faculty granted to all? Surely for this reason, that wicked men should have nothing by which to excuse their ignorance and obstinacy of mind. Rom. I, 20; II, 15. The other, with which we press our adversaries, is taken from the false opinion which they indeed assume as true. They say that saving grace is indeed offered to all mortals, but not to all with the same efficacy, and those who dispute subtly profess this, that God calls all, and indeed each one, but not with the same and equal benevolence. Let us ask them, therefore, with what mind God does this? With what plan does He call them, in whatever way it may be? when He Himself well knows that they will not accept even this call. This would surely be to act in vain, and what God would do, He would do with a will not efficacious.

satisfaction of Christ is accepted and applied to salvation. God denies these means to no man absolutely and simply. For God φιλόανθρωπος (philanthropos / loving mankind) commanded the gospel to be preached to every creature, Mark 16:15. And Christ, about to be carried up into heaven, thus instructed his disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Indeed God also offers faith to all, Acts 17:31.

**Question VII. Of whom does God will to have mercy?**

*The object of benevolence.* God does not will to have mercy on fallen angels a), but he wills to have mercy on all and individual men corrupted by sins; whom by divine judgment God shows himself to seriously will to rescue from the abyss of misery and lead through certain means to eternal beatitude b).

Proof a. 1) Because God did not spare angels who sinned, 2 Pet. 2:4. God the most just judge eternally punishes the horrible apostasy of angels by the withdrawal of all grace. This is what holy Jude clearly teaches in his epistle v. 6: "God has reserved angels who did not retain their origin, but left their proper dwelling, for the judgment of the great day in perpetual chains under darkness." 2) Since no mediator was divinely given to fallen angels, they cannot be freed from punishments with divine justice preserved. Therefore the Apostle says in Heb. 2:16: "Nowhere did the Son of God take up angels, but the seed of Abraham." 3) Sacred Scripture has not expressed the cause why the devil is reputed unmerciful by divine judgment; however, the ancient fathers gave probable and analogous reasons of faith for the rigorous divine judgment on fallen angels, which D. GERHARD collected in his Commentary on 2 Pet. 2, p. 205. Namely, all divine grace was denied to the devil because a) he spontaneously, with no one instigating, defected from God, and was the seducer of seduced man, with direct hatred toward the creator. b) Although the remaining fallen angels were also seduced by their leader and standard-bearer the devil; yet all sinned by most free προαίρεσις (proairesis / choice); but the posterity of Adam fell into the guilt of sin by the necessity of being born. c) Unless God had had mercy on us, the whole human race would have perished by the sin of one man; yet not all perished by the sin of one

angel, but each of them contracted misery by his own sin.

Proof b. The mercy of God embraces all sinful men, not insofar as, or because they are sinners; for God, unwilling iniquity, hates those who work iniquity, Ps. 5:5. But insofar as they are miserable, corrupted by sins and dead in them, destitute of their own powers to restore themselves to a state of grace. Therefore, with the common misery of men being present to the divine intellect, he has had mercy on all, and seriously intends to procure the liberation and salvation of all through certain means. For indeed 1) the assertor and vindicator of salvation himself, Jesus, preaches the universal φιλοκοσμία (philokosmia / love of the world) of God, John 3:16: "So God loved the world that he gave his only-begotten Son, that everyone who believes in him should not perish, but have eternal life." In this golden compendium of the gospel the lover, the object of love, the mode and end are proposed for our consideration. The lover is God the Father (yet not excluding the second and third person of the divinity: For Christ also loved us, Eph. 5:25, Gal. 2:20, and through the Holy Spirit the love of God is poured out in our hearts, Rom. 5:5). But love is attributed by special reason to God the Father; for just as he is the source of divinity; so also he is the source of φιланθρωπία (philanthropia / love of mankind) toward men. The object of love is the world, by which are understood all sinful men, not insofar as they are sinners, but insofar as they are in need of commiseration. This exposition is confirmed a) from v. 18, where the world, or men signified by the world, are divided into two classes, believers and non-believers; and it is added; so that those from the world who believe may have eternal life; but others from the world who do not believe are condemned. b) The word "world," taken in a special sense, denotes wicked men, e.g. "the world cannot receive the Spirit of truth," John 14:17; "the whole world lies in wickedness," 1 John 5:19. Taken in a general sense it designates both pious and wicked men, as in this place, but never and nowhere in all of Sacred Scripture does it signify only the elect. c) That world is understood to which the gospel about Christ is to be preached, Matt. 28:19. But that world is the whole human race, Mark 16:15. The mode of love is suggested by the particle οὕτως (houtos / so), "so," so as to designate most ardent and intense love, of which the most illustrious argument and incomparable

pledge is the only-begotten Son of God, given to the world as mediator and satisfier. The end of love is that all men, applying the satisfaction of Christ to themselves by true faith, may be immune from eternal condemnation, but partakers of eternal life. We argue; Whatever love embraces all men dwelling in this world is universal in reason of object. But the most ardent love of God the Father, by which he was moved to give to the world his only-begotten Son as mediator, so that all men applying his satisfaction to themselves by true faith might have eternal life, embraces all men dwelling in this world. Therefore (\*).

2) The Apostle Paul expressly says in 1 Tim. 2:4: "God wills all men to be saved and to come to the knowledge of truth." We observe in this classical saying (a) the antecedent will of God concerning miserable men to be saved, (b) the object of this will: all men, by whom are understood not men of every kind, but individual men constituted in a state of misery, and therefore in need of salvation and salvable (not yet actually condemned). This exposition is clear from the συναφεία (synapheia / context) of the text; because (α) the word "all" primarily signifies individuals of kinds; secondarily kinds of individuals. But the analogue stands for the more principal signification as long as the coherence of the text does not compel us to recede from it. (β) This exposition is confirmed from what precedes and follows. For God wills those men to be saved for whom he commanded prayer to be made. But God commanded prayer to be made for all and individual men, even those who are later condemned. Therefore he wills all and individual men, even those who are later condemned, to be saved. The truth of the major and minor is evident from what precedes, and from what follows we gather

thus; For which men Christ gave himself ἀντίλυτρον (antilytron / ransom), or price of redemption, God wills those to be saved. But Christ gave himself ἀντίλυτρον for all men. Therefore (\*\*).

3) The universality of divine grace is proved from Rom. 11:32: "God has concluded all men in unbelief, that he might have mercy on all." Obs. a) God concluded all men in unbelief not αἰτιωδῶς (aitiodos / causally), causally, or effectively, by sending or pouring unbelief into the minds of men; but δικαστικῶς (dikastikos / judicially), judicially, and declaratively, by convincing all men of innate unbelief, and declaring that all unconverted and unregenerate men are destitute of saving faith, and therefore guilty of eternal death. b) Since all were destitute of natural powers for emerging from unbelief, God took occasion from that impotence and misery to have mercy on all. Whence the argument; Those whom God convicted of innate unbelief and declared to be guilty of eternal death, he has had mercy on them; But all men, etc. Therefore.

4) Paul commends the universality of divine grace in Acts 17:30-31: "The times of ignorance God overlooked, but now commands all men everywhere to repent; because he has appointed a day in which he will judge the world in righteousness by the man whom he has destined, offering faith to all, after he raised him from the dead." Obs. a) The times of ignorance are called the times of the O.T. compared to the light of the gospel, most widely diffused by the ministry of the apostles in the N.T. b) Ὑπεριδεῖν (hyperidein / to overlook) denotes the longsuffering of God, to whom, although there were abundant causes for destroying sinners, yet he did not do this, but awaited the times of the N.T. under which the gospel was to be preached to all, if even then they

(\*) Besides these arguments, surely most firm, no less firm strength of proof lies in the very close bond by which these words are coupled with what was said before, v. 14-15. Namely, Moses by God's command and authority had set forth the bronze serpent, the image of Christ, in the sight of all, so that everyone (כָּל [kol / all], and then יִשְׂרָאֵל [ish / man], Num. 21:8-9) provided he would look upon it, might become safe. Therefore also κόσμος (kosmos / world) designates not only the whole human race, but also individuals from every race, and therefore it is expressly said, v. 15, πᾶς ὁ πιστεύων (pas ho pisteuon / everyone who believes), everyone, provided he wishes to look to Christ and receive the salvation offered to him.

(\*\*) The name πάντες (pantes / all), if nothing is added that restrains the force of the word, extends so widely as to denote individuals, we learn from an illustrious example, Rom. 14, in which place the divine man 1) πάντας (pantas / all), v. 10, then v. 12 expressly interprets ἕκαστος (hekastos / each one), 2) from the saying cited v. 11 in which the Prophet speaks about all, he offers this consequence, which pertains to individuals.



would repent of their ignorance. c) Most openly the universal grace of God is commended by this Pauline saying; since according to the testimony of the Apostle, God invites all men, living in all intervals of places, to repentance, and is ready to give faith to all through ordained means. From which an argument can be formed: Those men to whom God commands to repent and offers faith, he wills their salvation. But to all men living everywhere, etc. Therefore.

5) The same Apostle clearly testifies concerning the universality of the saving grace of God, Tit. 2:11: "The saving grace of God has appeared to all men." The apostle teaches by these words that the saving grace of God is obvious to all, equally exposed to all. For just as the natural sun shines on all men; so the grace of God has appeared to all, and wills to illuminate all, provided they do not maliciously close the eyes of their mind.

6) The universality of divine grace is also evident from the clear statement of the Apostle Peter, 2 Epist. 3:9: "God is longsuffering toward us, not willing that any should perish, but that all should return to repentance." By these words of St. Peter divine longsuffering is represented, which extends even to the reprobate. Rom. 2:4. The Apostle enunciates the reason for μακροθυμία (makrothymia / longsuffering), that is, divine longsuffering, both negatively and affirmatively. The negative enunciation is: God does not will any to perish; which admits no exception or exclusion. The affirmative is: God wills all to return to repentance. This proposition is universal in reason of object, and therefore not to be restricted to kinds of individuals, or to the predestined alone. For God calls and exhorts all men to repentance, Luke 24:47, Acts 17:30, just as he demonstrates his μακροθυμία (makrothymia / longsuffering) toward all, deferring still the day of judgment, concerning which v. 10, which the συναφεία (synapheia / context) of the text teaches extends even to the very scoffers who say: "Where is the promise of his coming?" From these we gather: Toward

which men God is longsuffering, and whom he does not will to perish, but to convert to repentance, the saving grace of God embraces them; But God is longsuffering toward all men, and wills none to perish, but all to convert to repentance; Therefore the saving grace of God embraces all men.

You say: St. Peter speaks only of the elect; because he says: "God is longsuffering toward us." Response: By those words the apostle does not regard the condition of men different from faith or unbelief, but the condition of misery after the fall, common to all men. Among whom Peter numbers himself, according to that of Paul, Rom. 3:23: "All have sinned and fall short of the glory of God." God confirms his universal benevolence with an oath, Ezek. 33:11: "As I live, says Adonai Jehovah, if I desire the death of the wicked, but rather that the wicked convert from his way and live." Obs. a) Most benign God declares by this oath his disposition toward all men, most inclined at all times. For no convertible wicked person should be excepted here whom God does not except; and as long as the wicked person, constituted in the way, is capable of salvation, God does not will his death, but life. b) The discourse is about eternal death, which the penitent can avoid through the grace of God; but temporal death is not avoidable even for the penitent. By the same reasoning the discourse is about life not temporal; which indeed he often extends into many years who does not convert; but about eternal life, as which is the end of conversion, Acts 11:18. c) The willing here denotes not only εὐαρέσθεια (euarestēia / good pleasure), or delight, but also εὐδοκία (eudokia / good will), or serious and effective good pleasure; by which God wills the end, or the life of the sinner, through a valid means, namely repentance. With these things presupposed we gather: Whoever seriously intends the conversion and eternal life of all the wicked, his benevolence toward the fallen human race is universal; But God, etc. Therefore (\*).

(\*) If we wish to distribute the proving sayings into various classes, there are altogether TEN kinds of them. In the FIRST are those places of Scripture in which the benevolence of God toward the world, without any exception, indeed toward the whole world, is preached, John 3:16, 1 John 2:2. In the SECOND are numbered those statements which openly testify that God wills to make all men saved, 1 Tim. 2:4, Tit. 2:11. To this class should be referred those which are of such a kind as to signify an indefinite proposition, which is accustomed to be said, as which has the same value as universal, such as are: Matt. 18:11, 1 Tim. 1:15. In

the THIRD we see those places in which it is plainly written that this benign will of God pertains to individuals, 2 Pet. 3:9, Ezek. 18:32, 33:11. The little word πᾶς (pas / every) obtains the same force: for when that, used in the singular number, is not applied to the human race, but to one man, it cannot but signify each one, or individuals, e.g. Col. 1:28. In the FOURTH stand enunciations by which argumentation concerning the common grace of God equally prepared for all men is made from the common and equal misery of all. That conclusion rests on this principle: Where there is equal reason, there is also equal consequence. But God, led by compassion, willed to procure the recovery of human salvation. Compassion regards nothing except misery. The most miserable natural condition of men is surely the same and equal of all and individuals, without any difference, Rom. 3:23. Therefore divine mercy equally regards all and individual men. Sayings of this kind are chiefly four: Matt. 18:11, Luke 19:10, Rom. 11:32, and most plainly and most openly, Rom. 5:18-19-20, where we see the clearest testimony, that the benevolence of God, by which he has had mercy on men, extends equally as widely in reason of men who have sinned as their calamity; but as much wider with respect to sins, v. 15-16. In the FIFTH are contained those sayings which do not allow us to doubt that the merits of Christ pertain to all mortals, 1 Tim. 2:5-6, and so indeed that among all are specially and chiefly named those trusting in Christ, whose salvation especially is obtained at such great price (namely by reason of acceptance and fruit) 1 Tim. 4:10. The Legate of Christ does not speak of the providence of God and preservation of temporal life, as the adversaries wrongly persuade themselves, thinking that divine providence, both general and special, is signified by these words: Falsely. We affirm indeed that God the Father is sometimes called σωτήρ (soter / savior); e.g. 1 Tim. 2:3-4, Tit. 3:4 compared with v. 6. But we deny that he is so named by reason of providence and preservation. For indeed 1) This name σωτήρ (soter / savior) does not denote preserver, but liberator, who rescues someone from misery. 2) Everywhere this word is referred to that grace which has been excellently declared in Christ, which has consulted for recovering lost salvation, not only temporal, but also eternal, which is excellently called χάρις ἡ σωτήριος (charis he sotarios / saving grace), at Tit. 2:11, 3:4-7. Therefore, wherever the Father is called σωτήρ (soter / savior), by that name is indicated his decree concerning eternal salvation, and all things necessary both for acquiring and applying it, as plainly appears from the places cited, 1 Tim. 2:3-4, Tit. 3:4-6. 3) In this very place, in explaining which we are engaged, there are three arguments, clearer than light. (α) Paul before spoke of eternal life, v. 8. (β) He uses this assertion: πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος (pistos ho logos kai pases apodoches axios / faithful is the saying and worthy of all acceptance), v. 9, which manner of speaking is not accustomed to be used of other things than of causes pertaining to eternal salvation, restored by the benefit of Christ, see ch. 1:15, 3:1 compared with the preceding 2:15, 2 Tim. 2:11-12, add v. 10, Tit. 3:7-8. (γ) He discusses that matter on account of which he himself had suffered the gravest vexations, v. 10. But that which brought such great inconveniences to him, which also sustained his spirit with the greatest consolation, was nothing other than saving confidence, placed in Christ as surety and God reconciled, relying on which he himself expected eternal beatitude, 2 Tim. 1:12. The SIXTH kind constitutes words of Scripture whose sense is this: it can happen that those for whose sake Christ underwent death may undergo eternal destruction, Rom. 14:15, 1 Cor. 8:11. In the SEVENTH are those which make us more certain that even damned men are Christ's own, and that they perfidiously deny him, their Lord and Liberator, Matt. 23:37, John 1:11, 2 Pet. 2:1. But the reason of dominion, which is to be ascribed to Christ alone, is contained in the price which he alone paid for all, and therefore by right of purchase he made us bound and devoted to himself, 2 Cor. 5:15, 2 Pet. 2:1. Statements of this kind are to be observed so much more sacredly, the more confidently the adversaries attack us with this opposition: that Christ never called the worst of mortals, adjudicated to damnation, his sheep. It is sufficient that he confessed them to be his own. But the reason why he held them unworthy of the name of his sheep lies in this: that the similitude which is drawn from sheep designates mutual love, both of Christ toward men, and of men in turn toward Christ, to whom those are obedient, John 10:4-5, 12, 14, 26-27. The EIGHTH kind presents for our consideration sayings of this sort, which clearly teach us that the means of applying grace are offered to men contumacious to the very end, and to these indeed no less than to those

Doubts against the universality of divine grace can be formed as follows:

I. Those whom God wills to save by the will of good pleasure are saved; But not all

who obey the will of God, Acts 17:31 (πᾶσιν [pasin / to all], i.e. to individuals, which is evident from the coherence of words; whomever God is sometime going to judge, to the same he is also prepared to give saving faith), Rom. 10:16, add 18-19, Heb. 4:2 (καθάπερ [kathaper / just as], equally, as to those. Therefore the distinction of calling grace, which the Reformed, and those who stand with the parties of JANSENIUS, have devised, that one is efficacious, another not so, is of no value). We add this argumentation: God in the business of our salvation deals with us in no other way than through certain means (which the Reformed, and Jansenists and Predeterminarians themselves profess). These means of salvation, in reason of men to a single one of all, are either the same or diverse. But no other medium is commended to us than word and Sacraments, but word none other than written, announced congruently to Scripture, and perceived by the ears, Rom. 10:14, 17. Therefore the same means are employed. The word which the elect hear is likewise proposed to be heard by the damned. This word has its own efficacy in itself, namely the power of divine truth, always one and the same, Jer. 23:29, 1 Pet. 1:23 & 25, Heb. 4:12 (whoever dares to deny this, he would need to be imbued with fanatical opinions). Let us complete the argumentation: If the same are the means of salvation, if they are always efficacious per se, if the same is perpetually the power of truth, always of one and the same: it follows that grace itself also is always the same, and efficacious in the same mode, and nothing more is required than attention of mind and right use of means, as far as it pertains to men. From the NINTH kind are those which indicate the severity of punishment, on account of neglect and contempt of grace, ungratefully offered. This is done in five ways: 1) by admonishing each one of mortals about avoiding this supreme injury, 2 Cor. 6:1, Heb. 4:1, 12:15; 2) by reproaching despisers with the injustice of their resistance, Gen. 6:3, Is. 63:10, Luke 7:30, Acts 7:51; 3) by tolerating them with gentleness and indeed slowness, and that indeed most richly, Rom. 2:4, 9:22, and that entirely with this mind, that each one of them might have space for coming to their senses, 2 Pet. 3:9; 4) by denying them every excuse, John 15:22, since God has done nothing remaining which pertained to recalling them from error, Prov. 1:25, Is. 5:4-5; 5) by announcing to them most just punishments, Prov. 1:24, 26, Matt. 11:20ff, 23:37, Luke 13:5-6-7-8, Acts 13:46. The TENTH kind finally contains in its compass those sayings by which our duties toward other men, whatever they are, and even toward the most wicked and obstinate, are made from the saving grace of God and merits of Christ, as moral consequences to be drawn from dogmatic principles. First we argue in this way: As great as are our duties by which we are bound to others, so great cannot but be the amplitude of principles and foundations on which they rest, namely the grace of God and merits of Christ. If those are altogether so great as to pertain to all and individuals; these equally great, it is necessary. 2) Of what kind our duties ought to be, to be performed for others, of such kind also certainly are their foundations and principles, namely the benevolence of God and benefits of Christ; But those always ought to be serious and efficacious; Therefore the offering of saving grace and merits of Christ is always serious and efficacious. With these things premised, I will set forth these three principal ones: 1) prayer for the salvation of all men, 1 Tim. 2:1-2. The foundation of this duty is the grace of God and merit of Christ, v. 4-5. But who, and what kind were those for whose salvation the Apostle demanded prayers to be poured out? Even Kings and Princes, of whom not even one at that time was devoted to Christ. 2) σκάνδαλον (skandalon / stumbling block) to be given to no one, 2 Cor. 6:3, and indeed because God reconciled the whole world to himself, ch. 5:19-20, where both graces are preached, both of acquisition and of application. But those to whom we can harm with σκάνδαλον (skandalon / stumbling block) are not only good men, but also wicked, alien from church society, Rom. 14:15, 1 Cor. 8:11, 13, 10:32 & 33. 3) Love toward enemies, since indeed our obligation to cultivating this virtue arises from the propitious will of God toward any men, and from communion of divine benefits not only in the kingdom of nature, Matt. 5:45ff, but also in the kingdom of grace. So namely Peter, in the prior ep. ch. 1:7, willed common love toward all men, however most hostile to us, no less than special love, by which we are commanded to embrace elect companions of faith, to flow from the source of saving confidence, placed in Christ, v. 2 up to 6 & v. 8.

are saved; Therefore God does not will all to be saved by serious will of good pleasure. The major is proved; because man, being powerless, cannot resist the will of omnipotent God, Rom. 9:19. Response: Those whom God wills to save absolutely through his absolute power are necessarily made safe. The reason; because powerless man cannot impede the will and absolute power of God. But God wills man, fallen into sin, to be saved under a certain τάξει (taxei / order), or order of means through ordained power; to which man resists, neglecting the established order. Therefore it is not permitted to judge concerning the efficacy of the divine will from the outcome. Surely God wills perfect observance of the decalogue, which nevertheless is not provided to him by men.

II. Whoever has mercy on whom he wills to have mercy, and hardens whom he wills to harden, his mercy is not universal, but particular, not conditioned or ordained, but absolute; But God, etc. Therefore. The major is clear per se. The minor is proved from Rom. 9:18. Response: a) The Apostle does not speak there of general or universal mercy of God, but special, by which he justifies believers in Christ, as is seen from v. 30, and therefore he does not deal with the antecedent will of God, but consequent. b) The mercy of God is indeed free, but not absolute. It is free from the necessity of obligation, both because no right obliges God to commiseration of the fallen human race; and because the economy of salvation, to be obtained through faith in Christ, depends on the most free will of God; which however is most conformable to equity and justice. c) God hardens whom he wills, not effectively by sending hardness, but judicially, because God in punishment of preceding sins permits the wicked to be hardened, withdraws grace so often repudiated, abandons the refractory sinner, and hands him over to Satan and his own desires.

III. Whoever loved Jacob and pursued Esau with hatred, before they had done anything good or evil, he does not will the salvation of all men; But God, etc. Therefore. The major is established; because whom God hates without regard to sin, he absolutely reprobates from eternal salvation. The minor is evident from Rom. 9:11-12-13: "When the children were not yet born, nor had done anything good or evil, that what is according to God's election might remain; not from works but from him who calls, it was said to her; because the greater will serve the lesser.

As it is written: Jacob I loved, but Esau I hated." Response: Both the literal sense and typical accommodation of this apostolic oracle must be weighed. (I) For rightly understanding the literal sense it will help much to compare the sayings of the O.T. which the Apostle regards. When v. 12 he says: "The greater will serve the lesser," he regards Gen. 25:23: "Jehovah said: Two nations are in your womb, and two peoples will be separated from your bowels; but people will prevail over people; and the greater will serve the lesser." From which words it is evident that the Apostle speaks 1) not of the individual persons of Esau and Jacob, but of whole nations arising from them, which insofar as they were then considered to be in their loins, are said to be in Rebecca's womb; and dominion is promised to the lesser people, or who was going to derive origin from Jacob, Rebecca's son born lesser, over the greater people to be procreated from the blood of Esau, Rebecca's son born greater and firstborn. This the outcome itself also proved; since Esau never served Jacob, but rather Jacob venerated Esau with singular submission, see Gen. 33:3; but the Idumeans, referring their origin to Esau, served the Jews, posterity of Jacob; for David had reduced them to servitude, 2 Sam. 8:14. Therefore God preferred the posterity of Jacob to the posterity of Esau in conferring temporal benefits. This the Apostle further confirms from Mal. 1:2-3: "I loved Jacob, but Esau I hated." Where 2) the discourse is not of positive hatred, by which someone is despised, rejected and opposed, but comparative, by which someone is loved less. For the word "hatred," in the style familiar to Scripture, sometimes denotes postponement or lesser love, as Gen. 29:30-31, Deut. 21:15, Luke 14:16 compared with Matt. 10:37, John 12:35. Certainly Esau was not simply rejected by God with positive hatred, since it is established that he was not left destitute of all blessing. For by faith Isaac blessed Jacob and Esau concerning future things, as the Apostle says, Heb. 11:20. Concerning which see Gen. 27:39-40-41. 3) The love of God is one thing saving, by which eternal salvation is conferred; another thing generally called beneficent, by which temporal benefits are conferred. When God says: "I loved Jacob, but Esau I hated," the discourse is not of God's saving love, as if all the posterity of Jacob were elected to eternal life, on the contrary, all the posterity of Esau eternally reprobated; but of beneficent love,

so that the sense is: I loved Jacob more, by conferring on him and his posterity greater benefits, and by granting to him possession of the land of Canaan, flowing with milk and honey, along with the prerogative of dominion; but I loved Esau and his posterity less, to whom only the deserts of Seir fall for habitation; who also at the appointed time will serve the posterity of Jacob. Indeed the Lord also adds, Mal. 1:3: "I made his mountains a desolation, and his inheritance for the dragons of the desert," i.e. the mountainous region of the Idumeans will remain devastated by Nebuchadnezzar, leading the inhabitants into captivity; but it will be given by my benefit to the posterity of Jacob to return to the land of Canaan and enjoy the supreme fertility of the region. (II.) Now follows the typical accommodation. Just as God preferred the posterity of Jacob to the posterity of Esau in temporal benefits, giving to the posterity of Jacob dominion over the posterity of Esau, and that neither in view of the condition of birth, nor in view of good works done by them, so that the purpose of God, which is according to election (the Apostle understands election to the prerogative of empire), might remain firm not from works, but from him who calls (the caller is God, who was calling Jacob to the prerogative of dominion through his decree and promise); So in spiritual benefits God, according to his good pleasure, prefers gentiles to Jews, giving to gentiles, embracing Christ by faith, not to Jews, most averse to faith in Christ, the righteousness of Christ, having no regard to birth and carnal origin, or works of the law. For this alone the Apostle intends throughout chapter IX to the Romans, to defend and against contradictors defend this doctrine, that the gentiles have obtained righteousness, not pursuing righteousness from works; but the Jews have not obtained righteousness, pursuing it from works of the law. See v. 30-31. Whence it follows that the gentiles are ascribed to God's peculiar people, whom he justifies from grace on account of Christ, apprehended by true faith; but the Jews are rejected from the fellowship of the church and prerogatives in which they formerly rejoiced. See v. 4-5.

You say: Esau in Heb. 12:17 is called profane and reprobate, who found no place of repentance, although he sought it with tears. Therefore God pursued Esau not only with comparative hatred, but also positive, or hatred of enmity. Response: 1) Esau is called profane on account of contempt and sale of

the birthright. 2) The same is said to be reprobated not from eternal salvation, but from privileges and temporal benefits which the right of birthright accompanies; such as are priesthood and kingdom, as well as the promise concerning Christ, to be born from the seed of him who was going to have the right of birthright among the patriarchs. 3) The Apostle does not speak of Esau's repentance, but of his father Isaac. For Esau hoped he could move his father Isaac by his tears so that he might repent of the blessing conferred on Jacob, but he could by no means obtain this from his father. Blessed LUTHER conjectures in his Commentary on Gen. ch. 25 & 33; that Esau repented and was saved through faith in the Messiah. For he returned to grace with his brother Jacob, returning from Mesopotamia, Gen. 33, by whom he was undoubtedly admonished fraternally about cultivating piety, especially concerning the burial of their parent, Gen. 25:29. 4) Grant that Esau was eternally reprobated, yet he was not rejected by absolute hatred without regard to unbelief.

IV. In which men God willed to show wrath, he does not will to have mercy on them. But God willed to show his wrath in certain men, Rom. 9:21. Therefore. Response: God willed to show wrath and make known his power in certain men by consequent will and secondary intention, on account of malicious rejection of offered means of grace; which vessels of wrath prepared for destruction by their own malice God endured for a long time with much gentleness by primary intention, to invite them to repentance, Rom. 2:4.

V. God makes vessels of wrath from some men, Rom. 9:22. Therefore he does not will the salvation of all. Response: The words of the Apostle are: "What if, when God wills to demonstrate wrath and make known his power, he endured with much longsuffering vessels of wrath, prepared for destruction, and that he might make known the riches of his glory on vessels of mercy, which he prepared for glory." From which words it is clear that God indeed prepared vessels of mercy for glory; but vessels of wrath are not said to be prepared by God, but endured by God with much longsuffering. Therefore hardened men were made vessels of wrath, prepared for destruction, not by God, but by themselves, and by their own malice and voluntary perversity; because they spurn the counsel of God against themselves, Luke 7:30.

Instance; God is compared with a potter, who has absolute power to make from the same mass vessels, one indeed for honor, another for dishonor, Rom. 9:21. Therefore God by absolute power created some men for eternal glory, some for eternal ignominy. Response; 1) A simile is not to be extended beyond the scope of the author. The Apostle had said v. 18: "God has mercy on whom he wills; and whom he wills, he hardens." Some antagonist could object: "Why does he still find fault? For who has resisted his will?" Although the Apostle could have dissolved this objection by direct response and said that God in the business of justification does not act by absolute power, to which no one can resist, but ordained, through certain means of converting and justifying men, which ordinary means many rebel; yet it pleased Paul to respond α) indirectly, by rebuke, restraining the audacity of men speaking against God: "But indeed, O man, who are you who answer back to God? Will the thing formed say to him who formed it: Why did you make me thus?" as if to say: Is it right for the creature to expostulate with the creator and exact reasons for his deeds from him? β) He responds directly, partly by showing that God has free power to harden certain men, partly by teaching that God has cause for justly accusing the hardened. He shows God's power by comparing him v. 21 with a potter: "For if indeed the potter has power over clay, to make from the same mass vessels, one indeed for honor, another for dishonor; why should not God have the freest power from the fallen human race to justify some indeed, who submitting themselves to the divine will and order believe in Christ, or pronounce them to be vessels prepared for the glory of divine grace; but others, who pertinaciously resisting the divine will and order do not believe, to harden and declare them to be vessels prepared for dishonor by their own malice?" Observe that the potter is compared with God in reason of free power; he differs from him in that a) the potter uses absolute power, God in the business of salvation uses ordained power; b) that the potter effectively and by positive influx fashions a vessel for dishonor, but God hardens judicially, by permitting hardening, by abandoning the stubbornly contumacious, and by declaring the hardened to be vessels of wrath, made for ignominy by their own fault. Furthermore the Apostle teaches that God has cause for justly accusing the hardened, v. 22, in that he endures vessels of

wrath, prepared for destruction, with much long-suffering; by this benign toleration about to invite hardened sinners to repentance, Rom. 2:4, 2 Pet. 3:9. Therefore God accuses hardened sinners of persevering disobedience, by which they have merited eternal punishments, by most just right.

VI. Whoever wills the salvation of all and individual men, he also wills the salvation of men actually damned; God does not will the salvation of men actually damned; Therefore he does not will the salvation of all and individual men. The major is evident; because under all and individual men the damned are also comprehended. Response; God wills the salvation of all men, namely capable of salvation, who constituted in the way can be converted. Those actually damned have already received the final sentence, and therefore are not capable of salvation.

VII. If God wills to save all men, he wills the salvation of all men either absolutely or conditionally. If he wills the salvation of all men absolutely, all are saved; because an absolute effect depends on the absolute will of God. If conditionally; God either only exacts that condition, or wills to effect it. If he only exacts that condition; it will be impossible for man, laboring under defect of free will in spiritual matters. If he wills to effect it; he effects it either absolutely or conditionally. If absolutely; all will believe and be saved. If conditionally; the question will return, and either there will be a process into infinity, in conditions of conditions, or finally he willed the ultimate condition absolutely, which being posited all the antecedents also must be posited necessarily, because all depend on each other. Response; God wills to save all conditionally, under the condition of faith; which condition God not only exacts, but also wills to effect the same not absolutely, but under another condition; if they do not resist the Holy Spirit voluntarily (voluntary resistance is said, or free, in opposition to natural). Moreover God wills this other condition also, namely; that they not resist the Holy Spirit voluntarily; but not likewise conditionally, as the former, but absolutely and without condition; and therefore we must stop here, nor is there a process into infinity in conditions of conditions. Nor is there a simply necessary connection between those conditions, so that one being posited, it is necessary for the other to be posited. For indeed with means of grace for effecting repentance or faith being posited, it is not simply necessary that

repentance and faith be posited, since the word of God is often preached even to those who do not repent and believe.

**Question VIII. Of what kind is the mercy and benevolence of God toward sinners?**

*The quality of divine benevolence.* The mercy of God toward miserable sinners is a) gratuitous and liberal b), sincere and serious c), efficacious d), equal e), not absolute, but tempered by justice f), ordained g), and conditional.

Proof a. On those whom God has concluded under sin and unbelief, He has mercy, Gal. III, 22; Rom. XI, 32. Therefore, His mercy is provoked by no merits. The misery of the sinner does not move God causally, but only provides the occasion, and presents to God a miserable object, toward which He ought not, but can, exercise His *φιλανθρωπίαν* (*philanthrōpian*). For in man there is absolutely no impelling cause. See, if you please, D. HULSEMANN'S *breviar. enucl.* p. 351. Just as, therefore, the mercy of God toward miserable men is gratuitous, so it is also liberal, because with Christ He gives us all things that are necessary for salvation. Paul asserts this liberality of divine mercy, Rom. VIII, 32; "He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?"

Proof b. The benevolence of God toward the human race, fallen into sin, is not feigned or painted, but serious and sincere; because in the procurement of human salvation, the will of the sign with the will of the divine good pleasure, the precept and the promise with the divine intention, conspire most amicably. He acts the hypocrite who utters one thing with his mouth and another in his heart; which it is a crime to think of God. Indeed, a lucid testimony of the most sincere divine will concerning the blessing of miserable sinners is the oath of God, Ezek. XXXIII, 11; "As I live, declares the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Therefore, God swears, so that if we do not believe God when He promises, we may at least believe Him when He swears for our salvation, says HIERONYMUS tom. II. epist. XLVI.

Proof c. The universal benevolence of God is not an empty wish, not a sterile velleity, not an idle complacency, by which someone does not desire to effect or obtain a thing

which pleases him and which he loves in itself, and so does not want to use the means leading to this end; but it is an efficacious will, by which God seriously intends also to effect and to obtain through sufficient and efficacious means the salvation of men, which He most ardently loves. Paul commends this efficacious grace of God, Rom. II, 4; "Or do you despise the riches of God's kindness? Do you not know that God's kindness is meant to lead you to repentance?" Thence an argument is born: Whatever kindness is so copious as to lead a sinner, turned away from God, to repentance, is not an idle complacency, but an efficacious intention of leading the sinner back to the way of salvation; But the divine kindness, etc.; Therefore.

Proof d. Just as in Adam all were created in the image of God, and in him all have sinned, so also the condition and misery of all men in the eternal foreknowledge of God was entirely the same; and therefore, He has embraced all men as sinners, as His equally miserable creatures, with an equal benevolence and equal mercy. Paul teaches this in Romans 3:22-23; "There is no distinction, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that is in Christ Jesus." However, we readily grant that the accidental degrees of manifesting this grace are different, about which we will speak below.

Proof e. Although the first compassion of God, by which He pitied the human race fallen into sin, as well as the ordaining of a mediator and the procuring of the means of salvation, is absolute, yet the merciful will of God to confer upon miserable men the remission of sins and eternal salvation is not absolute, but respective and tempered with justice. For it respects the satisfaction of Christ, by which divine justice was satisfied. See above, question 6, proof c.

Proof f. The salvific benevolence of God is ordinate, for the reason that God, by His most high counsel, established a certain *τάξιν* (order) or arrangement of means, which He respects in blessing sinners. Those means are the word of God and the sacraments, by which God seriously intends to call sinners to the kingdom of grace, to convert, regenerate, justify, and save them. By this ordinate will, God wills not only that all men be saved, but also that all men come to the knowledge of the truth. 1 Timothy 2:4.

Proof g. The divine will of conferring salvation upon sinners is also called conditioned, because it belongs to the antecedent will, *if they believe*; to the consequent will, *who believe*. It is called a conditioned will from the condition that follows the antecedent will and precedes the consequent will, according to the judgment of DANNHAVER, in *Hodosophia Phanomenon* VIII, p. 539. It is called conditioned not as if God only wills the end and not the means, or wills the end under a condition that He Himself, by mere good pleasure, does not will to be fulfilled for many; but inasmuch as God, willing men to be saved, does not will them to be saved without satisfaction or any condition to be fulfilled, but to be led to salvation under the condition of certain means.

**Question IX. Does God will to give salvific faith to all men?**

*God wills to confer salvific faith upon all men through ordinary means.* Proof 1) From the clear assertion of St. Paul, Acts 17:31: "God has appointed a day on which he will judge the world in righteousness by the man whom he has destined, offering faith to all." The phrase τὸ παρέχειν πίστιν (to offer faith) denotes both the offering of the powers to believe and the conferral of faith itself, provided that the means of regeneration are not maliciously rejected. For τὸ παρέχειν (to offer/provide) generally signifies not only some external offering, but also a real conferral. Thus God is said παρέχειν πάντα πλουσίως (to give all things abundantly), 1 Timothy 6:17. Compare Luke 18:5, Acts 22:2. We argue: Whoever offers faith to all men to be presented before the tribunal of Christ, wills to confer faith upon all men. But God does, etc. Therefore.

2. From the indivisible connection of obtaining the end and the means by which the end is attained. Thus Paul connects the divine will of saving all men and of conferring salvific faith on all. "God wills all men to be saved and to come to the knowledge of the truth," 1 Timothy 2:4. He who wills all men to come to the knowledge of the truth, so that they may be saved, wills to gift all men with salvific faith. But God does, etc. E. The major is proven; because the knowledge of the truth is faith, and this is the gift of God, Ephesians 2:8.

3. From God's intention to convert all sinners. "God does not will that any should perish, but that all should be converted to

repentance," 2 Peter 3:9. He who wills all to return to repentance, wills to grant faith to all, which is the principal part of repentance.

4. From the satisfaction of Christ, applicable to all. To whichever men God has destined Christ as mediator, to them He wills to impart faith. But to all men, etc. Therefore. The major is evident; because by destining a mediator, God willed that men, having fallen into sin, should apprehend His satisfaction and merit by true faith and apply it to themselves for salvation. Since, however, sinners are destitute of the natural powers to believe, without a doubt God will give faith by grace to those to whom He gave the mediator, so that they may be able to apply His merit to themselves. Paul teaches this, Romans 8:32: "God did not spare his own son, but delivered him up for us all; how will he not also with him *χαρίσεται* (graciously give) us all things?" With these words the apostle indicates that Christ was both delivered to death for us all and given to us all. From which he further concludes that God, just as He will give all things necessary for salvation, will also give salvific faith to all men for apprehending Christ, the greatest gift.

5. To whom, by the divine will, the gospel is to be preached and the sacraments are to be dispensed, to them God seriously intends to confer salvific faith. But to all men, etc. Therefore. The major is clear; because the word of God is *ῥῆμα τῆς πίστεως* (the word of faith), Romans 10:8, and the seed of regeneration, 1 Peter 1:23. Likewise, baptism is the washing of regeneration and renewal, Titus 3:5. The minor is evident from Mark 14:15, Matthew 28:19.

The following objections seem to oppose our assertion.

I. To whomever God, with an efficacious will, wills to give faith, they believe. But not all men believe. Therefore, God, with an efficacious will, does not will to give faith to all. Response. To whom God wills to give faith by an absolute will, through an absolute and irresistible power, they necessarily believe; I grant this. But God wills to gift men with faith through an ordinate power and the ordinary means of grace instituted by Himself, which many reject or stubbornly resist.

II. If many men do not believe because they reject the means of grace or resist them, faith will depend on the free will of man. The consequent is false, because faith is the gift of God. Therefore. The consequence of the



major is manifest, because men can reject the means of grace at their own discretion. Response. The defect or lack of faith is one thing, faith itself is another. The defect of faith is remotely from the defect of the powers of free will in spiritual matters, proximately from the malicious resistance of man, which, besides daily experience, the Holy Scripture teaches, Acts 7:51, Matthew 23:37, and elsewhere throughout. Faith itself, however, is the gift of God and efficiently depends entirely on God, and in no way on the natural powers of man. However, the production of faith presupposes the external use of the means of grace, which pertains to pedagogical actions, concerning which man after the fall has some powers of free will, although they are weak.

III. Whoever believes because they externally use the ordinary means for kindling faith, they cooperate efficiently with their own powers for the production of their faith. But an unregenerate man does not cooperate efficiently for the production of his faith. Therefore, unregenerate men do not believe because they externally use the ordinary means for kindling faith. The major is proven; because in this way the external use of the means, which is in man's power, is held to be a cause of generating faith. Response. The external use of the means of grace is not an efficient cause of faith, but only a condition, presupposed on the part of the subject to be converted, which influences the production of faith no more efficiently than he who places water on a fire to be heated influences the heating, or he who removes the shutters to illuminate a room influences the illumination. Nor is that external use a condition that always has a salutary event, since even reprobate men hear the word of God, who nevertheless impede its force and efficacy with the thorns of the pleasures and cares of this world, or, being offended by persecutions, fall away, and prefer the glory of this world to heavenly things. See the parable of Christ about the fourfold part of the field, Matthew 13:4ff., and compare with D. HÜLSEMAN's *Breviarium enucleatum*, p. 335.

IV. If men do not believe because they resist the Holy Spirit who is about to kindle faith, no unregenerate men can be gifted with faith. The consequent is false. Therefore, so is the antecedent. The consequence of the major is proven from Romans 8:7: "The mind of the flesh is enmity against God; for it is not subject to the law

of God, nor indeed can it be." But in all unregenerate men there is the mind of the flesh. Response. A distinction is made between natural and malicious resistance. The Holy Spirit breaks and restrains the former through prevenient grace; the latter is lesser in some men, and greater and more ferocious in others, which often prevents true faith from being kindled in the heart of an unregenerate man.

Objection I. All resistance that opposes the means of grace is malicious. Response. Malicious resistance is used here in a special sense, that which proceeds from spontaneously contracted malice, whereas natural resistance flows from the connate corruption of nature itself.

Objection II. Although malicious resistance is in the power of man, non-malicious resistance is nevertheless due to divine grace. Response. Just as malicious resistance opposes either the external use of the means or the internal grace of conversion, so also non-malicious resistance denotes either the negation of resistance opposed to the external use of the means, or the negation of the same opposed to the internal grace of conversion. The former is subject to the powers of the will, the latter is due to divine grace, which takes away the heart of stone. Compare D. MUSAEUS in his dissertation *De aeterno electionis decreto* §. 281.

Objection III. God by His omnipotence can remove all malicious resistance; since He does not do so, He Himself is the cause that many persevere in unbelief and do not cease to oppose the Holy Spirit. Response. If God wished to kindle faith by an absolute and irresistible power, He could certainly remove all contumacy. But since it has pleased Him to deal with us as with men, not as with brutes or stones, He has therefore ordained means through which He wills to work faith in the hearts of men. Whoever neglects these is not converted, nor is he imbued with true faith. Yet the blame is not therefore to be attributed to the most holy God, that men remain devoid of faith because He does not remove the malicious resistance which is an impediment to the generation of faith; for the reason that he who can remove an impediment and does not remove it, is not immediately the cause of the impeded effect, but he is to be considered the cause only then, if he is also bound to prevent or to remove the impediment. But by what right is God held obliged to take away malicious

resistance from those who obstinately resist the means of grace, or to infuse faith into those who morosely resist?

V. True faith in Christ seems to be so proper to the elect alone that God, by mere good pleasure, does not will to confer faith upon the reprobate. "As many as were ordained to eternal life believed," Acts 13:48. Response. The believers in that passage are not called προωρισμένοι (predestined), nor προτεταγμένοι (preordained), but τεταγμένοι (ordained). This word indicates a divine order, because God does not act by absolute grace in the business of salvation, but has prescribed a certain τάξις (order) of means. Those who do not exclude but admit this order—namely by hearing the word, not closing their ears and hearts to it, not resisting the Holy Spirit who wills to operate through it—they are the τεταγμένοι (ordained). Nor indeed do we assert that they are τεταγμένοι (ordained) by themselves, but rather this is fitting for divine grace operating through the word, by which alone we are rendered τεταγμένοι καὶ ἔυθετοι εἰς τὴν βασιλείαν τοῦ θεοῦ (ordained and fit for the kingdom of God), as Luke says in chapter 9:62, as long as we leave a place for it and do not repudiate but observe the τάξις (order) of the divine means, which pertains to pedagogical acts and is thus not denied to be in our powers. And so the τεταγμένοι (ordained) are distinguished from the ἀτάκτοις (disorderly) or refractory, who reject the word of God and judge themselves unworthy of eternal life. Acts 13:46.

Objection: Christ says plainly: "You do not believe, because you are not of my sheep," John 10:26. Therefore, non-election, or reprobation, is the cause of unbelief, not the latter of the former. Response: The particle ὅτι (because) here is not αἰτιολογική (causal), but συλλογιστική (syllogistic) or ratiocinative, by which the antecedent is inferred from the consequent, through an a posteriori demonstration. For in the order of nature, it is prior that we conceive faith from hearing the voice of the shepherd Christ, than that we are spiritual sheep, since we, who are wolves by nature, only become tame by hearing the voice of the shepherd and are, as it were, transformed into the sheep of Christ.

VI. He who willed to hide the mysteries of faith and salvation from the wise of this world, does not will to give faith efficaciously to each individual to whom the word is preached. But God etc. Therefore. The major is evident, because the light of

faith cannot be kindled in those from whom the mysteries of faith and salvation remain hidden. The minor is proven from Matthew 11:25: "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will." Response. The sermon of Christ in that passage is about ministerial gifts, conferred by the heavenly Father upon his disciples, but denied to the scribes and Pharisees, not about the hiding of the mysteries of faith necessary to be known for salvation. For that for which Christ gave thanks to the heavenly Father, and which he attributed to the Father's εὐδοκίαν (good pleasure), was not that He does not will to work faith in all through His grace, but that He employed νηπίους (infants), that is, simple, unlearned, and lowly men, for the arduous task of teaching, and revealed to them what was necessary for them to carry out the office of teaching; and on the contrary, He hid those things from the wise and understanding, that is, from the scribes and Pharisees, who, puffed up with wisdom, wanted to be the teachers of others. For Christ had first sent the twelve disciples, unlearned fishermen and common men, to whom He had added another seventy disciples, likewise ignorant of letters, who, when they had returned, said with joy, "Lord, even the demons are subject to us in your name," Luke 10:21. At that very hour Christ rejoiced in the Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden such things from the wise and understanding and revealed them to little children. Yes, Father, for such was your gracious will." This good pleasure of God the Father is not absolute, but respective; for the heavenly Father had respect to the pride of the Pharisees, who rejected the counsel of God against themselves, Luke 7:30.

Question X. What salutary use does the doctrine of the universal grace of God confer upon us?

*Practical use.* The doctrine of the universal benevolence of God most effectively raises up and consoles the sinner tempted concerning his own election and salvation *a)*, and it moves us to give immortal thanks to our propitious God, because He deigned to embrace us, most miserable sinners, with His mercy *b)*.

Proof a. The sinner, terrified by the magnitude of his own crimes, can salutarly apply to himself the universal promise of divine grace and lift up his soul struggling with desperation, by concluding in the following manner: God wills to embrace all sinners with His grace, He wills all to be saved. Therefore, He also deigns to show His mercy to me, a miserable man, He also wills me to be saved. From this he further concludes: If God wills me to be saved by unmerited grace, I will not lose heart, but I will place a strong trust in His mercy. If grace were particular, the sinner could not conclude thus, since it does not follow: God wills some to be saved; therefore, He also wills me to be saved.

Proof b. We celebrate the universal grace of God with the sacred psalmist, from Psalm 57:10-11: "I will give thanks to you, O Lord, among the peoples; I will sing praises to you among the nations. For your mercy is great, up to the heavens, and your truth, up to the skies." The heaven extends most widely and with its circuit surrounds all men; the mercy of God extends more widely and comprehends all sinners. This they justly and deservedly acknowledge with a grateful

heart and fully praise with their mouth God who forgives all iniquity, Psalm 103:3.

Question XI. How are those to be treated who abuse the amplitude of divine grace for carnal security?

It must be seriously impressed upon them that the universal grace of God invites us not to the licentiousness or security of the flesh, but to repentance *a*); and that God is not only a merciful father, but also a just avenger of wicked deeds *b*).

Proof a. St. Paul gravely says: "Or do you despise the riches of his goodness, forbearance, and patience? Do you not know that God's kindness is meant to lead you to repentance? But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath and of God's righteous judgment," Romans 2:4-5. And Titus 2:11: "For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live sober, upright, and godly lives in the present age."

Proof b. "Do not say, 'God's mercy is great, he will forgive the multitude of my sins'; for mercy and wrath are with him, and his fury rests on sinners," says Sirach, chapter 5:6.

## SUSPIRIUM

**T**his one thing supports and consoles my ailing soul, struggling with various temptations concerning my election and salvation: that Your grace,  most **MERCIFUL FATHER**, extends even to the greatest and foulest sinners, for whom Your **SON**, the universal redeemer of the human race, did not hesitate to pour out His most precious blood and to undergo a most bitter death. I do not draw a veil over my crimes; I do not deny that they are both very many in number and most heavy in weight. But if You should wish to deal with me according to the rigor of justice, it is all over for my salvation. But I, as a suppliant, implore Your clemency,  my **GOD**, and I ask for pardon of my crimes, for the sake of the wounds of **CHRIST**. Do not withdraw Your grace from me,  most gentle **FATHER**; may the bowels of Your mercy be open, I pray, to me, who detest my sins. With the cords of Your kindness and

*love, draw me to sincere repentance; make me a possessor and tenacious holder of true and living faith. As long as this spirit remains in me, I will both esteem most highly and most joyfully proclaim the inexhaustible riches of Your goodness.*

CHAPTER II.  
ON THE  
SPECIAL BENEVOLENCE OF GOD  
AND THE  
PREDESTINATION OF THOSE  
WHO FINALLY BELIEVE  
UNTO ETERNAL LIFE.

Question I. What is predestination?



REDESTINATION IS THE eternal decree of God concerning the conferral of eternal salvation upon all and single men whom God foresaw would finally believe in Christ. It is more fully defined: Predestination is an act of the consequent divine will, by which God, moved by gratuitous mercy, on account of the merit of Christ to be apprehended by persevering faith, from the fallen human race separated out and ordained to the attainment of eternal salvation, unto the praise of His glorious grace, those and only those individual men whom He foresaw would finally believe in Christ.

Observation I. The decree of God is generally defined as an act of the divine will, by which, with most wise counsel and most free authority, He has determined concerning those things that happen, or ought to happen, for His glory. See D. CALOV, in *Systema*, vol. III, p. 885. Therefore, it is the same whether predestination is described by the decree of God or by an act of the divine will. Moreover, this is an act of the consequent divine will, because it follows upon faith foreseen in man, as being prior in order, according to our way of conceiving. From this it follows that predestination, just like the consequent will itself, is not universal with respect to its object, but particular.

Observation II. Predestination, derived from the word *praedestino*, is called, as it were, a certain prior destination, because it is an eternal destination that precedes all time. The Greeks call it προορισμός, from προορίζειν, which signifies to ordain and establish both the end and the means leading to the end; for ὅρος denotes the end and limit. Ὅριζεν, however, is often the same as to decree, to determine in the mind, and to ordain. Therefore, predestination is an act by which something is pre-decreed or pre-ordained. The particle *prae* (before) in the word *praedestinatio* denotes the priority of time that intervenes between the decree of predestination and the men who are said to be predestined. And so προορισμός, or divine predestination, is the destination of men to obtain eternal salvation through divinely ordained means, before they themselves existed.

Question II. By what other names is predestination called?

*Synonyms of predestination.* Predestination is also called election; these two words agree materially and with respect to the subject *a*), but they differ in their mode of signifying, or with respect to the formal signification of predestination *b*). It is also called inscription in the book of life, which is said of God ἀνθρωποπαθῶς (in a human manner), but is to be understood θεοπρεπῶς (in a manner befitting God), in a more eminent way, suitable for the omniscient God *c*).

Proof a. Predestination and election agree with respect to the subject, in that there is no one predestined to eternal salvation who is not elected to it, nor anyone elected who is not predestined.

Proof b. Predestination and election differ with respect to their formal signification. Election in its formal concept refers to the objects to be chosen, whereas predestination refers to the end and the order of the means that lead to the end of election, that is, eternal life. For the particle *prae* in the word *praedestinatio* denotes the priority and eternity of the divine ordination; but the particle *e* in the word *electionis* connotes the common mass of men from which the separation of certain men is made, and so divine election is the segregation of certain

men from the common mass of corruption and their adoption into the inheritance of eternal salvation (\*).

Observe, furthermore, that προορισμός, or predestination, taken most strictly, (\*\*)

1) presupposes πρόγνωσιν (foreknowledge) of certain persons who finally believe, Romans 8:29. "Whom he foreknew, he also predestined"; 2) it formally denotes the ordination to eternal life of those men who, according to divine foreknowledge, accept and constantly observe the means of grace, Acts 13:48. Election, however, 1) presupposes the love of God, Ephesians 1:6. 2) it formally denotes the segregation from the common mass of perdition of those men whom He foresaw would perseveringly believe in Christ. "You are not of the world, but I have

(\*) But beware of the false distinction that the followers of SOCINUS invent, when they distinguish in such a way as to say that predestination is an eternal decree of God, but only a general one, by which God willed to gift with blessedness all who would at some time truly and constantly believe; while election, they say, is a particular destination made in time of each individual man, whom God only now sees dying and persevering in unfeigned trust. The principle of this error is that they deny to God the eternal foreknowledge of future contingent events. Paul expressly professes concerning individual men, "whom he foreknew," Romans 8:29. Compare with John 6:64. Therefore, election itself is said to have been made πρὸ καταβολῆς κόσμου (before the foundation of the world), Ephesians 1:4.

(\*\*) Namely, this name is usually employed 1) either generally, concerning the eternal salvation of all capable of it, whether they be men or angels, who indeed, never going to sin, needed no Sponsor and Reconciler, just as Paul himself said, ἐκλεκτοὺς ἀγγέλους (elect angels), 1 Timothy 5:21; or specifically, concerning the salvation of men, procured by the merits of Christ and rightly applied, which signification is entirely that of this passage. 2) Now, in this more special notion, this word is used broadly, concerning all the decrees of God pertaining to the whole business of human salvation to be recovered through Christ, and its acquisition as well as its application and acceptance; and strictly, concerning that decree which pertains to the few elect to be imparted with eternal salvation, which latter signification has always been more usual and is still perpetual today. And so, in the broader scope of the name, eight acts of the divine will are comprehended, which the declaration of the Formula of Concord presents to us enumerated in their proper order, art. XI, p. 802. About this, indeed, the blessed author himself will explain more fully hereafter, in question... But I think that question should have been placed before this one; for before we explain the synonyms, it is necessary that we survey the various significations of the name, and define which is of this passage, removing all ambiguity. which is seen especially by the Apostle in 2 Timothy 2:19, is clear from all the circumstances, and so it is called the book of life, because those who are to live eternally by a certain divine lot are recorded in it, as in a catalog of the living, whose names are written in heaven, Luke 10:20. Moreover, since what is understood here is not natural life, but spiritual, and that is twofold, of grace and of glory, therefore some authors distinguish the book of life into the book of grace and of glory. In the book of grace are inscribed all the faithful; in the book of glory, all those who persevere in faith, and thus are certainly to be saved. Concerning which distinction, the judgment of D. BAYER in his *Compendium Theologiae*, p. 673, deserves to be noted: "The inscription in the book of life is twofold, insofar as men are inscribed by God either precisely in the number of the faithful, or in the number of those who are certainly to be saved. The former coincides with the decree concerning the regeneration, justification, and adoption of men as sons; the latter coincides with the act of election or predestination. Although it must be confessed that when the term 'inscription in the book of life' is used absolutely, not so much the former as the latter act is understood."

chosen you out of the world, therefore the world hates you," John 15:19.

Proof c. Paul makes mention of the book of life, Philippians 4:3, "Whose names are in the book of life," and John, Revelation 3:5, "He who overcomes will be clothed in white garments, and I will not blot his name out of the book of life." It is also called the Lamb's book of life, Revelation 13:8. Inscription in the book of life is mentioned in Revelation 17:8 and 22:19. To be sure, by ἀνθρωποπάθεια (speaking in a human way) and a certain συγκατάβασις (condescension), according to the likeness of human acts by which the names of certain persons are inscribed in a catalog of citizens, family members, or soldiers; so God has inserted into the catalog of those to be saved those whom, out of mere grace, on account of the merit of Christ to be apprehended by persevering faith, and thus foreseen, He chose before the foundations of the world were laid. For just as the book, attributed to God in general, denotes God's foreknowledge and providence, by which He knows, disposes, and governs the origin, life, actions, and end of life of all men, so the book of life in particular is nothing other than the singular knowledge of those to be saved and, according to their πρόγνωσιν (foreknowledge), their election, 2 Timothy 2:19. This book of life is compared by D. DANNAVER in *Hodosophia Phenomenon*, p. 542, with a testamentary book, and it is explained by the same that it is the certain, accurate, and living knowledge of God of His own; that is, the knowledge (a) προγνωστική (prognostic), the science of vision, by which God from all eternity saw as in a mirror who from the corrupt mass would be His, and who the devil's; and this is 1) eternal, Ephesians 1:4; 2) intimate and καρδιογνωστική (heart-knowing); for the judgment of who are true and living members of the church can be none other than from the internal renewal of the heart. Now this knowledge belongs to God alone; 3) Most singular, namely a knowledge κατ' ὄνομα (by name), John 10:3, Exodus 33:17, Isaiah 43:2; 4) Infallible and immutable. And because words of knowledge connote affection, therefore it is 5) loving. "He who loves God is known by him," and therefore rejoices in His reciprocal love, 1 Corinthians 8:3. And that love expresses itself in six hundred other ways, but especially in friendly remembrance, paternal compassion, gracious approval, and finally, salvation. For just as He will one day say to

the reprobate, "I never knew you," so to the elect, "I have known you," and at the same time He will lead them triumphant into glory. (b) προοριστική (predestining), elective. For from accurate foreknowledge, love, and special care flows a certain election and segregation;

### Question III. In how many ways is the word 'election' taken?

The word 'election' is taken *a)* generally for a temporal election to the church and to some office to be performed in it; *b)* specifically for the eternal election to glory and eternal life. It is in this latter signification that it is taken here.

Proof a. Moses speaks of the temporal election, which is made through a calling to the church, in Deuteronomy 7:6: "The Lord your God has chosen you to be a people for his treasured possession." The treasured people of God is the assembly of men, called by God and segregated from the infidels, to whom He has communicated the means of grace and salvation for obtaining righteousness and eternal life; this treasured people of God is commonly called the church. Hence it is that those who perform a public function in the church are called elect in a special way. Thus Christ addresses his disciples: "Did I not choose you, the twelve?" John 6:70, where the Savior's speech is about the election to the apostolate.

Proof b. The Apostle deals with eternal election in Ephesians 1:4: "He chose us in Christ before the foundations of the world were laid," i.e., from eternity. From which we gather that the Apostle here indicates the eternal decree of God concerning the imparting of eternal salvation to those who will finally believe; concerning which eternal decree of election St. Paul also deals in 2 Thessalonians 2:13: "But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you from the beginning for salvation through sanctification by the Spirit and belief in the truth." That the Apostle is speaking here of the election to eternal salvation is clear from the fact that 1) he asserts that God chose us "from the beginning," i.e., from eternity, as this manner of speaking is used in 1 John 2:13, Micah 5:1. 2) Because the election made "from the beginning" is distinguished from the calling in time, v. 14. 3) God is said to have chosen us "for salvation," which word, when used absolutely, denotes eternal blessedness.

**Question IV. In how many ways is the word 'predestination' taken?**

The word 'predestination' is taken differently in an ecclesiastical sense and in a biblical sense. Some fathers and doctors of the church ἀκῶρως (improperly), abusively and more loosely than is right, have taken the word predestination for the divine decree, both concerning the salvation of believing men and the condemnation of unbelievers *a)*. In the biblical sense, however, the word predestination is always taken in a good sense, so that it denotes the divine decree concerning the salvation of fallen men *b)*.

Proof *a)*. AUGUSTINE in *The City of God*, book XV, chapter I, divides the human race into two societies, one of which is predestined to reign eternally with God, the other to undergo eternal punishment with the devil. Compare PROSPER in *Response XIV* to the chapters of the Gauls; FULGENTIUS, book II to Monimus, chapter XIV. But that expression is improper because 1) it is not conformed to Holy Scripture, in which προορισμός, in Latin *praedestinatio*, is always taken in a good sense. 2) It is unbecoming of the most holy God. For predestination, besides the end which it respects, also includes an order of means. But the most holy God has destined no one to the means of reprobation, which are the rejection of the divine word and final unbelief. 3) It is absurd. For predestination respects an end to be obtained through efficacious means. But eternal death, accurately speaking, is not the end of man, although it can be called the final state of impenitent men. For an end by its nature is good and desirable; but who, of sound mind, would judge eternal death to be good and desirable? AUGUSTINE aptly says in *Hypognosticon*, book VI: "God only foreknows evil things, He does not predestine them; but good things He both foreknows and predestines."

You might say: Προορισμός, or predestination, seems to be taken in a bad sense in Acts 4:27-28: "For truly in this city there were gathered together against your holy Son Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your plan προώρισε (predestined) to take place."

Response. The passage does not describe the reprobation of the impious, but the decree of the passion and death of Christ,

which is the external impulsive cause of our election to eternal life. Indeed, with evil counsel and nefarious audacity, the Jews and Gentiles killed Christ; but God, although He permitted it to happen, directed it to a good and salutary end for the whole human race.

Proof *b)*. That προορισμόν, or predestination, in the sacred writings is always taken in a better sense and denotes the divine decree concerning the salvation of men who have fallen into sin, is clear from the apostolic statement in Romans 8:30: "And those whom God predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified." The same is evident from Ephesians 1:5: "God προώρισε (predestined) us for adoption as sons through Jesus Christ."

**Question V. In how many senses is predestination, taken in a good sense, explained by orthodox theologians?**

Predestination, taken in a good sense according to the guidance of Holy Scripture, insofar as it is the decree of God concerning the salvation of sinful men, is explained by orthodox theologians in a threefold sense: *a)* a general or broader sense, insofar as it embraces the entire economy of salvation, or the whole apparatus of the means of salvation; *b)* a special or stricter sense, as it signifies the ordination of the faithful to salvation, combined with πρόθεσις (purpose) and πρόγνωσις (foreknowledge); *c)* a most special and strictest sense, in which προορισμός, or predestination, is distinguished from πρόθεσις and πρόγνωσις, and denotes the eternal, determinate decree of God, applied to certain individual men, whom God chose from the common mass of corruption unto eternal life, because He distinctly foresaw that they would finally believe in Christ.

Proof *a)*. To understand the decree of predestination insofar as, taken in a broader sense, it denotes the entire economy of salvation, or the whole ordination of those to be saved unto salvation, including all the causes and all the means of salvation, the order of the divine acts must be diligently observed, as they follow one another in the sign of reason, according to divine revelation. This order of divine decrees is presented for our consideration in the Solid Declaration of the Formula of Concord, p. 802: God, in His counsel and purpose, decreed:

I. That the human race should be truly redeemed and reconciled with God through



Christ, who, by His innocence and most perfect obedience, His most bitter passion and death, merited for us a righteousness that avails before Him, and eternal life.

II. That the merit of Christ and His benefits should be offered, exhibited, and distributed to us through the Word and Sacraments.

III. He also decreed that He, by His Holy Spirit, through the Word proclaimed, perceived by hearing, and commended to memory, wills to be efficacious in us, and to bend our hearts to perform true repentance, and to preserve us in true faith.

IV. It is His eternal purpose that all who truly repent and embrace Christ with true faith, He wills to justify, receive into grace, and adopt as sons and heirs of eternal life.

V. And that He wills to sanctify in true charity those justified by faith, as the Apostle testifies in Ephesians 1:4.

VI. He proposed in His eternal counsel that He would also defend the justified in their manifold and various infirmity against the devil, the world, and the flesh, and would lead and govern them in His ways; and if they should fall, He would place His hand beneath them, so that in the cross and temptations they might receive solid consolation and be preserved for life.

VII. It is His eternal decree that He wills to promote, confirm, and preserve unto the very end that good work which He has begun in them; provided they constantly lean on His Word as on a staff, implore His help with ardent prayers, persevere in the grace of God, and faithfully and well employ the gifts received.

VIII. He also decreed in His eternal counsel that those whom He has elected, called, and justified, He wills to save in the other, eternal life, and to adorn with eternal glory.

And indeed, God in that counsel, purpose, and ordination of His, not only procured the salvation of His own in general, but also graciously foreknew all and single persons of the elect (who are to be saved through Christ), chose them for salvation, and decreed that in this manner (which we have now recounted) He would make them partakers of eternal salvation by His grace, gifts, and efficacy, help them, promote their salvation, and confirm and preserve them. All these things, according to Scripture, are comprehended in the article of predestination and the eternal divine

election to adoption as sons and to eternal life.

Definition of predestination taken broadly. From what has been set forth from the Formula of Concord, predestination taken in a broader sense can be defined as the eternal divine decree by which God, out of His immense mercy, for all men whom He foresaw from eternity would fall into sin, resolved to give His Son as a mediator and to offer Him to be embraced through universal preaching; also to confer faith through the Word and Sacraments upon all who would not be resistant; to justify all believers; and to renew those who continue to use the means of grace; to preserve faith in them even to the end of life; and finally, to save those who ultimately believe.

Observation. Some Fathers and Theologians have not hesitated to assert that faith in Christ is an effect of election, and that predestination constitutes the end and ordains the means, and that we have believed because we were elect. They take the words predestination and election in this broader sense, for the whole ordination of those to be saved unto salvation; which, as it embraces all the principles and means of salvation, so it includes the eternal purpose of God concerning faith in Christ, to be effected through the word and sacraments in all who will not obstinately and stubbornly resist. See D. MUSAEUS's dissertation *De aeterno praedestinationis decreto*, p. 206.

Proof b. Predestination taken in a stricter sense embraces both *πρόθεσιν* (purpose), i.e., the general and indeterminate divine decree of imparting eternal salvation to all sinful men who will finally believe in Christ, and *πρόγνωσιν* (foreknowledge), i.e., the foreknowledge of certain persons, or human individuals, who will retain true faith in Christ even to the last breath of life. In this stricter sense, persevering faith in Christ enters predestination not as a meritorious cause, on account of which God chooses us, but as an instrumental one, which apprehends the electing grace of God and the merit of Christ, as AEGIDIUS HUNNIUS says in his treatise *De providentia & praedestinatione*, fol. 826. From this, some Theologians have also called faith in Christ a part of the predestinarian order. Compare D. GERHARD's *Disputationes isagogicae*, p. 723, and D. MEISNER's *Anthropologia*, decade II, p. 153. D. DANNHAVER, *Hodosophia Phanomenon*, VII, p. 578.

Proof c. Predestination taken in the strictest sense, as it is the eternal decree of God applied to certain human individuals (Abraham, Peter, etc.), presupposes, as prior in order, πρόθεσιν (purpose), or the indeterminate decree of saving men who will finally believe, and πρόγνωσιν (foreknowledge), or the foreknowledge of faith in Christ, and so faith is not a part of it, but a less principal impulsive reason, which God the elector most graciously regarded. Election indeed precedes faith with respect to its actual existence, but according to its known being, faith precedes election in the sign of reason. See D. MUSAEUS's dissertation *De aeterna praedestinatione*, D. p. 209.

**Question VI. What is the cause of election, taken in the most special sense?**

*Cause of election.* The efficient cause of election, taken in the strictest sense, is the triune God *a*), the Father *b*), the Son *c*), and the Holy Spirit *d*).

*Observation.* An efficient cause is twofold: 1) Formally in being, which produces a real effect, really distinct from itself. Such a cause is, for example, the human intellect when it produces an act of understanding, which is not only real, but also really produced by its cause, namely the intellect. 2) Virtually in being, which does not indeed produce an effect really distinct from itself, but is conceived by us as a cause; and if that of which it is called the cause had a true cause, this cause, virtually such, would be sufficient. It is otherwise called the reason of being *a priori*. Now when we assert that God is the efficient cause of predestination, it is not to be understood as an efficient cause formally in being, because God does not produce the decree of predestination as something really distinct from Himself (for every decree of God is τὸ αὐτό (one and the same) with the most simple divine essence); but it is to be understood as a cause virtually in being, because God is conceived as an efficient cause, and if the decree of predestination had, or could have, a true cause, God would be its efficient cause. Compare D. MUSAEUS in his dissertation *De aeterna praedestinationis decreto*, § 22, and D. BECHMANN in *Institutiones Theologicae*, p. 443. D. BAYER in *Compendium Theologiae*, p. 647.

Proof a. Since election is not a personal action, such as begetting, being begotten, and

proceeding, but is essential and undivided, it therefore belongs to all and single of the three persons of the deity, namely the Father, the Son, and the Holy Spirit; just as justification and glorification, which are put into execution by the decree of election, belong to all three persons. Moreover, election is indeed an immanent act of the divine will, yet respecting an object posited outside of God; and therefore, just as in the other divine acts *ad extra* (outward), so also in the act of election, the order is to be observed in distinguishing the divine persons, so that God the Father is said to have chosen us through the Son, in the Holy Spirit. And yet the three persons of the deity are not associate causes of predestination, nor is Christ an instrumental cause of election, for if we were to assert this, the ὁμοουσία (consubstantiality) of the divine persons would be undermined.

Proof b. St. Paul proclaims the benevolence of God the Father in electing us to eternal life in Ephesians 1:3-4: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world." Election is attributed to God the Father, the fount of all blessing, but the other divine persons are not excluded, for just as their essence is one, so also the acts of will are equally common to all. However, in this passage, there is a particular respect of the one who elects to the one in whom He elects.

Proof c. Christ addresses His disciples in John 15:19: "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you." Christ's speech is about the election of the apostles not simply to the apostolate, but insofar as this is conjoined with the election to eternal life. For all Christians who perseveringly believe in Christ are chosen from the world, which lies entirely in the evil one, 1 John 5:19. The world, however, is the multitude of those men who, devoted to the flesh and the vanities of the world, burn with mortal hatred for the worshipers of piety and vex them. But Christ says that he chose the apostles and their imitators from the world, i.e., he separated them from the filth of impious men and destined them for the possession of the heavenly inheritance.

Proof d. From 2 Thessalonians 2:13: "But we ought always to give thanks to God for

you, brothers beloved by the Lord, because God chose you from the beginning for salvation through sanctification by the Spirit and belief in the truth." The Apostle testifies that God the Father chose them ἐν ἁγιασμῷ πνεύματος (in the sanctification of the Spirit), by which is not understood the holiness inherent in the reborn, since that, being maimed and mutilated, cannot withstand the censorious judgment of God, but the active sanctification of the divine Spirit, by which miserable sinners are called to the heavenly kingdom, illuminated, converted, and regenerated, so that they may be gifted with faith in Christ, in which, persisting, they are elected by an eternal and immutable divine decree to heavenly glory.

You say I: The glorification, or salvation of faithful men, which corresponds to predestination, has a true cause. Therefore, the decree of predestination also has a true and formally existing cause, since the cause of the execution and of the decree is the same. Response. I deny the consequence. For the glorification, or salvation of the faithful, occurs outside of God, where a true and formally existing cause has its place. But the decree of predestination is in God Himself, not differing in reality from the divine essence. Moreover, the impulsive cause of the execution and of the decree is the same, although the efficient cause, not really distinct from the decree, produces in the execution an effect really distinct from itself.

You say II: Predestination is an action ad intra (inward). But actions ad intra are divided, that is, not common to all three persons of the divinity. This is evident from the eternal generation of the λόγος (Word).

Response. Predestination is indeed a divine action, internal and immanent, but it is not an action ad intra, but ad extra (outward), because it tends toward an object posited outside of God, namely the miserable sinner believing in Christ. Add to this that personal actions ad intra are indeed divided, but not essential actions ad intra. See KOENIG's Theologia Positiva, p. 41, 420.

You say III: The Son of God is the meritorious and impulsive cause of predestination; hence we are said to be chosen "in Christ," i.e., on account of Christ, Ephesians 1:4. Therefore, He is not the efficient cause of predestination, since these causes are distinguished from each other. Response. The Son of God can be regarded in two ways: 1) As He is one God with the Father and the Holy Spirit; 2) Insofar as in

time He assumed human nature and in it made satisfaction for men. In this latter way, the Son of God is the meritorious and external impulsive cause of eternal salvation and of the election to salvation. In the former way, He is, together with the Father and the Holy Spirit, the efficient cause of predestination, and indeed one cause. For the will of the three persons is one, and by one act of will the Father, Son, and Holy Spirit have elected to eternal salvation as many as are saved in time.

#### Question VII. What is the impulsive cause of election?

*Internal impulsive cause of election.* The impulsive cause of the election of fallen and reconciled men to eternal life is partly internal, partly external. The internal impulsive cause of election is εὐδοκία (good pleasure), benevolence, or the grace of God, provoked by no merits of men.

Proof. That God was moved to our predestination by εὐδοκία, or benevolence disposed toward men, Paul teaches in Ephesians 1:5-6: "God predestined us for adoption as sons through Jesus Christ for himself, according to the good pleasure of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved." In these words, the Apostle teaches, 1) that we have been predestined by God to eternal glory, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ (according to the good pleasure of his will), which εὐδοκία is the benevolence of God, or His gratuitous and most free favor. The divine εὐδοκία can be considered in two ways: a) generally, b) specifically. The good pleasure of God, regarded generally, pertains to the antecedent will of God, and is the fount and origin of all the means of salvation, through which the merciful God, from eternity, willed that an entrance to eternal life should be open to men who had fallen and were subject to eternal death on account of sin, under this condition: if they rightly use the means ordained for obtaining salvation, namely the word and sacraments, and if they perseveringly believe in Christ by His grace, by which He wills to work and preserve faith in them through those means. In this general sense, the εὐδοκία, or benevolence of God, is the impulsive cause of forming the eternal decree concerning the salvation of sinful men who will finally believe in Christ. The εὐδοκία, or divine good pleasure, taken specifically, as it pertains to the consequent will of God, is not so much

the cause of predestination as predestination itself, since the eternal predestination of those to be saved to eternal life and the good pleasure of God, by which He willed from eternity certainly to gift with heavenly life those who would perseveringly believe in Christ, do not differ from each other. 2) The Apostle asserts that we have been predestined by God for adoption as sons through Jesus Christ, understanding a consummated and glorious adoption, which implies κληρονομίαν (inheritance), or the inheritance of eternal life, which we obtain not through the pursuit of good works, but through faith in Christ, John 1:12. 3) St. Paul shows that God predestined us to the praise of His glorious grace, which praise of the glorious grace of God is the ultimate end of election. But if our election was made solely for the praise of the glorious grace of God, it was certainly not made on account of the merits of our works; otherwise, even men zealous in good works would have something to glory in. 4) He also teaches that God has made us pleasing to Himself in the Beloved, i.e., Christ. So far is it from being the case that we are pleasing to God by the condition of our nature, that we are children of wrath, and therefore hated, Ephesians 2:3. Wherefore, that we have been loved by God and elected to eternal life is to be referred entirely not to our works, but to the grace of God founded on the merit of Christ. 5) The Apostle insists that God chose us so that we might be holy and blameless, v. 4. Therefore, we were not chosen because we were holy. 6) The doctor of the Gentiles opposes electing grace diametrically to the merits of works, Romans 11:6: "So too at the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace." From which we learn that God was moved to choose certain men from the common mass of perdition not by their foreseen works, but by His own unmerited and gratuitous grace. "It is not grace in any way if it is not gratuitous in every way," as AUGUSTINE elegantly says somewhere.

The antithesis is that of the Socinians, and of certain Papists, asserting that our election was made in view of good works; whose stronger arguments are:

I. Whoever is said to be a vessel for God's honor because he cleanses himself from sins, is elected on account of the pursuit of good works. But a reborn man, etc. E. The major is established, because a vessel for God's honor

is an elect man, who, since he becomes a vessel for honor through cleansing from sins, is certainly elected on account of the pursuit of good works. The minor is proven from 2 Timothy 2:21. Response. The Apostle's words are: "If anyone cleanses himself from these, he will be a vessel for honor." He does not say: "he will become," as if cleansing from sins were the cause of election, but the Apostle only indicates by what external sign an elect person becomes known.

II. He who reprobates unbelieving men on account of evil works, predestines reborn men to salvation on account of good works. But God, etc. E. The major is evident, because the principle of opposites is opposite. Response. I deny the major. The principle of opposites is opposite if both are equally perfect. But good works are imperfectly good, while evil works are perfectly evil. Whence it is not licit to conclude from the latter to the former.

III. For whom the kingdom of heaven is prepared because they fed the hungry, gave drink to the thirsty, etc., they are chosen on account of the pursuit of good works. But for reborn men, etc. E. The minor is proven from Matthew 25:34-35: "the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me something to eat," where the reason for the election to the kingdom of glory is given as beneficence by the causal particle γάρ (for). Response. The particle γάρ in the cited passage is not αἰτιολογική (causal), but συλλογιστική (ratiocinative), by which is gathered not the effect from the cause, but the cause from the effect, or from the consequent, by an a posteriori demonstration, just as if I were to conclude: "There must be a fire in this house, for smoke is rising from it." Moreover, that the kingdom is not prepared on account of good works is clear, because in the cited passage it is called an inheritance (κληρονομία), which one obtains without merit.

IV. Whoever strives to make their calling and election sure through good works, their election depends on good works. But men to be saved, etc., 2 Peter 1:10. The major is established, because that by which something is made firm, depends on it, if not in its coming to be or its being, at least in its being preserved. Response. 1) The words of the text are: "strive to make your calling and election sure." The addition, "through good works," is not in the authentic text. 2) Although good works can be understood, the Apostle

nevertheless does not assert that men to be saved are chosen on account of good works, but only says that election is made firm through works, namely with respect to being known a posteriori. For truly good works are τεκμήρια (proofs) and firm marks, by which the elect are validly distinguished from the reprobate.

V. "God chose us, that we should be holy and blameless before him in love," Ephesians 1:4. E. God, in making the decree of election, had respect to the pursuit of true piety. Response. The Apostle does not say: "God chose us, since we were holy and blameless," but "he chose us, that we might be holy and unblameable." Therefore, we were not elected by God on account of inherent holiness as an impulsive cause, but the holy obedience to be rendered to God and the pursuit of sincere piety is, with respect to the divine intention, an end, and with respect to its execution, an effect of election, by which faithful men declare and testify their memory of a grateful heart toward God the elector.

#### Question VIII. What is the external impulsive cause of election?

*External impulsive cause of election.* The external impulsive cause of election is the merit of Christ, to be apprehended by true and persevering faith, foreseen from eternity by the omniscient and placable God.

Observation. The sense of our assertion is: God chose certain men from the common assembly of lost men for eternal life, not on account of their own merits, nor out of absolute grace that excludes all respect to an impulsive reason outside of God; but in the eternal decree of election He uniquely looked to the most full and most sufficient merit of His own Son, by which He was also moved to choose certain sinners—namely, those and only those individuals—for eternal life, whom He foresaw from eternity in the light of His omniscience would embrace the merit of Christ by true faith, and would persevere in that faith even to the last breath of life. And so, the merit of Christ is the external impulsive cause of election, not insofar as it is regarded only with respect to its acquisition (for thus it pertains to all men), but also with respect to its final application, which is made through persevering faith; in which respect the merit of Christ profits only the reborn.

The assertion is proven 1) from Ephesians 1:3-4, 5, 6, 7: "Blessed be the God and Father

of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him in love. He predestined us for adoption as sons through Jesus Christ for himself, according to the good pleasure of his will... In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This is a classic passage of Scripture, or the proper seat of the doctrine concerning the election of men to eternal life. Wherefore, from this apostolic oracle we draw the following arguments.

We argue a): Whoever have been elected by God to eternal glory on account of Christ the mediator, to their election God was moved and impelled by the merit of Christ. But the reborn, etc. Therefore. The major is evident; because on account of whose merit a certain decree is formed, he must be, by the force of that merit, the impulsive cause. For a meritorious cause is that which, under the aspect of merit or demerit, moves and impels the efficient cause to give a reward or inflict a penalty. The minor is clear; because Paul says that we have been elected by God "in Christ," i.e., "on account of Christ." For the Greek particle ἐν frequently in the sacred writings has the same value as "on account of," as in Matthew 6:7, where the talk is of the Gentiles: "they think that they will be heard ἐν πολυλογίᾳ αὐτῶν (on account of their many words)." Acts 7:29: "Moses fled ἐν τῷ λόγῳ τούτῳ (on account of this word)," namely when one of the quarreling Israelites, between whom he had gone to make peace, said: "Do you want to kill me, as you did the Egyptian yesterday?" Ephesians 3:13: "I ask that you not lose heart ἐν θλίψεσί με (on account of my afflictions)." What is more, the Apostle himself renders the particle ἐν by διὰ (through/on account of) in verse 5.

You say I: The words of Paul can be explained: We were chosen in Christ as our head. Response. The word "head" denotes both order with respect to the members and causality. If "head" is taken causally, we are truly said to be elected in Christ as the head, foundation, and impulsive cause of election. But if it is taken only ordinally, that is, that Christ was chosen first in the sign of divine reason, and we were predestined later, that exposition is inconvenient because Christ was never in the common mass of perdition,

and therefore was never segregated and chosen from it.

You say II: The words of the Apostle can be explained: We were chosen so that we might be in Christ, so that it denotes a final cause, not an impulsive one. Response. If the Apostle had said: We were chosen *εἰς τὸν Χριστὸν* (unto Christ), that exposition would be congruent with the text. But he says: we were chosen "in Christ," as in a mediator, whose merit impelled God to choose certain men.

You say III: The Greek particle *ἐν*, although it is put for *διὰ* (through), denotes the efficient cause of election, so that the sense is: God the Father chose us through Christ, His co-eternal Son, and so Christ is considered not as mediator, but as God. Response. The electing God is openly distinguished from Christ, in whom, as in a foundation, the election was made, and in the whole context the Apostle speaks of Christ not only as God, but as the *θεάνθρωπος* (God-man) and mediator, in whom we have redemption through his blood, v. 7.

You say IV: The sense of the Apostle is: God chose us to be holy and blameless in Him. Response. This interpretation does violence to the text, by taking something away from it that is necessary to complete the sense. For in the Pauline text the pronoun *ἡμᾶς* (us) is found, placed twice, and with an intervening mark of distinction it is construed once with the verb *ἐξελέξατο* (he chose) and again with the verb *εἶναι* (to be), in this manner: *ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους* (He chose us in him before the foundation of the world, to be us holy). But according to the interpretation just reviewed, the mark of distinction would have to be removed, just as if the pronoun *ἡμᾶς* were only placed once, and with the words transposed it would have to be read thus: *ἐξελέξατο ἡμᾶς εἶναι ἐν αὐτῷ ἁγίους* (He chose us to be holy in him).

You say V: God chose us in Christ, namely, to be adopted. Response. This exposition, beyond necessity, adds something to the text. When these things are accurately weighed, it is manifest that only our explanation, which we have given above, is conformed to the context and expresses the genuine mind of the Apostle. What is more, the Helvetian Confession, chapter X, the Anhalt Confession, chapter XL, and not a few doctors of the reformed church, whom Dn. D. HOLTZFUSIUS commemorates and praises in

his dissertation *De praedestinatione*, p. 133ff., approve our interpretation with their vote.

We argue b): Whoever is the meritorious cause of spiritual blessing is the meritorious cause of eternal election. But Christ is, etc. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places, in Christ; *καθὼς* (just as) He chose us in him." The emphatic particle *καθὼς* (just as), indicates, according to the Apostle, that God blesses us in Christ in the same way that He chose us in the same. But God blesses us in Christ as the fount and meritorious cause of blessing, Genesis 12:3, 18:18, 22:18; Acts 4:12; Galatians 3:13-14. Therefore, He chose us in Christ as the fount and meritorious cause of election to eternal salvation.

You say: Christ is indeed the meritorious cause of election, but not the impulsive cause. Response. A meritorious cause is comprehended under the genus of an impulsive cause, as a species. For every meritorious cause is impulsive, although not every impulsive cause is meritorious. The latter is defined as a cause that, under the aspect of merit, impels the efficient cause to give a reward. Therefore, every meritorious cause is essentially impulsive.

We argue c): Whomever God has predestined for adoption as sons through Jesus Christ for himself, He has chosen them in view of the merit of Christ. But reborn men, etc. Therefore. The major is proven because predestination to a consummate *υιοθεσίαν* (sonship), which is given in heaven, is election to eternal life, since that consummate and glorious *υιοθεσία* includes or implies the heavenly inheritance.

We argue d): Whoever is the impulsive cause on account of which God loves us, is the impulsive cause on account of which God has chosen us for eternal life. But Christ, etc. The major is proven because love internally impelled God to choose certain men, so that no one is chosen who is not loved. But God did not love certain men absolutely, without a view to Christ. The minor is evident from verse 6: "to the praise of his glorious grace, with which he made us pleasing (to himself) in the Beloved." Sinners would have perished, had they not been rendered pleasing to God. No creature could make them pleasing to God, because no creature could erase sin, from which all enmity results. Wherefore, lest miserable sinners should perish, God by His glorious benevolence made them friends

from enemies, and pleasing to Himself, by sending His most beloved Son in the flesh, in whom, through whom, and on account of whom sinners are loved.

We argue e); He in whom we have the remission of sins is the fundamental cause of our election. But in Christ, etc. Therefore. The major is clear, because God chose sinners not as they are hated, but as they are reconciled and rendered pleasing to God. The decree of election therefore presupposes, in the sign of reason, the divine decree concerning the justification of man. The minor is evident from v. 7: "In whom (Christ) we have redemption through his blood, the remission of sins according to the riches of his grace."

Proof 2) From the conformity of the decree and its execution. Whatever is the impulsive cause on account of which God in time confers salvation on certain men, that is the impulsive cause on account of which God from eternity chose certain men for salvation. But the merit of Christ is the impulsive cause on account of which God in time confers salvation on certain men. Therefore, the merit of Christ is the impulsive cause on account of which God chose certain men for eternal life. The major rests on the universal canon: The impulsive causes of the decree are the same as the impulsive causes of the execution of the decree. The truth of this is evident 1) from the induction of examples. When a magistrate adorns his citizens with rewards, a master his servants, a parent his children, a teacher his disciples, an emperor his soldiers—some on account of diligence shown in their duty, but others he affects with penalties on account of their offenses—it is easily gathered that diligence and offenses, as they were the impelling causes for distributing rewards and penalties, so also they were the impelling causes for decreeing rewards and penalties. Because the crying sins of Sodom were the cause why God destroyed it, Genesis 18:20, we conclude, not without reason, that God decreed to destroy it on account of those sins. 2) That the impulsive causes of the decree and its execution are the same is proven *a priori*, both from the nature of the impulsive cause itself and from the nature of voluntary actions. From the nature of the impulsive cause; for this is the nature and character of an impulsive cause, by which one is moved to the exercise of some external act, that it moves the will or appetite of the efficient

cause to will or desire that which the efficient cause executes by an external act. The same is also perceived from the nature of voluntary actions. For just as he who acts, also wills to act, and it is at least by nature prior to will to act than to act, so also by what cause one is moved to act, by the same he is moved to will to act, and it is at least by nature prior to be moved by some cause to will to act, than to be moved by some cause to act. The minor is confirmed by the sacred letters, which teach that "there is salvation in no one else" than in Christ, Acts 4:12. "If while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life," Romans 5:10. "God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him," 1 Thessalonians 5:9-10. "Christ, although he was a son, learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation for all who obey him," Hebrews 5:8-9.

Proof 3) From the foreknowledge of God. The election was made κατὰ πρόγνωσιν (according to foreknowledge), Romans 8:29, 11:2; 1 Peter 1:2. But the object of that foreknowledge, according to which the election was made, is Christ with His most holy merit, whence in 1 Peter 1:19 we are said to have been redeemed with the precious blood of Christ, as of a lamb without blemish and without spot, "foreknown (προεγνωσμένου) indeed before the foundation of the world." From these arises the argument; Whatever election was made κατὰ πρόγνωσιν (according to foreknowledge), or according to the foreseeing of Christ to be apprehended by true faith, was not made out of an absolute good pleasure without a view to Christ. But the election of fallen men to eternal glory, etc. Therefore. The major is evident, because that decree is called absolute which is conceived without respect to an external impulsive cause.

Proof 4) From the condition of election. Election is a work of immense love and mercy. But God is not only merciful, but also just, and as His mercy moves Him to will grace for us, so His justice, offended by our sins, moved Him to will punishment for sinners. It was necessary, therefore, for the merit of Christ to intervene, by which satisfaction might be made to offended

justice, which, joined with divine mercy, together with it constitutes the complete reason for willing, by which God, according to our way of understanding, is moved, so that, His immutable justice being saved, He wills sinners to be saved. For "we were reconciled to God by the death of His Son," Romans 5:10.

The antithesis is 1) that of the Socinians, who plainly deny the satisfaction of Christ; 2) that of certain Papists and Reformed, who posit an absolute decree of election. For not all doctors of the reformed church exclude the respect of the merit of Christ from the eternal decree of predestination, as Dn. D. HOLZFUS, Professor at Frankfurt, prolixly shows in his dissertation *De praedestinatione*, p. 133ff. (\*) The following arguments are objected to us:

I. Whoever were chosen out of mere grace were not chosen on account of the merit of Christ. But the faithful, etc. Therefore. The major is evident, because mere grace is opposed to all merit. The minor is proven from Ephesians 1:5: "God predestined us, according to the good pleasure of his will." Response. Mere grace is opposed to the merits of our works, not to the merit of Christ. For the Apostle says, v. 6: ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ (he made us pleasing to himself in the Beloved), Christ. Therefore, the Apostle understands an ordinate good pleasure, not an absolute one.

Objection: But the Apostle asserts that the electing grace of God is simply absolute and free, saying, Romans 9:18: "God has mercy on whom he wills, and whom he wills, he hardens." Response. Chapter 9 of the epistle to the Romans deals πρῶτως (primarily) and firstly with the justification of the sinner through faith in Christ; ἐπομένως (consequently), however, and by a ready consequence, the Apostle's words can be applied to the eternal decree of election. For in whatever way God justifies sinners in time, in the same way He decreed to justify

them. This being established, we say that the justifying and electing grace of God is indeed free, but not simply absolute. It is free from the necessity of obligation, both because no law obliged God to have compassion on the fallen human race (for it was in God's power to receive fallen man into grace, or to punish him without hope of pardon), and because the economy of salvation, to be obtained through faith in Christ, depends on the most free will of God. It is not simply absolute, because it is founded on the merit of Christ and is bound to a certain τῶξιν (order) of means, to which God Himself most freely bound Himself. "Grace was given to us in Christ before the ages began," says the Apostle, 2 Timothy 1:9.

II. If we were chosen on account of the merit of Christ, the election would be universal. The consequent is false. Therefore, so is the antecedent. Response. A distinction is made between the merit of Christ regarded with respect to its acquisition, and considered with respect to its application, or insofar as it is apprehended by persevering faith. In the former way, the merit of Christ is indeed universal, but the application is not made by all.

III. Whatever was performed in time cannot be the meritorious or impulsive cause of an eternal decree. But the merit of Christ, etc. Therefore. The major is proven; because nothing can exercise the function of a cause unless it exists, and every cause is prior to its effect. But the merit of Christ did not exist from eternity. Therefore, it could not have been the cause of an eternal decree. Response. A distinction is made between the merit of Christ foreseen, and actually performed, or fulfilled in the work itself. Regarded in the former way, it is the cause of eternal election; considered in the latter way, it is the meritorious cause of salvation to be exhibited and conferred upon us. Moreover, that not every cause is prior to its effect with respect to real existence is

(\*) Those who are more moderate than the rest indeed admit that blessed men were chosen on account of Christ. But they speak ambiguously, as they are wont, and think much differently than our own, who think rightly. To be sure, as their opinion holds, the merits of Christ pertain to election as something consequent, in this manner; that God first took counsel concerning the election of a certain few, and then decided to send Christ for their sake, and thus, on account of this Reconciler of peace, who would make full satisfaction for them alone, He decreed to impart eternal blessedness to those elect. But in our opinion, the merit of Christ is the cause of election as an antecedent, namely that God, from the universal multitude of all and single men, for whom an equally infinite price was to be paid by the common sponsor of all, selected those whom He foresaw would place a constant and unfeigned trust in Christ.



evident from the final cause. Hence the end is called first not with respect to existence, but only with respect to intention; with respect to existence, however, and in execution, it is last. An impulsive cause exercises the function of a cause not according to its real being, like a physical efficient cause, but according to its objective being, and as known by the intellect of the principal agent. Hence it is that the merit of Christ profited the fathers of the Old Testament for salvation, because it was foreknown by God from eternity, although at that time it had not been actually performed. Indeed, even the sins of the unbelievers are by common consent the cause of the eternal decree of reprobation, because they are the object of divine omniscience and through it were objectively exhibited to the divine will from eternity under the aspect of evil, although they were committed in time.

IV. Whoever was himself predestined is not the impulsive cause of our election. But Christ, etc. Therefore. The major is established; because he who is predestined is indeed the object of eternal election, but not its impulsive cause. The minor is evident from 1 Peter 1:20. Response. In the cited passage, Christ is said to be προεγνωσμένου (foreknown), not προωρισμένου (predestined). He is said to be foreknown because our election was made κατὰ πρόγνωσιν (according to foreknowledge) of the mediator Christ, who, strictly speaking, was not elected, because election is of a man subject to eternal death on account of sin, destined out of mere mercy to eternal life. But Christ was never subject to eternal damnation on account of sin.

V. Whatever is a means of execution, or of actual salvation, is not the impulsive cause of the eternal decree of predestination. But the merit of Christ, etc. Therefore. The major is proven because the means of salvation are distinguished from the causes and principles of salvation. And whatever is only a means of execution cannot be the cause of an eternal decree, since that is an immediate act of the divine will. The minor is clear because the merit of Christ is commonly called the means by which divine justice was satisfied, so that eternal salvation could be conferred upon us. Response. A means of salvation, strictly taken, is an organ offering or receiving salvation. The offering means are the word of God and the sacraments; the receiving means is faith in Christ. The merit of Christ cannot be counted among these,

because it is the principal impulsive cause of salvation. But if "means" is taken broadly, so that in its scope it also embraces the meritorious cause, the major premise of the argument is false, because the meritorious cause of salvation is the impulsive cause that moved God both to decree and to give salvation, on account of the perpetual harmony of the decree and its execution.

VI. Whatever is an independent, immobile, and immutable principle has no impulsive cause. The divine will is an independent, immobile, and immutable principle. Therefore. The major is established; because whatever has a cause depends on it; whatever is impelled, is moved and changed. The minor is evident; because the will of God in reality is the independent, immobile, and immutable essence of God itself. Response. A distinction is made between a cause that causes formally and one that causes virtually. The former is a true and real cause actually influencing the effect; the latter is a certain a priori reason, which in our way of conceiving behaves in the manner of a cause. We do not assert that the merit of Christ is the impulsive cause of the eternal decree of predestination properly so-called and formally causing, which moves and impels the will of God to elicit the act of the decree of election. For it is agreed among all that the decrees of God are not acts really distinct from the divine will and elicited by it, but are the very will of God conceived in the manner of an act with connoted objects, about which it is concerned, and consequently no cause of them, properly so-called, can be given. But we say that the merit of Christ is a cause of election less properly so-called, and virtually causing, which is only an a priori reason, and in our way of conceiving behaves like an impulsive cause, in view of which the divine will, without any true and real motion of itself, and without an elicited act, wills and decrees our salvation, no differently than if it were its properly so-called impulsive cause; just as it would also be a properly so-called impulsive cause if a divine decree of this sort recognized or admitted such a cause. See D. MUSAEUS, dissertation De aeterna praedestinationis decreto, D. 7, p. 3.

Question IX. Was the election of fallen men to eternal life made in view of faith?

The election of men, corrupted by sin, to eternal life was made by the most merciful

God in view of faith in Christ *a*), persevering to the end of life *b*).

Observation. Our theologians, in explaining the eternal decree of predestination, as far as the matter itself is concerned, conspire most amicably, teaching with great consensus that God, to whom even future things are objectively present, foresaw from eternity by the infinite light of His intellect the faith of certain men who had fallen into sin, and in view of their foreknown faith in Christ, elected them to eternal salvation. They differ in their way of speaking and in the use of technical terms.

Our theologians agree 1) that faith, foreseen from eternity, is, in our way of conceiving, prior to the decree of election, and thus relates to it as the reason in view of which we were elected. For thus the Book of Concord teaches concerning eternal predestination in the Declaration, p. 812: "In this there is no doubt that God, most certainly and most exactly, foresaw before the time of the world, and also knows today, who from the number of those who are called will believe or not believe; likewise, who of the converted will persevere, and who after a fall will return, but who, having become hardened, would perish." And in the Epitome, p. 619: "The eternal election of God the Father is to be sought in Christ. For He, in His eternal and divine counsel, decreed that He wills to save no one except those who acknowledge His Son Jesus Christ and truly believe in him."

They agree 2) that foreseen faith enters the decree of election, not as a quality or an act, nor by reason of any proper goodness, dignity, or perfection, but solely and entirely by reason of the object, to which it is directed and which it apprehends and applies to us, namely the merit of Christ. D. AEGIDIUS HUNNIUS excellently says, in his treatise *De providentia & praedestinatione*, vol. I of his works, fol. 826: "Faith enters the mystery of election, not insofar as it is weighed in its own dignity, merit, or condition, as a certain quality, habit, or virtue, but only insofar as it relates to Christ, as the one rock and foundation of eternal election."

They agree 3) that we were not elected *on account of* faith, but *through* faith. D. BALTHASAR MEISNER says no less aptly than truly, in *Anthropologia*, decade II, disputation XIV, p. 159: "We are chosen not *unto* faith as an end, not *on account of* faith

as a merit, but *through* faith as a means, or *in* faith as a part of the predestinarian order."

Our theologians differ in their way of speaking and in the use of technical terms. Some have not been afraid to call faith in Christ a cause of the decree of election. Thus spoke the Wurttemberg theologians in the Colloquy of Montbéliard, p. 518: "Faith in Christ is not of nature, or of our human powers, but is the work of the Holy Spirit. Therefore, when faith is said to be the cause of election, it in no way savors of the dogma of the Pelagians, who attributed to the powers of nature what the Holy Spirit alone can perform." The Formula of Concord, Declaration, p. 821, seems to contradict the Colloquy of Montbéliard at first glance: "It is false, and it conflicts with the word of God, when it is taught that not only the mercy of God and the unique most holy merit of Christ, but also something in us is the cause of divine election, on account of which God has predestined us to eternal life." But the mind of the Formula of Concord is that, apart from the mercy of God and the merit of Christ apprehended by faith, there is no cause on man's part for election, which by its merit, dignity, or value moved God to elect us from eternity to eternal life.

These things being well considered, D. AEGIDIUS HUNNIUS, in his treatise *De providentia & praedestinatione*, fol. 826, says: "Faith enters the mystery of election, not as a meritorious cause, on account of which God chooses us, but as an instrumental one." But when someone objected to this most consummate theologian that the eternal decree of election is an immanent, immediate, and inorganic act of the divine will, proceeding from the will of God without the intervention of any instrument, D. AEGIDIUS HUNNIUS responded on the same page, fol. 676: "Faith is not an instrument by which election itself is apprehended, but by which the electing grace of God and the merit of Christ, on which the election of salvation is founded, are apprehended; just as in justification, faith is not said to apprehend justification itself, but the justifying grace of God, procured by the merit of Christ."

Others, therefore, to cut off all opportunity for caviling, have preferred to call faith a *condition* of election, or a condition required on the part of the object to be chosen, or a *part of the predestinarian order*, among whom is D. MEISNER in *Anthropologia*, decade II, disputation XIV, p. 153: "When faith is called a cause of election,

you should not understand a principal, impelling, and meritorious cause, but only an instrumental one, and indeed not of the whole decree, but rather of a part, namely the merit of Christ, which faith apprehends. Since it is a cause of a part of the decree, hence in popular speech it is called the cause of the decree itself. It is more fitting, however, to call faith either a condition of election, lest it be imagined to be absolute, or a part of the predestinarian order, which God from eternity regarded no less than the death of Christ." Indeed, D. DANNHAVER in *Hodosophia Phanomenon*, VII, p. 576, calls faith a testamentary condition, to which the testator and elector God has respect.

But D. MUSAEUS observed in his dissertation *De aeterno praedestinationis decreto*, D. 65ff., p. 47, that these ways of speaking do not lucidly express the respect or relationship of faith to the decree of election itself. To be sure, the term 'condition' is general, and it indeed insinuates the necessity of faith on the part of the man being chosen, but whether faith is necessary in itself, as a habit or an act, or rather by reason of the object which it apprehends, and how it relates to the decree of election itself, is not signified by it. Likewise, to be a 'part of the predestinarian order' is something common to faith with other things included in the predestinarian order, nor can it be understood from the force of the words whether faith is included in it only as a means of execution, or also as a cause or reason of the decree, and that a principal or less principal one. Those who have called faith in Christ an instrumental cause of the decree of election did not so much respect the relationship that faith bears precisely to the decree of election, as the relationship that it bears to the apprehending of the merit of Christ, in view of which we are elected.

All these things being weighed, D. MUSAEUS decided that faith, considered in order to the decree of predestination itself, should be called a cause, or a *less principal impulsive reason* of the decree of election. The words of D. MUSAEUS are in § 70, p. 50: "Therefore, only the term 'less principal cause' or 'impulsive reason' expresses the relationship of faith to the decree of election congruously, exactly, and without impropriety, and it declares that 1) faith relates to the decree of election as a reason for decreeing, or as a reason in view of which the will of God determined itself to choose these rather than those; and yet 2) it does

not so relate to it by any proper dignity, goodness, price, or value of its own, but by the goodness, dignity, price, or value of another principal cause or impulsive reason, which is none other than the merit of Christ, which it apprehends and applies to us. For in this consists the nature and concept of a less principal cause or impulsive reason, that it relates to the will of the agent as a reason for willing, not by its own proper goodness, dignity, price, or value (which belongs solely to a principal impulsive cause), but by the goodness, dignity, price, or value of another principal cause or impulsive reason."

Following D. MUSAEUS κατὰ πόδα (step by step) are D. SCHERZER in *Systema Theologicum*, locus XVIII, p. 488sq., D. FRIDER. BECHMANN in *Institutio Theologica*, p. 953, D. CHRISTOPH. FRANCK in *Exercitationes Anti-Wendelin*, exerc. II, p. 85, D. BAYER in *Compendium Theologiae*, p. 153. Nor does D. BALTHASAR MEISNER dissent in substance, in *Anthropologia*, decade II, disputation XIV, p. 153, saying: "It seems most fitting not to consider faith separately, as a peculiar cause of election distinct from the merit of Christ, but jointly together with the apprehended merit itself, so that both coupled together constitute one impelling cause of election. For neither merit without application, nor faith by itself, moved God to elect, but both conjoined in foreknowledge, that is, the merit of Christ apprehended by faith, or faith apprehending the merit of Christ." Therefore, in D. MEISNER's judgment, the relationship of faith to election is such as a cause or impulsive reason has to that of which it is said to be the cause; yet not insofar as it is considered separately or absolutely in itself, but insofar as it is considered from the side of the merit of Christ, so that they are not like two associate or partial causes, but as subordinate causes, and in the manner of a principal and an instrumental cause (which, just as in the genus of efficient cause they produce the effect with one influx, though they are otherwise distinguished among themselves, so in the genus of impulsive cause they move the will of the agent to decree with, as it were, one impulse), the merit of Christ and faith relate to the decree of election. See D. BAYER's *Compendium Theologiae*, p. 958. Moreover, it should not be passed over in silence that D. CALOV solicitously observed that faith in Christ contributes no proper dignity or activity to the decree of election, but here behaves only

passively, in *Systema Theologicum*, vol. X, p. 632. Yet the same author concedes that faith moves God not κυρίως (properly), but ὀργανικῶς (instrumentally), since misery itself is commonly said to have moved God, the father of mercies, to receive us into grace, justification, and election, which is a προκαταρκτική (preliminary) cause. Why then should this not rather be said of faith—or of the merit of Christ apprehended by faith—which in a more eminent way are a προκαταρκτική (preliminary) cause in this most holy matter? loc. cit., p. 655. D. WILHELM LYSER also teaches that faith behaves passively in the mystery of election, in *Systema Theologicum*, p. 761, saying: "Faith here is not considered as a quality, but as a passive means of receiving Christ." D. FECHTIUS agrees, who in *Sylloge controversiarum recentiorum*, disputation XIX, says: "Faith is a passive instrument for apprehending electing grace, analogous to a physical cause." Nor does D. DANNHAVER seem to disagree in *Hodosophia Phenomenon*, VII, p. 576: "Faith here is not a work, or a merit, but the foreseen hand of a beggar." Whence nothing glorious in the least is left to faith, which receives, not gives or acquires. Whence also God saw no active dignity in man, no good that was not from Himself. "Faith, although it is not a cause of the decree, is nevertheless a receptive instrument of salvation, foreseen in the decree." He does not, in the meantime, deny that faith is a reason for the predestinarian decree; for it is not because God decreed to elect Paul that he believed, but because Paul constantly believed and did not resist the means of salvation, he was elected by God to eternal life. Let us also hear D. HOLTZFUS, a theologian from Frankfurt, devoted to the reformed religion, in his dissertation *De predestinatione*, p. 142, discoursing in the following manner: "The Evangelicals agree 1) that faith enters the decree of election and constitutes a part of the divine τάξεως (order); for as God saves no one in time without faith, so also He decreed to save no one without faith. 2) That faith is a necessary means, or condition, for obtaining salvation. 3) That faith is required of us, as our duty to be performed by us. 4) That this faith, however, is not from us, but its principle is the grace of God. 5) That this faith is not the act of mercenaries, but the act or organ of beggars." From these things it becomes clear that the authors speak in diverse ways about faith in Christ, insofar as it enters the

mystery of election, but agree concerning the matter itself. Wherefore, finally, we add the judgment of D. MUSAEUS, which is found in his lectures on the Formula of Concord, p. 372: "Whatever it may be, and by whatever name faith may be designated, will matter little to the issue. For we will raise a dispute with no one on this matter, provided this remains for us: that God from eternity chose only those whom He foresaw would finally believe in Christ; whether He chose them not absolutely, but in view of the merit of Christ to be apprehended by faith, or in view of faith in Christ which they would have in time by His grace; whether, moreover, faith be called a cause, or a condition, or an instrument, will be all the same to us."

Proof a) From 2 Thessalonians 2:13: "God chose you from the beginning for salvation through sanctification by the Spirit and belief in the truth."

Observation. a) God chose us ἀπ' ἀρχῆς (from the beginning), i.e., from eternity, Ephesians 1:4. b) "In sanctification of the Spirit," i.e., through the regenerating grace of the Holy Spirit, by which faith is kindled and conferred. c) "In belief of the truth," which is of course held in the evangelical truth and rests upon it, and is therefore true, solid, and salvific faith. From these we argue: Whoever were chosen from the beginning for salvation in sanctification of the Spirit and belief of the truth, were not themselves chosen absolutely, but with respect to a faith that would exist in time. But sinners who do not spurn the means of grace were chosen from the beginning, etc. Therefore.

2. From James 2:5: "Has not God chosen the poor of this world to be rich in faith?" St. Apostle teaches that not all men have been elected to eternal life, not the wealthy of this age who trust in earthly riches, not certain men absolutely, regarded without the application of the merit of Christ, but those rich in faith, who indeed apprehend the riches of divine grace and the merit of Christ by faith. From which it is gathered that even a weak faith is objectively opulent, because it embraces Christ, the highest good, just as the tender hand of an infant holds even the most precious pearl.

3. Whoever were chosen "in Christ," were predestined to eternal life through faith resting on the merit of Christ. But sinners, prevented by divine mercy, were chosen in Christ, Ephesians 1:4. Therefore. The major is established, because where Christ is seen in the business of conferring salvation upon us,

there our faith must be present, which embraces Christ; since without faith Christ does not actually profit a sinful man.

4. "We were chosen according to the foreknowledge of God," 1 Peter 1:2; Romans 8:29. Therefore, we were chosen according to the foreknowledge of faith, which would embrace Christ. The consequence is proven, because the object of foreknowledge could have been nothing other than faith in Christ, as the means ordained for righteousness and salvation. For God in the eternal decree of election did not look to our works, our dignity, the use of our free will, but only to the merit of Christ. But because that is applied to no one, nor profits without faith, hence the eyes of the Lord are said to look for faith, Jeremiah 5:3. For in substance these phrases do not differ: "we were chosen through the merit of Christ, to be apprehended by faith," and "we were chosen through faith, which would apprehend the merit of Christ." For when we are said to be chosen in view of the merit of Christ, to be apprehended by faith, the merit of Christ behaves in the manner of that which is signified in the nominative case, while faith is signified in an oblique case. But when I say that we were chosen in view of faith in Christ, then faith is signified in the nominative case, while the merit of Christ is connoted in an oblique case, in the manner of an object. If you look at the matter itself, therefore, no difference intervenes. For both are a cause of election. The merit of Christ is the meritorious cause, and therefore the principal impulsive cause. Faith in Christ is the instrumental cause of election, and so the less principal impulsive cause. The former, by the force of its own dignity and value, the latter, by the force of the apprehended merit of Christ, moves God to choose miserable sinners.

5. Whoever are not pleasing to God without faith were not chosen without a view of faith. But men fallen into sin, etc. Therefore. The major is proven, because election is an outstanding argument of special grace, love, and divine good pleasure. Compare Romans 11:5; Ephesians 1:5-6. The minor is proven from Hebrews 11:6: "Without faith it is impossible to please God." 1 Corinthians 1:21: "It pleased God through the folly of what was preached to save those who believe."

You say: We are not pleasing to God without the pursuit of good works, Luke 6:46; 1 Thessalonians 1:3, and yet we were

not chosen through works. Therefore, although we are not pleasing to God without faith, it does not follow that we were chosen through faith.

Response. We are pleasing to God through faith, as a means apprehending Christ, who is the singularly most beloved Son of God, in whom, through whom, and on account of whom, God loves us and chooses us for eternal life. The pursuit of good works, however, is not a means of apprehending Christ, but is the fruit of the Spirit in a believing man. Therefore, we were chosen so that we might be holy and blameless, but we were not chosen so that we might be in Christ through faith; but because, according to divine foreknowledge, we are through faith—kindled by the Holy Spirit through the gospel—in Christ, therefore God has loved us in Christ our mediator and redeemer, and having so loved us, has chosen us for eternal life. Ephesians 1:4-7.

6. The elect in the scriptures are described: a) as being μένοντες πιστεύειν (those who will believe) in Christ, 1 Timothy 1:16; John 17:20. Therefore, God from the assembly of sinners chose only those whom He foresaw would believe in Christ. b) As being sons of God predestined εἰς υἰοθεσίαν (unto adoption) (consummate and glorious), Ephesians 1:5. But without faith no one is a son of God, John 1:12. Therefore, without a view of faith no one is predestined εἰς υἰοθεσίαν.

7. Our assertion is proven from the harmony, or conformity, of the eternal decree of election and its execution. By that which, as a cause or less principal impulsive reason, God saves us in time, by that same, as a cause or less principal reason, He decreed from eternity to confer salvation upon us in time. But faith in Christ is that by which, as a cause or less principal impulsive reason, God saves us in time. Therefore. The major is established, because the execution of salvation in time is a mirror of the eternal decree. For the temporal mode of saving cannot be other than that which is defined in the eternal decree of God; otherwise, the constancy, immutability, and wisdom of God would waver. The minor is proven from those places of scripture where we are said to be justified by faith, from faith, through faith. Romans 3:28; Habakkuk 2:4; Ephesians 2:8; Hebrews 10:38. Where a certain causality is ascribed to faith in the order of our salvation, and that not of an efficient or principal impulsive cause, but of an instrumental and

less principal impulsive cause, that is, that God, who saves, is moved to will to save through faith, not indeed regarded by reason of its own dignity (for we are not said to be saved *on account of* faith), but insofar as it apprehends the merit of Christ, so that in view of it, God wills to save and does save.

Proof b. By the name of faith, which we call the moving reason of election, is not understood πρόσκαιρος (temporary) faith, which fails in time of temptation or is extinguished by sins against conscience, but persevering faith, which the Apostle calls μέχρι τέλους βεβαίαν (firm to the end), Hebrews 3:6. Moreover, persevering faith is called not only that which never fails, but also that which is kindled again in a man's heart before the end of life and lasts to the end, even if a man has fallen from it for a time. That God, in the eternal decree of election, had respect not to temporary faith, but to persevering faith, is clear 1) from the apostolic chain, Romans 8:29-30: "Those whom God predestined, them he also glorified." But God does not glorify those who believe for a time and later cast off their faith; therefore, He did not predestine them to eternal life. 2) The crown of righteousness is decreed for those who keep the faith, 2 Timothy 4:8. 3) "He who endures to the end will be saved," Matthew 10:22, 24:13. And to the man faithful unto death will be given the crown of life, Revelation 2:10.

The antithesis is 1) that of certain Scholastics and Papists; 2) that of certain doctors of the Reformed, who deny that we were chosen in view of persevering faith in Christ. Whose stronger arguments are:

I. Whatever action of God is immanent, immediate, and inorganic, is not done through faith as a means or instrument. But election is an immanent, immediate, and inorganic action of God. Therefore. The major is established; because an immanent and inorganic action is not done through an instrument, nor does it admit an instrumental cause. The minor is clear in itself; because election is performed within the very bosom of the deity, without the intervention of any instrument. Response. Evangelical theologians do not teach that faith is an instrument of the decree of election itself, by which election is performed or apprehended; but they assert that God, in choosing certain men, had respect to their persevering faith as an ὄργανον ληπτικόν (receptive organ), or receptive instrument, by which both the

merit of Christ, on account of which we are chosen, and the electing grace of God to eternal life are received or apprehended; just as faith is commonly called the instrumental cause of justification, not as if it were an instrument by which the act of justification itself is apprehended, but because it behaves in the manner of an instrument by which that on account of which we are justified, namely the merit of Christ, is apprehended and applied to us. But in order to the decree of election itself, faith in Christ behaves in the manner of a cause, or a less principal impulsive reason.

Objection: A receptive instrument cannot be an impulsive cause, since its force is not so great that it can move the acting cause; but the acting cause is moved in view of a meritorious cause. Response. A distinction must be made between a principal impulsive cause and a less principal one. A meritorious cause is a principal impulsive cause, which by its own goodness, dignity, and value moves the agent. But a receptive organ can be a less principal impulsive cause. For example, a chest, which is indeed made of the vilest material but contains a most precious diamond, can move a man to esteem and love it, not through itself or its own dignity, but on account of the most noble gem it contains. Thus faith in Christ moves God to choose, not through itself, not by its own force or value, but by the force of the merit of Christ which it embraces.

II. An effect of election cannot be the reason moving God to make the decree of election. Faith in Christ is an effect of election. Therefore. The major is clear; because the reason moving God to choose is, in the order of nature, prior to election itself; but an effect is posterior. The minor is proven; 1) from Acts 13:48: "And as many as were ordained to eternal life believed." By which words it is indicated that the ordination to eternal life, or election, is the cause of faith. 2) From John 10:26: "You do not believe, because you are not my sheep."

Response. a) Generally: Faith, actually existing in the heart of man, is an effect of regeneration, not of election, although it is a consequent of the latter. For election was made from eternity, while actual faith is given in time. b) Specifically to 1): The passage in Acts 13:48 does not deal with eternal predestination, but with a disposition in time. See above, chapter I, Question IX, observation V. But suppose the cited passage is to be understood of the eternal decree of

predestination; by what law of consequence will it be deduced from it that election is the cause of faith? The causal particle "because" or "for" is not in the text. For it is not said: "certain ones believed, because they were ordained to eternal life," but: "as many as were ordained to eternal life believed." Luke's proposition is therefore not reduplicative, or designative of a cause, but specificative of a subject, so that the sense is: those men believed whom God had foreseen would observe the order of salvation, and in view of that had destined them for eternal salvation. To 2); The particle "because" in John 10:26 does not express a cause, but notes the reason of an a posteriori consequence, just as it is taken in Luke 7:47: "Her many sins have been forgiven, because she loved much."

Objection: LUTHER himself, in his preface to the epistle to the Romans, prefixed to our German Bibles, asserts that faith in Christ flows from election. Therefore faith in Christ, according to LUTHER, is an effect of election, and thus not its impulsive reason. Response. LUTHER in that passage speaks of election in a broader signification, by which it denotes the entire economy of salvation, or the whole ordination of those to be saved unto salvation, embracing all the causes and means of salvation, in which sense it is also taken in the Formula of Concord, Declaration, p. 82. If it is taken in this broader signification, there is no doubt that faith is rightly called its effect. We, however, use the name of election in its strictest signification, by which it notes the divine decree concerning the imparting of eternal salvation to men who will finally believe, in view of the merit of Christ and of foreseen faith in Christ.

III. Whatever is a gift of God, depending efficiently on God alone and in no way coming to us from our own powers, cannot be a cause or impulsive reason for the divine will to decree eternal salvation for us. But faith in Christ, etc. Therefore. The major is clear, since the acting cause is moved to love and choose one over another, not by that gift which is from the acting cause itself, but by a gift or quality proceeding from the person loved, or existing in them. Response. 1) It is not contradictory for something to be a gift of the lover and at the same time a motive for love. Canticles 4:9: Christ, the heavenly bridegroom, professes of his bride's necklace and eyes (namely, his own gifts) that his soul was captivated by those eyes and that

necklace. Christ himself is the gift of the Father who loves us, John 3:16, by whom, however, the Father is moved to embrace us with love, Ephesians 1:6. 2) Faith in Christ, notwithstanding that it is a gift of God, is the cause why in time God justifies and saves us; why could it not also, from eternity, have been the cause why he chose us for salvation?

IV. In whom God found nothing that could move him to love and elect them, God predestined them to eternal salvation by an absolute decree, without view of any motive existing in them. But in men fallen into sin, God found nothing, etc. Therefore. The minor is proven, because he chose men dead in sins, inept for every good work, guilty of eternal death. But in such men God found nothing that could move him to love and election. Response. 1) To the major: In whom there was nothing, neither by nature nor by supernatural grace, that could move God to love and election, their election was made by an absolute decree; I grant it. But although in those whom God chose there was nothing by nature, there was nevertheless something by grace (not indeed in act, but in potency, as that which would in reality and act one day exist in them, just as sin was also only in potency in them), namely, faith in Christ, which by the power of the apprehended merit of Christ moved God to love and election. For God made us pleasing to himself in the Beloved, Ephesians 1:6. 2) To the minor: God chose men dead in sins, inept for every good work, and guilty of eternal death; not insofar as they were still such in the divine foreknowledge when they were chosen (for men dead in sins are hateful to God), but insofar as in the divine foreknowledge they are redeemed by Christ, regenerated by the power of the Holy Spirit, gifted with faith in Christ, and thus, with all offenses forgiven, rendered accepted by God in his beloved Son.

V. Whatever did not exist from eternity, in view of it the eternal decree of God concerning the choosing of certain men was not formed. But faith in Christ, etc. Therefore. Response. Whatever did not exist from eternity, neither as to its real being, nor as to its known being, or as an object in the divine mind, in view of it the eternal decree of election was not formed by God; I grant it. But although faith in Christ did not exist from eternity according to its real being, it was nevertheless from eternity according to its known being, or objectively in the divine

mind, to which even future things are most present. For faith, as a less principal impulsive reason of election, exercises its function not according to its real being, but according to its objective being and as known by the divine intellect; for it moves the will of God not through itself, but by the power of the apprehended merit of Christ.

Others briefly distinguish between actual faith and foreseen faith. Actual faith is conferred in time by the grace of the Holy Spirit, but foreseen faith is from eternity, in the infinite light of the divine intellect.

VI. Faith is the instrumental cause, both of salvation which occurs in time, and of election to salvation which was made from eternity. We are said to be saved not on account of faith, but through faith. Therefore, faith is not the impulsive cause of election. Response. Faith is called an instrumental and impulsive cause of salvation, and likewise of election, in different respects. It is an instrumental cause insofar as it apprehends and applies to us the merit of Christ, on account of which we are saved in time and were elected from eternity. It is, however, a moving reason, or an impulsive cause, if it is considered in order to the decree of election itself, or to the very act of the divine will by which he decreed to save us. We were not, however, elected on account of faith, as a meritorious or principal impulsive cause, but through faith, as a less principal impulsive cause, or in view of faith, or from foreseen faith.

You say: Certain theologians have refused to call faith an impulsive cause of election. Thus says D. B. MEISNER in *Anthropologia*, decade II, disp. XIV, p. 153: "When faith is called a cause of election, you should not understand a principal, impelling, or meritorious cause." Compare D. HUTTER in *F.C.* p. 1103; D. AEGID. HUNN. in treatise *De providentia & praedestinatione*, p. 678. Response. Those authors by impulsive cause understand meritorious, or a principal impulsive cause. And indeed the term "impulsive cause," taken so nakedly and without addition, stands, by usage of speech, for its more famous signification, and denotes that which by its own merit, or its own certain goodness, dignity, and perfection, moves the efficient cause to act. Since this is not fitting for faith, we too are scrupulous to call it so absolutely and simply the impulsive cause of election. But where, with the distinction of impulsive cause into principal and less principal having been

employed, it has been established that for a less principal cause, its own certain merit is not required in the same way as for a meritorious one, not its own certain goodness or dignity, but it is sufficient that by the force of another's merit, goodness, or dignity, it behaves as a reason in view of which the will of the agent determines itself to act, for example, the will of God determines itself, or determined itself from eternity, to decree our salvation; so far are our theologians from denying, or that they do deny, that faith is a less principal impulsive cause of the decree of election, that they all attribute the very thing denoted by the term "less principal cause" to faith in Christ, however much they may state it in different and various words. For with great agreement they teach that faith, besides being an instrument for apprehending the merit of Christ, also enters into the decree of election itself, so that God looks upon it and takes account of it in decreeing our salvation, not on account of any dignity or merit of its own, but on account of the apprehended merit of Christ. Compare D. MUSAEUS in dissertation *De praedestinatione*, § 62, 63.

VII. If God chose sinners in view of faith, He certainly also chose them in view of inherent holiness or good works. But God did not choose sinners in view of inherent holiness, but so that they might be holy. Therefore, He also chose them not in view of foreseen faith, but so that they might believe. The consequence of the major is proven; because faith and holiness of life are connected by an indivisible bond. In whatever way, therefore, faith enters the decree of election, in the same way holiness of life relates to it. The consequent is evident, because we were chosen not because we are holy, but that we might be holy and blameless, *Ephesians* 1:4. Response. Not everything that is conjoined always acts conjunctly, or in the same way. Justifying faith, the pursuit of good works, and peace of conscience are conjoined; yet faith alone is the means by which the justifying grace of God, founded on the merit of Christ, is accepted. Whence it is wrong to argue; Just as God justifies us that we may walk in newness of life, so He justifies us that we may believe.

Objection: But faith is a part of inherent holiness. It is therefore rightly concluded: God chose us that we might be holy; therefore, He chose us that we might believe. Response. Faith is considered in a twofold



way. In one way, as it is a quality inherent in us and a Christian virtue, and the mother of the other virtues; in another, insofar as it is an organ for apprehending the merit of Christ, and as it is regarded from the side of what is apprehended or to be apprehended by it. But can it not be that faith, which is a part of holiness, besides manifesting itself in us for the sanctimony of life, is also an organ for apprehending the merit of Christ, and in this view an impulsive reason for election? Does not something similar happen in justification, namely that faith, which is a part of holiness, is also an organ for apprehending the merit of Christ, and from the side of what is apprehended by it, an impulsive reason for justification? Compare D. MUSAEUS, loc. cit., § 320. (\*).

VIII. If foreseen faith in Christ impelled God to our election made from eternity, the same likewise impelled God to our calling made in time. But the consequent is false. Therefore, so is the antecedent. The consequence of the major is proven; because just as God chose us from eternity, so He called us in time, as the Apostle testifies, 2 Timothy 1:9. The falsity of the consequent is manifest, because we were called so that we might believe, not because we believe.

Response. I deny the consequence, because the calling is universal and common to both the reprobate and the elect, whereas election is particular. The former pertains to the antecedent will of God, which the condition of faith follows; the latter pertains to the consequent will of God, which presupposes the condition of faith.

IX. If election depends on foreseen faith, it follows that we chose God first. But the consequent is false. Therefore, so is the antecedent. The consequence of the major is clear; because if God, before He chose us, foresaw that we would believe, and therefore chose us, He would surely have chosen us because in His foreknowledge we were adhering to Him, and had already chosen Him before; for he who adheres to God, having neglected Satan, has chosen Him. Response. 1) We do not posit a dependence of election on any cause, because dependence requires a formally causing cause. 2) I deny the consequence of the major. For it does not follow that we chose God because in His foreknowledge we were adhering to Him. For the sense is; God foresaw that we would adhere to Him. But from this it does not follow that we chose God first, but only this; that God, before He

<sup>147</sup> (\*) Moral holiness, or, as it is usually called, inherent, which must be carefully distinguished from the imputed holiness and righteousness of Christ, entirely follows justification. For before Christ becomes *ἁγιασμός* (sanctification) for us, it is necessary that the same become *δικαιοσύνην* (righteousness) for us, 1 Corinthians 1:30. But we are declared just in the divine forum in no other way than by reason of one trust, correctly placed in the meritorious Christ, and in him alone. This salutary and singular trust, therefore, placed entirely in Christ, is nothing other than the instrument by which we embrace the highest benefit of God, grace and salvation, procured by the merits of Christ. Therefore, it precedes, just as *δικαιοσύνην* (righteousness) attributed to us, so also *ἁγιασμόν* (sanctification). Whatever precedes a thing is not to be numbered among the parts that constitute it and pertain to its nature. Therefore, that salutary trust is not a certain part of holiness of life, and thus not a virtue; but it is the cause and principle from which all virtue proceeds, as PETER testifies in his latter letter, chapter 1, v. 5. I add this; Virtue, strictly and properly so called, and regarded generally (to which is contrary vitiosity, the common name for all vices), is the habit and firm alacrity of a mind disposed to perform all that is consonant with the divine laws, which are discerned from the Gospel. But salutary trust, to be placed in Christ the sponsor, must be referred entirely to the Gospel, which indeed announces and offers to us the benefits to be conferred on us on account of Christ, and to be received in their proper order, not to the law, which demands duties to be done by us; whereas general trust, or faith to be had in God, is one of the principal duties commanded by the law. And yet, right-thinking theologians, like the Blessed Man, when they consider that singular and salutary trust, to be placed solely in the meritorious Christ, is to be numbered in some way among the parts of holiness, and thus among the virtues, they wish the name of inherent holiness to extend more broadly, so that in its compass it contains the entire condition of a soul born anew, and reconciled to God and renewed, and speaking no less broadly and generally, by the name of virtue they signify the disposition and alacrity of the soul to holily observe all that, whether to be received, or to be done or omitted, whatever it may be and insofar as it is conformable to the divine will, whether evangelical or legal.

chose us, saw that we would choose Him, i.e., that we would adhere to Him rather than to Satan, or believe in Him, and that not from our own powers, but through divine grace. For He chose us not by reason of a faith actually existing, but of one still future and foreseen for salvation.

X. If foreseen faith in Christ is the cause of election, the object of election will be a justified man. But the consequent is false. Therefore, so is the antecedent. The consequence of the major is proven, because he who believes in Christ is justified. The falsity of the consequent is evident, because justification occurs in time. Response. I deny the consequence of the major. For just as foreseen faith denotes a faith that will one day exist, so it implies a future justification, not one really present. From which it follows that the object of eternal election was a man not actually believing, but who would believe, and thus by grace not yet restored and justified, but who would one day be restored and justified.

XI. Whatever election is gratuitous was not made according to the foreknowledge of our faith. But our election to eternal life, etc. Therefore. The major is proven, because the gratuitous benefits of God exclude every condition that is from us. The minor is established from Romans 11:5-6. Response. That which is gratuitous excludes our merits, not the τάξις (order) divinely established. Faith here is not a work or merit, but a receptive instrument of the merit of Christ and, as it were, the foreseen hand of a beggar, which does not give, does not acquire by laboring, but receives from the mercy of a giving God. Nor is faith itself from man, but from the regenerating grace of the Holy Spirit.

XII. If God first intends the salvation of men before He decreed to gift them with faith, the decree of election concerning the salvation of certain men is absolute with respect to faith. But the antecedent is true. Therefore, so is the consequent. The consequence of the major is proven, because, it being posited that the decree of election is respective, it is necessary for faith to be prior to the decree of election in the sign of divine reason. The antecedent is evident, because faith is the means, eternal life its end, 1 Peter 1:9. But no wise person first decrees to give the means, then to give the end. The thought of the end is always prior to the thought of the means. The end is first in intention, although it may be last in execution.

Response. A distinction is made between the antecedent and consequent will of God. By His antecedent will, God indeed first intends the salvation of men before He thought of the means of salvation (in our way of conceiving). Since this will of God is universal and conditioned, by it God willed to save all men under the condition of persevering faith. But by His consequent will, God willed to confer eternal salvation determinately, categorically, and simply upon certain particular persons, whose constant faith in Christ He foreknew from eternity. By this consequent will, by which God elected us to eternal salvation, foreseen faith in Christ is prior in our way of understanding.

**Question X. What is the directing, or norming, principle according to which election was made?**

The directing, or norming, principle according to which election was divinely instituted is either the first and mediate, or the proximate and immediate. The first norming principle is πρόθεσις (purpose), or the divine proposal, by which God from eternity willed that all fallen men should be saved, whoever would perseveringly believe in Christ *a*). The proximate norming principle is πρόγνωσις (foreknowledge), or the divine prescience, by which God from eternity foresaw which men in the individual would in time finally believe in Christ *b*).

Proof *a*. St. Paul teaches in Ephesians 1:11 that we are προορισθέντες κατὰ πρόθεσιν (predestined according to the purpose) of God. He says the same in 2 Timothy 1:9: "God saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before the ages began." And Romans 8:28: "We know that for those who love God all things work together for good, (for those, namely) who are called according to his purpose. For those whom he foreknew, he also predestined."

Observation 1. That πρόθεσις (purpose), or the purpose of God, is taken by some Theologians in a stricter signification and is referred to the consequent will of God. Thus says D. KOENIG in *Theologia Positiva*, p. 115: "The first norming principle is πρόθεσις, which here is not taken for the purpose of the first pity, nor for the purpose of universal mercy, which pertains to the antecedent will of God, indeed is the very antecedent will of God itself; but most strictly and most specially concerning the purpose of saving

those who are to persevere in Jesus Christ even to the end of life, John 3:16, which itself is none other than an act of the consequent will." D. QUENSTEDT uses the same words in *Systema Theologicum*, part III, chap. II, fol. 17. Yet the same author, on fol. 42 of the same passage, takes the purpose of God in a broader signification, saying: "ἡ πρόθεσις (the purpose), or the purpose of God, respects and ordains the means of salvation 1) to be acquired, Christ the redeemer, 2) to be offered and dispensed, the word and sacraments, 3) to be received, faith in Christ, whose end is the salvation of souls, 1 Peter 3:9. According to this purpose of God, predestination was made, which approves foreseen faith and applies the promised salvation to believers." The same is asserted by D. HULSEMANN in *Breviarium enucleatum*, p. 975: "Πρόθεσις is the εὐδοκία (good pleasure) of God, by which He, having foreseen the first fall of all, by His antecedent will decreed to save all men whatsoever, 1 Timothy 2:4, and indeed if they should finally believe in Christ. And this was the first of all the decrees in the business of predestination, which includes a) the foreseen and permitted sin of created man, b) the redeemer from this sin, Christ, c) the calling, and d) the offered grace of believing." This purpose of saving is universal and of the antecedent will, whereas predestination is particular and of the consequent will. Compare D. DANNHAVER, *Hodosophia Phanomenon*, VII, p. 574, and D. SEBAST. SCHMID, in *Aphorisms of Theology*, p. 292.

Observation 2. Πρόθεσις (purpose), or the purpose of God, is not predestination itself, but, as it were, a rule and normative principle. For we are said to be predestined κατὰ πρόθεσιν (according to purpose), Ephesians 1:11.

Observation 3. Πρόθεσις is the first directing principle of election, not immediate, but mediate. For the reason that it concurs in election by means of προγνώσει (foreknowledge), or the foreseeing of individuals who will finally believe.

Proof b. That προγνώσει (foreknowledge), or the divine prescience, is the proximate and immediate norming principle of election is clear from Romans 8:29: οὓς προέγνω, καὶ προώρισε (those whom he foreknew, he also predestined) (to be in Christ Jesus through faith, according to v. 1). The same is established from 1 Peter 1:2, where we are said to be chosen κατὰ προγνώσειν (according to the foreknowledge) of God the Father. The

reason is that if you were to remove the eye of prescience, the election would be blind. By προγνώσειν, however, is understood not a general and indefinite prescience, which extends to both good and evil things, but a most singular one, and determined to certain objects, which is a knowledge κατ' ὄνομα (by name), John 10:3. For Christ calls his sheep κατ' ὄνομα (by name), that is, he knows individually and distinctly the names of the particular persons who will finally believe in Christ. "Rejoice," says Christ, "that your names are written in heaven," Luke X, 20. And Paul says, 2 Tim. II, 19: "The firm foundation of God stands, having this seal: the Lord knows who are his, and let everyone who names the name of Christ depart from iniquity". By the firm foundation, the Apostle notes the irrevocable purpose or counsel of God for saving men through faith in Christ, the seal of which, as it pertains to us, concerning the gracious will of God toward us, by which each of the faithful is sealed by the Holy Spirit, is προγνώσειν (foreknowledge), by which He specifically knows and embraces His own with His grace, that is, each individual believing in Christ.

The antithesis is of the Socinians, who deny that the decree of electing men, made before the ages, concerns certain individuals by name, asserting on the contrary that election is a general decree, and regards in general all those who believe and obey God who calls them to salvation. They urge especially that the sayings of Holy Scripture which deal with election are general, not conceived of certain individuals. Thus Paul says in general, that God "has chosen us". Eph. I, 4. Generally, the kingdom is said to be prepared from eternity for all who have fed Christ, Matth. XXV, 34. Response: Because God chose certain individuals by name, the Apostle could therefore truly say that God "has chosen us," for to this pronoun the Apostle includes himself as an individual. Nor could the kingdom have been destined by an omniscient God generally for all who would feed Christ, in such a way that He did not know determinately who they were by name. For God knows (even from eternity, Acts XV, 18) who are His, 2 Tim. II, 19, whose names He has written in the book of life of the Lamb, Rev. XIII, 8. We gather from these things that predestination, with respect to its object, is individual. Cf. Dr. W. LYSERUS in *System. theol.* p. 758.

**Question XI: In what does election formally consist?**

Election formally consists a) in the eternal segregation of certain individuals, according to the foreknowledge of final faith in Christ, from the common mass of lost men; and b) their ordination to eternal salvation according to the purpose of God.

Obs. The form of the eternal decree concerning the salvation of certain men, according to Dr. SCHERZER in *System theol. loc. XVIII p. 518*, consists in the συνδρομὴ προθέσεως, προγνώσεως & προορισμοῦ (concurrence of purpose, foreknowledge, and predestination), in the concurrence or conflux of the divine purpose, prescience, and predestination. For thus the Apostle says: "To those who love God all things work together for good; to those, I say, who are called according to his purpose (πρόθεσιν); for whom he foreknew (προέγνωσε), he also predestined (προώρισε), to be conformed to the image of his son". Rom. VIII, 28, ff. From which emerges such a

***Predestinatory Syllogism:***

- Everyone who will perseveringly believe in Christ until the end of life will certainly be saved, and is therefore elect and inscribed in the book of life.

- But this one, that one, this other one, Abraham, Peter, Paul, etc., will perseveringly believe in Christ until the end of life.

- Therefore this one, a that one, this other one, Abraham, Peter, Paul, etc., will certainly be saved, and are therefore elect and inscribed in the book of life.

The major proposition is the πρόθεσις (purpose), or divine purpose concerning the salvation of sinful men who will finally believe in Christ. The minor is formed by πρόγνωσις (foreknowledge), by which God from eternity foresaw which individuals would finally believe in time. From which follows the conclusion, which contains the προορισμόν (predestination), or election itself formally, by which God from eternity decreed to save this one, that one, this other one, certainly and infallibly at the appointed time. There are not, indeed, with respect to the reality, dianoetic acts succeeding one another in order in God, because of the supreme simplicity and immutability of God; but that we conceive of signs of the divine reason, presenting a certain order according to divine revelation, is a weakness of our conception.

Proof a. That the segregation of certain individual men from the common company of sinners is a formal act of election is clear from the words of Christ, John XV, 19: "I have chosen you out of the world, therefore the world hates you". By "the world" is designated the entire unregenerate human race, and therefore contaminated by sin, indulging in the pleasures of the flesh, and liable to divine wrath and eternal damnation. Rom. III, 19. Christ therefore says: "I have chosen you out of the world," that is, I have separated you from the world, which lies wholly in wickedness, as if in a leaven, 1 John V, 19. I have set you apart from the common mass of perdition, and have set you aside for myself as a peculiar people. Observe that by the eternal decree of election, a segregation of those who will finally believe was made from the common mass, not an external and real one, such as will happen in time, Matth. XXV, 32, but an internal and mental one, and that an honorable one, by which God in His decree preferred believers to unbelievers. For in every election, by an act of the mind and will, the better is preferred to the worse.

Proof b. Since election, which happens through determination to an end, is situated between a starting point and a destination, the other formal act of election is the eternal ordination or destination of men who will embrace Christ with constant faith to eternal life. For God "chose us from the beginning for salvation". 2 Thess. II, 13. This ordination to eternal salvation is made κατὰ πρόθεσιν (according to purpose), according to the divine purpose, which is explained by Christ in lucid words, John, VI, 40: "This is the will of him who sent me, that everyone who sees the Son and believes in him should have eternal life". From which believers are also called τεταγμένοι εἰς ζωὴν αἰώνιον (ordained), that is, destined by a certain order to eternal life, Acts XIII, 48.

**Question XII: Is the eternal decree of election, therefore, to be established as absolute, or conditioned?**

The eternal decree of election is not absolute, but ordered a) and respective; b) nor is it conditioned, but categorical and simple c).

Proof a. That the decree of election is not absolute, but ordered, or determined by a certain order of means, is clear from the fact that we are said to be elect according to the purpose of God, by which He ordained the means of acquiring, offering, and receiving

salvation. Concerning which Paul says in 1 Cor. I, 21: "It pleased God through the foolishness of preaching to save those who believe".

Proof b. That the decree of predestination is respective is clear; because God, when He predestined some from among fallen men, and indeed these rather than those, to eternal life, had respect to something outside Himself, as to an external impulsive cause, namely the merit of Christ, to be apprehended by persevering faith. This we have demonstrated above in Q. 8 & 9.

Proof c. The decree of predestination, insofar as, taken precisely and most strictly, it denotes the eternal decree of imparting eternal salvation to those who will finally believe, in view of the merit of Christ and the foreknown faith in certain individuals, is not conditioned with a condition concerning the future, but is categorical and simple, as Dr. SEBASTIAN SCHMID says in *colleg. bibl. posteriori pag. 235*. For God simply and categorically decreed to save this, that, and the other man, because He certainly foresaw his persevering faith in Christ. Dr. MUSAEUS shows this clearly in *dissert. de decreto elect. p. 273*: "Although we say the decree of election was made in view of foreseen faith, we by no means say it was conditioned, or made under the condition of faith, but if it is called absolute in opposition to conditioned, we intrepidly state that the decree of election is absolute, or unconditioned, nor do we deny it to be absolute in any other sense than that in which absolute is said to exclude the respect of an impulsive cause outside of God, or an external one". "A decree is not immediately conditioned which is made in view of some impulsive cause; but if it is made in view of an impulsive cause already constituted in act, or distinctly foreknown as future, then it is absolute or unconditioned". "God willed by His immense goodness to grant salvation to all under the condition of faith in Christ, which was a conditioned will, but not a conditioned decree of election". "Because, however, God from eternity had it known and perceived that not all would by his grace believe in Christ, but some would, and He distinctly knew those who would believe, He willed to bestow salvation on these whom He foresaw would believe, in view of faith in Christ indeed, or in view of the merit of Christ to be apprehended by faith, yet absolutely, that is, without condition; and this will of His is finally the decree of election, and that unconditioned,

or absolute, if absolute is said in opposition to a conditioned decree; but yet not absolute, if absolute is said to exclude the respect of an external impulsive cause", with which Dr. BREITHAUPT agrees in *instit. p. 315*: "When the decree of predestination is said not to be absolute, it is not on that account to be established as conditioned". "For the meaning is not that God from eternity chose this or that person to salvation, *if* he were to believe in Christ and depart hence in true faith; but *because* he was going to believe and persevere; so that faith, viewed before the act of predestination, is in the will of God indeed a condition, under which He desires the salvation of all; but in the decree itself it does not have the nature of a condition under which election was made, but rather as a reason by which God was moved to elect". "Therefore, it is not to be denied that the decree is absolute, in relation to the conditioned, but this is so that the respect of a reason *a priori*, outside of God, as a part in the predestinatory order, namely of faith in Christ foreseen from eternity, or what amounts to the same thing, of the merit of Christ apprehended by faith, is not excluded". "Nor is the decree to be confused with the antecedent will of God, which, that it does not exclude a condition but rather orders it, we affirm from the word of God (cf. Rom. XI, 23)".

#### Question XIII: Who are the elect in Christ unto eternal life?

The elect by God in Christ the redeemer are miserable sinful men, not all promiscuously, however they may be constituted a), but those whom God from eternity distinctly foresaw would finally believe in Christ b).

Obs. I. The material object of election are sinful men, considered in the sign of divine reason, or in the foreknowledge of God, as miserable and salvable, and therefore in need of a redeemer: The formal object, or the aspect under which they are predestined, is final faith in Christ, foreseen from eternity by an omniscient God; and therefore the adequate object of predestination are sinful men, but not promiscuously or indifferently all, but those whom God from eternity foresaw would finally believe in Christ.

Obs. II. Some authors distinguish between the specific and the adequate object of predestination. The specific object of election is not Christ himself, not the angels, not man to be created, nor created and constituted in

a state of integrity before the fall, but considered in a state of misery after the fall. The ὅλικόν (whole) and adequate object, according to the universal reason of the divine intuition, is the sinner redeemed by Christ, called, illuminated, converted, reborn and endowed with faith, justified and sanctified, whom God from eternity intuited as one who would not reject the first or common grace offered to all who are called, nor the succeeding greater degrees of grace, but would believe through the offered grace, and would persevere in that grace. Cf. Dr. HULSEMANN *brev. cap. XV. p. m. 1020. 1024.* And JOANN. ADAM. OSIANDER'S *colleg. theol. System. parte VI. P. 107. 108. seq.*

Proof a. I). Κατ' ἄρσιν (By removal): a) Christ was not elected to glory from the common mass of corruption, of which he was never a part, on account of his miraculous conception by the Holy Spirit, Luke I, 35. We are dealing here with the election of sinful men. But Christ was never in a state of sin, on account of the complete holiness of his entire life, Heb. VII, 26. We are dealing with the election of sinners in Christ, Eph. I, 4. But you would absurdly say that Christ was elected in Christ.

b) Neither good nor evil angels enter the circle of the elect in Christ. The evil ones were reputed by divine judgment as unpitiable, and therefore unsalvable. God did not spare the angels who sinned, says St. Peter in his 2nd Epistle, II, 4. The good angels, however, were never in a state of misery and sin, which is the starting point from which election was made. But where the starting point of predestination, namely misery, has no place, there neither does predestination itself. Election strictly speaking was made in Christ, who is the redeemer and mediator of men, 1 Tim. II, 5, not of angels, Heb. II, 16.

c) The object of election is not man to be created, or creatable, since election presupposes the existence of the object in the sign of divine reason, about which God is to dispose something. Whom God willed to save and glorify, him He first willed to exist. No father thinks of elevating his children to a dignity before begetting them.

d) Man created, and constituted in a state of integrity before the fall, is not the object of election. For the elect are vessels of mercy, Rom. IX, 23. Mercy presupposes misery. But the integral man was not miserable. Man was elected in Christ, Eph. I, 4. But Christ came to save and to seek that which was lost, Luke

XIX, 10. The integral man had not perished. Therefore Christ did not come to seek and save the integral man, but the one corrupted by sins.

Proof a. II). Κατὰ θέσιν (By position), or positively: a) From the same existing clay, or mass of corruption, common to the elect and the reprobate (the company of fallen men), God prepared vessels of mercy for eternal glory. Rom. IX, 21. E. He chose fallen men.

b) God made those who were dead in sins sit together in heavenly places. Eph. II, 6.

c) We were elected in Christ. But Christ is the redeemer of sinners. 1 John II, 2.

d) Election includes the remission of sins. For we are said to be chosen, that the glory of God's grace may be praised, in which He made us pleasing (to Himself) in the Beloved, in whom we have redemption through His blood, the remission of sins. Eph. I, 7. E. sinful men are the elect.

Proof b. The object of election is indeed fallen men; but not inasmuch as they are and remain fallen, or sinners, for thus no one is elect or beloved, but all are hated; but inasmuch as they are redeemed by Christ, regenerated by the power of the Holy Spirit, endowed with faith in Christ, and will persevere in this faith to the end of life. Whence the elect are called μέλλοντες πιστεῦειν (those who will believe) in Christ unto eternal life, 1 Tim. I, 16; John XVII, 20. God chose the poor of this world, rich in faith, James II, 5. And whoever are chosen in Christ, Eph. I, 4, they are grafted into Christ as members through faith, on account of the perpetual and indissoluble connection of Christ and faith in the business of salvation. Therefore THEOPHYLACT on Eph. I says: "He chose us through him, that is, through faith in him". But that God chose for heavenly glory not all who would believe, but only those who would persevere in faith until the last breath of life, we have proven in the preceding Qu. IX, proof b.

The antithesis is of certain Pontificians, Scholastics, and other Doctors, in whose opinion the object of election is also Christ, the angels, and man constituted in the state of integrity. There are also those who contend that the decree of creation in the sign of divine reason is posterior to election, that is, God first conceived man as electable, before creatable. Their more important arguments are:

1. Christ himself is said to be predestined, Rom. I, 4. Response: Christ is not said in that place to be προορισθείς (predestined), but

ὁρισθεῖς (declared, demonstrated, manifested), so that the sense is; Christ was declared and manifested to be the true and natural Son of God by the most divine resurrection from the dead; since He himself resurrected his own flesh. John X, 17.

2. Christ is said to be προεγνωσμένος (foreknown), i.e., predestined, 1 Pet. 1, 20. Therefore he is not the cause of predestination. Response: 1) Christ is not said to be predestined, but foreknown, namely, to acquire salvation; we are predestined to receive salvation. 2) The argument can be inverted; Christ with his merit was foreknown before the foundation of the world, v. 20. And election was made κατὰ πρόγνωσιν (according to foreknowledge), v. 2. Therefore the intuition of Christ's merit is not to be excluded from the decree of election.

3. Christ is called a stone chosen by God, 1 Pet. 2, 4. E. he is not the cause of our election. Response: 1) By a Hebrew phrase, "chosen" means outstanding and excellent; 2) Christ is said to be a stone chosen by God, because He was divinely ordained and constituted as the foundation of the church, of faith, of salvation, and of our election to salvation.

4. Paul makes mention of τῶν ἐκλεκτῶν ἀγγέλων (the elect angels), 1 Tim. V, 21. Therefore angels were also elected not in view of the merit of Christ, because he is not the redeemer of angels; therefore by an absolute decree. Response: 1) The election of angels is not spoken of in that stricter sense in which the election of men, who have fallen into sin and misery, is taken; since it has respect to the merit of Christ and the faith to be fixed in him. 2) The election of angels was not absolute, excluding every foreseen condition, to be fulfilled freely on the part of the angels, but certainly. For just as God in time conferred beatitude on those angels who offered him constant obedience; so God in the eternal decree concerning the election of certain angels to glory benevolently regarded that persevering obedience, not as a meritorious cause; for that obedience was due to the creator and was temporary, and thus had no force of merit with God; but as a non-meritorious condition, which God most liberally compensated beyond what was deserved.

Question XIV: Did God elect all men whatsoever to eternal life?

God did not elect all men promiscuously to eternal life, without any respect to faith in Christ.

Proof. 1. The very word "election" implies particularity. For to elect, when used of persons, signifies to segregate some from a common and promiscuous group. Hence Christ says: "I have chosen you out of the world," John XV, 19.

2. The distinct voice of Christ is: "Many are called, but few are chosen," Matth. XX, 16; c. XXII, 14. It is futile here to distinguish between ἐκλεκτός (elect, as a noun) and ἐκλελεγμένος (chosen, as a participle). For nowhere in the sacred code do we read that few are indeed ἐκλεκτοί (elect), but all are ἐκλελεγμένοι (chosen). For there is no difference between those two. On account of the ἐκλεκτοῦς (elect, noun), whom he ἐξελέξατο (chose, verb), and therefore only ἐκλελεγμένους (chosen, participle), God shortened the days, Mark XIII, 20. For whoever is chosen verbally, is also chosen participially. But every elect person (nominal) is chosen verbally; Therefore.

3. St. Paul clearly testifies that God chose not many wise according to the flesh, not many powerful, not many noble, but the foolish things of the world, 1 Cor. 1, 26, 27, 28.

4. Men were chosen for salvation in the sanctification of the Spirit and belief in the truth, 2 Thess. II, 13. But faith is not of all, 2 Thess. III, 2. Therefore not all men are elect, but only a few, namely those who according to the foreknowledge of God were reborn by the Holy Spirit and endowed with true faith in Christ.

The antithesis was of SAMUEL HUBER, a Bernese from Switzerland, a Wittenberg Theologian, who after the writing of the F.C. in the year 1593, tried to defend a universal election (in the most proper sense), or of all men whatsoever. His principal arguments were:

I. That whose causes are all universal, is itself universal. But all the causes of election are universal; namely the benevolence of God the Father, the merit of the Son, and the call of the Holy Spirit. Therefore election is universal.

Response: That whose causes, both principal and instrumental or less principal, are all universal, is itself universal, I grant. But the instrumental, or less principal cause, namely faith in Christ, is not of all, 2 Thess. III, 2. Instance: Faith is posterior to election. E. it is not a cause. Response: Faith is

posterior to predestination with respect to existence, yet it is prior with respect to divine foreknowledge. For God first knew that these or those would finally believe, then in view of this final faith He predestined them to salvation.

II. Of whomever the election is in Christ, their election is universal; But of miserable sinners, etc. E. The major is established; because Christ is the catholic redeemer. The minor is clear from Eph. I, 4. Response; Christ enters the decree of election not absolutely without the application of men, but with respect to the final application, which is made by man apprehending the merit of Christ.

III. Whomever God willed to be holy and blameless, those He chose, Eph. I, 4. But He willed all men to be holy and blameless. E. Response; I deny the major, because the election of men was not made according to the antecedent will of God, by which He wills all men to be holy; but according to the consequent will of God, which follows the πρόγνωσιν (foreknowledge) of the obedience of men, and therefore is concerned with man, inasmuch as he is foreseen as faithful, or obedient. But not all men obey God who demands the pursuit of holiness from all. Therefore not all are elect. Moreover, we argue in a not dissimilar way; Whomever men God willed to be holy and blameless, those He justified; But He willed all men, etc. Therefore.

IV. If God did not elect all men to eternal salvation, He passed over some by an absolute decree; But God passed over no men absolutely. E. He elected all men to eternal salvation. The consequence of the major is evident; because whom God does not elect to salvation, him He passes over in the decree of election. Response; I distinguish between an absolute and an ordered decree. God established this order, that all men through the means of grace should conceive faith in Christ, and retain it until the end of life; those who do not submit themselves to this order, God passes over not absolutely, but on

account of their petulant rejection of the means of grace, and final unbelief (\*).

**Question XV: Can the elect fall into mortal sins, cast off the grace of the Holy Spirit, and completely lose faith in Christ?**

*Loss of faith.* The elect, by obeying the desires of the flesh, can fall into deliberate and deadly sins, cast off the grace of the Holy Spirit, and totally lose saving faith, not indeed until the end of life, but for a time.

Obs. I. The question is not about the fall of the regenerate, who we have shown above sometimes rush into deadly sins, but about the fall of the elect. There is indeed a certain distinction between the regenerate and the elect (\*\*). The regenerate, properly, are those who by the grace of the Holy Spirit have been endowed with true faith in Christ; of whom, however, not a few believe only for a time, extinguishing the received faith by final impenitence. The elect are those who, themselves also being regenerated by the Holy Spirit, fall away from faith for a time, having lapsed into voluntary sins, but they do not finally persist in them, but having fallen they rise again, and truly repent. The regenerate are therefore judged by present faith; The elect by final faith. And therefore not all the regenerate are elect; nor are all the elect always and at all times regenerate. For there are regenerate who on account of final impenitence are reprobated; there are also elect who on account of deliberate sins, in which they indulge, are sometimes not in a state of regeneration.

Obs. II. I distinguish between a total and a final loss of faith. The former is that by which saving faith is entirely lost, so that from a son of grace he becomes a son of wrath; The latter is that by which a man, succumbing to the flesh, deprives himself of true faith, and never recovers it, but departs from this life in unbelief.

We prove the assertion 1) indirectly from the lesser to the greater, taking an argument from the fall of the first-formed humans, who shone with co-created justice, and

(\*) HUBER erred especially in this, that he himself confused these two things, which must be carefully distinguished; saving grace, both of acquisition and of application, which is both common to all men and is to be offered equally to each one of them (which we constantly maintain against the Reformed), and election to salvation.

(\*\*) This, namely, is the principle of the error in which the Reformed are involved, that they indeed deny temporary faith to be true, and think no one is truly believing and a pupil of efficacious grace, except an elect man, serving their own υποθέσει (hypothesis) of particular grace, and of an absolute, as they barbarously say, decree.



nevertheless fell into a most grievous sin, contracted the offense of God, and broke the bond of gracious union with God. For God had gravely threatened death to the disobedient, Gen. II, 17. Where by the name of death is understood not only corporal death, but also spiritual, which consists in the dissolution of the union with God.

You say: I. Primeval justice could be lost, but evangelical justice is not amissible, which has the promise of stability. Response: Man constituted in the state of integrity was firmer in retaining justice, and was fortified with greater aids against sin, than a regenerated and elect man after the fall. In the former there was excellent wisdom of intellect, perfect holiness of will, and remarkable purity of sensitive appetite; but the latter is partly carnal, sold under sin, who does not recognize what he does; for he does not do what he wills, but what he hates, that he does, Rom. VII, 15, 16.

You say: II. The example of the protoplasts is alien to the purpose, because they never lost faith in Christ, which is the question here, in the state of integrity; for the integral man did not need a mediator. Response: The question here being debated is not only about the loss of justifying faith, but also about the casting off of divine grace, which the protoplasts poured out by their disobedience just as the regenerate and elect after the fall cast it off by deliberate sins.

Proof 2) Directly, and indeed with examples from both the Old and the New Testament. From the Old Testament, we will bring forth only two examples:

a) That of Aaron, whom the Psalmist calls the holy one of the Lord in Ps. CVI, 16. By the casting of the golden calf, he committed two evils: One, that the Israelites should perpetrate the crime of idolatry in reality and deed, which they had only conceived in mind and thought; The other, that what they seemed about to do by a private error, they should do by public authority, when they received the idol from the high priest, around which they might revel. Exception: The sin of Aaron was not deliberate, because he yielded to the clamors of the tumultuous people against his will, and was forced by the insane populace to form the calf. Response: It is a matter of conscience for us to extenuate the great sin of Aaron. For thus Moses says of him in Deut. IX, 20: "Jehovah was very angry with Aaron to destroy him; but I prayed also for Aaron at that time". It was the duty of the high priest to undergo a thousand deaths

rather than to assent to the impious desire of the tumultuous people, and to approve a profane worship with his authority.

b) That of King David, whose adultery and homicide are established from 2 Sam. XI, 3, 15. But Paul teaches that adulterers and murderers contract for themselves the guilt of eternal death, Gal. V, 19; 1 Cor. VI, 9. You say: King David did not sin with full will, but from the weakness of the flesh. He committed adultery from boiling concupiscence, which clouded his mind; but the homicide from fear of the infamy that would redound to him. But that he did not completely lose the grace of God is gathered from the fact that God, moved by mercy, sends the prophet Nathan to him, by whose brief admonition he is recalled to do penance. Add that in Ps. LI, 11, he does not pray: "Restore to me your Holy Spirit which has been taken away"; but: "Take not your holy Spirit from me," which is an indication that the Holy Spirit had not been expelled from his heart. Response: If such excuses were of any avail, it would be easy for any enormous sinner to cloak his misdeeds. For who is so ferociously wicked as to want to sin with the fullest choice of mind and freedom of will? For a man is tempted by his own concupiscence, when he is drawn away and enticed. Then concupiscence, after it has conceived, brings forth sin; but sin, when it is finished, brings forth death, James I, 14, 15. David polluted himself with adultery; every adulterer God will judge, Heb. XIII, 4. To adultery he added homicide; every murderer does not have eternal life abiding in him, 1 John III, 15. He sinned securely, doing no penance for ten whole months, and hence was held a Son of death in the judgment of God, 2 Sam. XII, 5. Therefore he completely cast off the indwelling grace of God, although he did not lose the grace of God externally assisting, knocking and exciting, by which he was recalled to the way by the prophet Nathan. David prayed against the removal of the Holy Spirit in Ps. LI not while he still clung impenitently to his sins, but when he repented at the hearing of the prophetic sermon.

From the New Testament, we likewise adduce two examples:

a) One is that of the Apostle Peter, who by denying Christ made a total shipwreck of faith, Matth. XXVI, 70. For he who truly believes in Christ, confesses him, 2 Cor. I, 13. Peter not only did not confess Christ, but moreover even denied him. E. he did not then

have true faith. True faith receives Christ, John I, 12; denial repudiates Christ. Therefore true faith does not consist with denial in one heart. True faith overcomes the world, 1 John V, 4. But Peter was overcome by a servant girl. Therefore Peter did not then truly believe. No one who devotes himself to curses and perjures himself has justifying faith in any way. Peter, by denying Christ, devoted himself to curses and perjured himself. E. Where there is need of conversion, there aversion has preceded. Peter had need of conversion, as Christ testifies: "You, when you have turned again, strengthen your brothers," Luke XXII, 32. E. You except I: Peter did not sin ἐκούσιως (willingly), with destined malice, but struck by fear of imminent danger he denied Christ, to save his life. Wherefore his sin was not deliberate or deadly, but involuntary, by which faith is not extinguished. Response: Although Peter at first did not sin with destined malice, with the horror of death shaking his breast, and the struggle between the Spirit and the flesh still lasting; yet when this ceased, and the flesh gained the victory, he sinned ἐκούσιως (willingly), or voluntarily. For he allowed himself to be overcome by the flesh, and denied Christ three times; which progression and perseverance of Peter in denying Christ argues his deliberate choice. Which is also evident from this, that he thought the lesser of two evils should be chosen, namely, he preferred to deny Christ than to expose himself to the dangers of life; by which he sinned gravely. For Christ said to his disciples: "Whoever wants to come after me, let him deny himself, and take up his cross, and (so) follow me". "For whoever wants to save his soul will lose it," Mark VIII, 34, 35. You except II: Christ prayed for Peter, that his faith might not fail, Luke XXII, 32. Response: I distinguish between a final and a total defection of faith. Peter was preserved from a final defection of faith by the prayers of Christ, lest after the denial he should fall into despair, but that he might repent, and receive back saving faith, and retain it to the end of his life, and thus become a partaker of eternal salvation. You except III: Peter denied Christ with his mouth, but not with his heart. Response: If this is posited, Peter would be guilty of a most foul lie.

b) The other example is that of the incestuous Corinthian, who is mentioned in 1 Cor. V, 1, ff. His enormous crime could not consist with true faith. For it was nefarious, detestable in the judgment of saner gentiles,

and notorious, because not secretly, but openly, and with the church aware, he abused his stepmother for a most shameful lust. St. Paul, by the power conferred by Christ, delivered him to Satan, not that he might be reprobated or damned, but that his Spirit might be saved in the day of the Lord Jesus. Therefore he was not of the number of the reprobate, or of those to be damned, but of the elect and of those to be saved. For he did not remain impenitent or unbelieving until the end of his life, but he repented, and recovered his faith. From which the Apostle, upon his return to the way, pardoned the abominable deed in the sight of Christ. 2 Cor. II, 10.

Proof 3) By the clearest sayings of scripture, of which for the sake of brevity we will cite only two. The first we take from 1 Tim. I, 18-19: "This charge I entrust to you, Timothy my son, in accordance with the prophecies previously made about you, that by them you may wage the good warfare; holding faith and a good conscience, which some have rejected and have made shipwreck of their faith". We have no doubt that Timothy was predestined from eternity to celestial glory. For he was appointed to the office of teaching by prophecy, or a special revelation of the Holy Spirit, Paul's true son in the faith, and a possessor of sincere faith. Cf. 1 Tim. I, 2; 2 Tim. I, 5. Paul admonished him to wage the good warfare, manfully fighting against the devil, the world, and the flesh, that he might gain a glorious victory. But the Apostle shows that this spiritual warfare cannot be legitimately accomplished, unless faith in Christ is kept holily and chastely, since it is the shield divinely ordained to extinguish the fiery darts of the devil. Ephesians VI, 16. Furthermore, he teaches that faith cannot be kept, unless a good conscience is preserved, and one abstains from voluntary sins, by which the serenity of conscience is clouded; which doctrine he confirms by proposing the examples of those who made shipwreck of their faith, by casting away a good conscience through deliberate sins. From which this argument flows: Whoever is solicitously admonished of his duty, with the fear of the opposite defection, can defect totally: A certain elect man (Timothy) is solicitously admonished, etc. Therefore. The latter we take from the Apocalypse of John, c. III, 11, where the Son of God addresses the Bishop of Philadelphia: "Hold fast what you have, so that no one may take your crown".

The sense is; continue to keep your faith whole, and a good conscience, lest the crown of glory, destined for you, be taken away. We gather from these that the elect can lose faith. For why would Christ admonish; "hold what you have," if no loss of faith were to be feared? Why would he place before their eyes the danger of the crown being taken away, if it were destined absolutely without respect to persevering faith?

Proof 4) From the daily prayers of the pious: "Lead us not into temptation!" Matth. VI, 13. By which all the faithful, and therefore also the elect, testify both to the atrocity of the enemies with whom they must contend, and to the infirmity of their own powers, that if forsaken by God and permitted to themselves, they can succumb to enemies soliciting them to the most grievous sins, and be snatched headlong into unbelief and despair. To these daily prayers must be added the prayer of David: "Take not your holy spirit from me!" Ps. LI, 11. A prayer for the Spirit not to be taken away argues the possibility of its removal.

The antithesis is of the Anabaptists, whose doctrine that grace is totally inamissible the Augsburg Confession condemned in article XII, in these words: "They (our churches) condemn the Anabaptists, who deny that those once justified can lose the Holy Spirit". Their more important arguments are:

I. Whoever are elected to celestial glory, in view of persevering faith in Christ, their faith does not fail; But regenerated men, as the Evangelicals themselves teach, are elected in view of persevering faith; Therefore. Response; I distinguish between continuous, or unceasing, perseverance, and non-continuous, or interrupted, perseverance. The former belongs to men

who never sin from destined malice, but only from infirmity, which, on account of the imperfection of renewal and the remnants of the old man, happens to wayfarers in this mortality rarely, if ever. The latter is broken for a time by deliberate sins, but is restored through serious penitence, and endures to the end of life. In the article of election, perseverance of faith enduring to the end of life is understood, whether it be continuous or non-continuous.

II. No one can snatch Christ's sheep from his hand; The truly faithful are Christ's sheep; Therefore. The major is clear from John X, 28. Response; No one can snatch Christ's sheep from Christ's hand, as long as they hear the voice of Christ the shepherd and follow him. But if the sheep cease to hear the voice of Christ the shepherd and to follow him, Christ himself casts them from his hand, and ceases to offer the protection he previously gave them. And hence, unless they allow themselves to be recalled from error, they finally fall prey to the infernal wolf; which is certainly not to be snatched from Christ's hand. (\*)

III. The elect never lose or totally cast away justifying faith; because they are like trees that are planted by rivers of water, which always bear fruit, and never wither, Ps. 1, 3. If therefore the elect always bear the fruits of justice, the tree of faith never withers. Response; Trees planted by rivers of water preserve their fertility and leaves as long as they draw moisture and nourishment from the rivers to which they are planted; but when, having suffered damage or violence, they are prevented from doing so, they gradually wither and die. Thus the faithful produce timely fruits and retain the beauty of justice as long as they draw sap from the streams of grace in the word and

(\*) This translation, which is drawn from sheep, designates the mutual love by which both Christ embraces men devoted to him, and they in turn embrace Christ, John X, 14. Nor does he judge those worthy of the name of sheep who are endowed with true faith for a time, but those who, persevering, are obedient to his word, and follow him until they enter into eternal life by the benefit of Christ, from the possession of which they will never fall, nor will any force be able to snatch them, now blessed, from the hand of Christ. For the order of the words teaches us this, that their meaning should be understood not of the condition of the elect in this mortality, but of their perpetual, and never to be interrupted, beatitude in eternal life. Those, on the contrary, who have departed from this life in such a way that, being damned, they have undergone eternal perdition, are said to be separated from the hand of God, Ps. LXXXVIII, 6. Meanwhile, the elect, while they sojourn here, if at any time they have lapsed into a voluntary sin and made a shipwreck of faith, they themselves have indeed disjoined themselves from the hand of Christ, but they have not yet been deserted and cast off by Christ, but are led back from error to the way as if by an extended hand.

sacraments. But if, indulging in vices, they despise the word and sacraments, they lose the life of grace and die spiritually. The sacred psalmist himself insinuates this limitation, Ps. 1, 2-3: "Blessed is the man who meditates on the law of God day and night; for he will be like a tree planted by rivers of water".

IV. Whoever live under the evangelical covenant, to them God imparts the gift of perseverance, so that they never depart from him; But the elect, etc.; Therefore. The major is proven from Jer. XXXII, 40: "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me". Response: The covenant of God with men is not absolute, but ordered, or conditioned. The divine promise in that passage: "I will put my fear in their hearts, that they shall not depart from me," includes the tacit condition of the operation of grace not being impeded by the voluntary and free resistance of men. For in putting His fear in our hearts, God does not act irresistibly, but resistibly, and with the freedom to resist left intact. Hence it is that none are excluded from the participation of the goods promised in the covenant, except those who voluntarily resist God, who deprive themselves of the same goods by their own fault. Cf. Ezek. XI, 20, 21.

V. Of whomever the fall is not total, casting off the grace of God, when they fall, God does not cast them off, but supports them with his hand; But the just who fall, etc., Psalm XXXVII, 24. Therefore. Response: I distinguish between an external fall, or of fortune, and an internal one, or of the soul. The whole of Psalm XXXVII speaks of the external falls of the pious and the impious, of the prosperity of the former, and the unhappiness of the latter, and so the cited passage does not hit the mark.

VI. Whoever is always with God, having been apprehended by the divine hand, cannot fall from the grace of God; But the elect, etc. E. The major is established; because to be always with God and to fall from divine grace are opposites, which cannot stand together. The minor is clear from Ps. LXXIII, 23. Response: The apprehension and sustenance which is by the divine hand is neither irresistible nor indeclinable; because God permits him who maliciously deserts Him to fall.

VII. Whoever cannot be seduced, cannot lose faith; But the elect cannot be seduced.

E. The major is established; because the loss of faith is from the seduction of the devil, the world, and the flesh. The minor is proven from Matth. XXIV, 24: "False Christs and false prophets will arise, and will show great signs and wonders, so as to lead into error, if possible, even the elect". Response: I distinguish between absolute and hypothetical impossibility. It is impossible for the elect to be seduced with an impossibility that is not absolute, or causal, proceeding from an irresistible operation of divine grace, but with a hypothetical impossibility, based on the hypothesis of election, made according to the foreknowledge of persevering faith. Since, however, perseverance is either continuous or non-continuous, the elect can be seduced totally for a time, but not finally, on account of the infallibility of divine prescience.

VIII. Nothing can separate the faithful from the love of God. Rom. VIII, 38. Response: 1) No external creature can separate the faithful from the love of God; but indwelling sin, which is not a creature, if it is permitted to dominate, tears them away from God. 2) Nothing is so powerful that it can by itself and by its own force separate the faithful from the charity of God. For in all things we are more than conquerors through him who loved us, Rom. VIII, 37; provided that we are willing to use the powers granted by him, and the prepared help of the Holy Spirit. But things which are in themselves invalid for separating them can separate the faithful from the love of God, if they are wanting to themselves, and, casting away their weapons, voluntarily surrender to the enemy; just as Samson, defiling the vow of a Nazirite, was captured by his own fault and his own betrayal, when he could not be captured by the force and strength of his enemies, Judg. XV & XVI.

IX. Those who believe in Christ have in themselves food that endures to eternal life. John VI, 27. Response: Spiritual food by itself and by its nature endures to eternal life, although by the fault of the one eating it may happen that, just as it was eaten by him through faith, so by unbelief, as if by a kind of vomit, it is cast out again.

X. The gifts of God are ἀμεταμέλητα (irrevocable), i.e., immutable, Rom. XI, 29. Faith is a gift of God; E. Faith is immutable, and therefore cannot perish. Response: Some gifts God gives by an absolute will, which are simply immutable; some He gives by an ordered will, which has respect to a certain

order of means, to be duly observed. God gives faith by an ordered will and wills that it be preserved through ordinary means; he who neglects these, makes a shipwreck of faith by his own fault.

XI. Believers have been sealed by the Holy Spirit, Eph. I, 13. E. they remain constant in faith. Response; Believers are and remain sealed by the Holy Spirit as long as they follow his leading. But if they struggle against the rule of the Holy Spirit, they are deprived of the sealing of the Holy Spirit, and lose faith.

**Question XVI: Is the election of those finally believing in Christ immutable?**

The divine election of men who finally believe in Christ is immutable and irrevocable, so that from an elect person a reprobate cannot be made.

Obs. I. We use the name of election here in the strictest sense, as it denotes the divine decree of saving those sinners whose persevering faith in Christ was foreseen from eternity by God; HUBER usurps the name of election in a general sense, in which it coincides with the call to the church. Some Tübingen Theologians use the word "election" not in a general sense, nor even in the strictest, but in a stricter and middle sense, so as to denote the ordination of all believers, whether they believe until the end of life or for a time, to eternal salvation; in which sense every believer is elect, and if faith is extinguished by mortal sins, from an elect he becomes a reprobate. Compare Dr. JO. ADAM OSIANDER *colleg. theol. system. parte VI. p. 110.*

Obs. II. Election is called immutable not with an absolute, intrinsic, and causal immutability, but a hypothetical, extrinsic, and non-causal one. For we do not assert that election is immutable on account of an absolute decree, by which God chose certain sinners to eternal life, however they may be, only because it so pleased God; nor on account of any predetermining decree, by which the will of the elect men is so determined to perseverance in faith that they can never lose it through deliberate sins, nor ever recede from the state of grace; but we state that election is immutable on account of the supposition of an ordered decree, and the infallibility of divine prescience.

Proof. 1. All the elect obtain the inheritance to which they were predestined.

Matth. XXV, 34; James II, 5. Therefore no elect become reprobate.

2. Whoever cannot be seduced (finally), cannot perish. But the elect, etc., Matth. XXIV, 24. Therefore.

3. For those who perish, no inheritance is reserved in heaven. But for all those who are elect according to the foreknowledge of God, an inheritance is reserved in heaven. 1 Pet. 1, 2, 4. Therefore none of them perishes.

4. Those who cannot be snatched from the hands of Christ (finally), cannot perish eternally. But the elect, etc. John X, 28. Therefore.

5. All inscribed in the book of life are to be delivered, Dan. XII, 1. E. none of them can perish.

6. All whom God predestined, He glorifies, Rom. VIII, 29, 30. E. no one predestined is reprobated.

7. If the elect could perish, the foreknowledge of God, according to which He chose, Rom. VIII, 29, would be fallible, which is impious to say.

The antithesis is of the Socinians and Arminians, in whose opinion from the elect, reprobate can be made. Their principal arguments are:

I. Of whomever the election is not immutable, they can be expunged from the book of life; But of those finally believing in Christ, etc. Therefore. The major is proven, because the book of life is a catalog of the elect; whoever is expunged from it becomes a reprobate. The minor is clear from the example of Moses, who in Exod. XXXII, 32 asked of God that He would blot him from the book of life, if He would not otherwise spare the Israelites. Response; Moses did not simply wish to be expunged from the book of life, nor did he think that one once inscribed could be expunged, but by a reason sought from an impossibility he tried to obtain pardon for his brothers the Israelites. Namely Moses, from a certain great security of divine familiarity, after he had adduced one or two compelling reasons, not to excuse his people, but to obtain pardon for them, v. 11 seq., now, having discovered the foulness of the matter, thinking he should use a final and by far the strongest reason in a second intercession, means to say: "Lord, either forgive them this trespass, or blot me from your book!" "I ask for one of the two with my prayers, intending to bring a friendly force upon you! The latter you will never do; because it is impossible for one once inscribed and held for elect to be expunged; therefore do the former, as it is

possible and easy for you to do". You say: God responds categorically: "Whoever has sinned, I will blot him from my book." Response: I distinguish between a negative and a privative deletion. A negative deletion from the book of life is the same as non-inscription in the book of life; which exegesis is had in Ps. LXIX, 28: "Let them be blotted out of the book of the living, and not be written with the just". Wherefore the sense is: the stubborn and finally sinning I will not inscribe in the catalog of the elect; cf. Dr. PFEIFFER in *dub. vex. p. 385*. The same can be responded to Rev. III, 5 and c. XXII, 19. Some authors distinguish between inscription in the book of grace, which refers to the antecedent will of God, and inscription in the book of glory, which pertains to the consequent will of God. The former is deletable, the latter is indeletable.

II. Of whomever the election is not immutable, they can become reprobate, under the condition of neglected spiritual crucifixion; But the elect, etc. Therefore. The minor is established from the example of Paul, who in 1 Cor. IX, 27 says of himself: "I subdue my body and make it a slave, lest perhaps, after preaching to others, I myself should become a castaway". Response: Of whomever the election is not absolutely immutable, they can become reprobate, under the condition of neglected spiritual crucifixion; I grant; it is, however, immutable from the hypothesis of election having been made, according to the foreknowledge of persevering faith (\*).<sup>151</sup> But faith does not persevere in a man in whom the flesh predominates. Wherefore the Apostle puts this under the yoke, lest, faith having been extinguished by the dominion of the flesh, he should fall into the judgment of eternal reprobation. You say: Therefore from the elect can be made reprobate. I respond in the words of Dr. B. MEISNER: "The elect are considered either with respect to themselves, and thus they can finally fall; or with respect to the foreseen and decreed preservation of God, and thus they cannot be seduced". See *anthropol. decad. II. disp. XIV. p. 230*. Cf.

Disp. DANNHAVER. *de hypopiasmo Paullino* 0.33. The Apostle could not indeed have become a reprobate in a composite sense, if he was elect; yet he could have in a divided sense, if he were considered separately in his own conditions, because if he had known himself to be absolutely elect, he would have in vain guarded against reprobation.

#### Question XVI: Is a regenerated man certain of his election to eternal life?

A regenerated man in the midst of the course of his life is certain of his election conditionally a); but at the end of his life, the same man rejoices in the absolute certainty of his predestination b).

Proof a. The regenerated are certain of their present faith: a) "Test yourselves, whether you are in the faith? prove yourselves; Or do you not know yourselves, that Jesus Christ is in you? unless you are reprobates," 2 Cor. XIII, 5. They are certain b) that God the Father will grant perseverance in faith. "I am persuaded, that he who began a good work in you, will complete it until the day of Jesus Christ," Phil. 1, 6. They are certain c) of the intercession of Christ. "I have prayed for you, that your faith may not fail," says the Savior, Luke XXII, 32. Christ prayed not only for Peter, or the rest of the disciples, but also for those who will believe through their word, John XVII, 20. They are certain d) of the sealing of the Holy Spirit. "Having believed, you were sealed with the holy Spirit of promise," Eph. I, 13. "He testifies with our spirit, that we are children of God," Rom. VIII, 16. From this the regenerated person validly concludes: I am certain of my present faith, of the preserving grace of God the Father, of the intercession of Christ, of the sealing and internal testimony of the Holy Spirit; Therefore I am most persuaded that my name is written in heaven. Luke X, 20. Which certainty of election in the midst of the course of life is not absolute, but ordered and conditioned. For if Paul disciplined his body for this reason, lest he become a reprobate, 1 Cor. IX, 27, he was not

(\*) Election indeed is in no way mutable; for it was made because God certainly foresaw that it would be that a dying man would truly and constantly trust in Christ. And that eternal decree of God, although it is certainly consistent with the order of salvation, is nevertheless not hypothetical, as the Author himself most rightly professed in question XII. A man, if he should ever fall away from faith and die, is not in the number of the elect. If he should change his mind, and thus, having returned to his former state, should remain to the very end of mortality, he is and remains elect. Meanwhile, as long as he lives, he is also ἀδόκιμος (of unproven faith), i.e., of unproven faith, but not yet eternally reprobated.

absolutely certain of his own election. Why does Christ so gravely admonish the Bishop of Philadelphia: "Hold what you have, that no one may take your crown"? Apoc. III, 11. And Paul: "The firm foundation of God stands, having this seal; the Lord knows who are his, and let everyone who names the name of Christ depart from iniquity!" 2 Tim. II, 19. These warnings indicate that the certainty of election in this course of life is conditioned.

Proof b. At the end of life, the condition having been placed in act, the regenerated man is absolutely certain both of his present faith and of his election, so that he dares to say intrepidly with Paul: "I have fought the good fight, I have finished the race, I have

kept the faith; henceforth there is laid up for me a crown of righteousness," 2 Tim. IV, 7.

#### Question XVII: What is the end of election?

*The end of election.* The proximate end of election is eternal salvation, to be conferred on the elect in time a); The ultimate end of election is the glory of divine goodness b).

Proof a. From Matth. XXV, 34, where the faithful are said to be about to enter into the inheritance of the kingdom, prepared for them from the beginning of the world.

Proof b. From Eph. I, 5, 6, where we are said to be chosen by God, that the glory of His grace might be praised.

## ON REPROBATION

**Question I: What is opposed to election unto eternal salvation?**



**REPROBATION** IS IMMEDIATELY opposed to election. Proof. Just as between believers and unbelievers, between sheep and goats, between the children of God and of the devil, between the elect and the reprobate there is no middle or third option; so election and reprobation are immediately opposed.

**Question II: What is reprobation?**

*Definition of reprobation.* Reprobation is the eternal decree of God to condemn all and every sinner, whose final rejection of the merit of Christ was foreseen from eternity.

It is more fully defined; Reprobation is an act of the consequent will of God, by which God, out of His vindictive justice, adjudicated to eternal condemnation all and every contumacious sinner, whom He foresaw would finally cast off the offered grace of vocation and justification, and depart from this life without faith in Christ, for the perennial glory of His justice.

Obs. 1. Reprobation in Greek is called ἀποδοκιμασία (disapproval), which word is ἄγραφα (unwritten), or is not found in so many syllables in the sacred letters. The word ἀδόκιμος (reprobate) is used, 1 Cor. IX, 27; 2 Cor. XIII, 5; Hebr. VI, 8. To reprobate signifies to reject that which is deemed unworthy and wicked.

Obs. II. Ἀποδοκιμασία, or reprobation, is taken, a) most generally for the rejection of any useless thing, Jer. VI, 30; Hebr. VI, 8.; b) specially for the rejection from grace, Rom. XI, 1.; c) most specially for the rejection from eternal glory, in which sense it is taken here.

Obs. III. Reprobation in the epistle of Jude v. 4 is called προγραφὴ εἰς τὸ κρίμα (a writing before unto judgment), or a writing made

before (from eternity) unto judgment. "Certain men have crept in, (who were of old prescribed for this judgment) ungodly men, who change the grace of our God into lasciviousness and deny the only ruler God and our Lord, Jesus Christ". The Apostle implies that false teachers, asserting that the grace of God can well consist with the most filthy lust, and denying the divinity of Christ, have been inscribed in the book of death or the catalog of the damned. Observe that some authors doubt whether the book of death is rightly attributed to God. But indeed, just as when the book of life is attributed to God, nothing else is implied than that God has a most exact knowledge of all the elect, to whom He will certainly confer eternal life, as if He has them consigned in a book; so in the same sense the book of death can be attributed to God, since by it nothing else is signified than the most exact notice which God has of all those whom He has decided to consign to eternal death in view of their final unbelief. Among the ancients GREGORY NAZIANZEN names βιβλὸν τῶν ζώων καὶ βιβλὸν νεκρῶν (a book of the living, and a book of the perishing). Cf. Dr. DANNHAVER *hodos phenom. VII p. 583.*

**Question III: Who reprobates men?**

*The cause of reprobation.* The triune God, the most just judge of men, and the avenger of wickedness and of spurned grace.

Proof. God indeed by His antecedent will willed the salvation of all, under the condition of persevering faith in Christ; but since He foresaw that this condition would not be fulfilled by all, He decreed to eternally reprobate the contumacious contemners of divine grace, procured by the merit of Christ and offered in the gospel. To which the words of Christ refer, John III, 17, 18: "God did not send (by antecedent will) His Son into the world to judge the world, but that the world might be saved through him". "He who believes in him is not judged; but he who



does not believe is already judged (by the eternal decree of the consequent will), because he does not believe in the name of the only-begotten Son of God".

**Question IV: What is the internal impulsive cause of reprobation, or that within God?**

*The internal impulsive cause of reprobation.* The internal impulsive cause is the vindictive justice of God, by which the most just God not only did not elect, or inscribe with the just in the book of life, sinners who are stubbornly impious and finally impenitent; but also decreed to consign them to eternal torments.

Proof. For just as the condemnation of evil-doing men, which happens in time, is called just, Rom. II, 5, so it must be acknowledged that, since God from eternity decreed to damn very many sinners, the reason for decreeing was punitive justice, on account of the necessary agreement of the decree and its execution.

**Question V: What is the external impulsive cause of reprobation?**

*The external impulsive cause of reprobation.* The external impulsive cause of reprobation are all the sins of men a), inasmuch as they are conjoined with persevering unbelief, or the final repudiation of the merit of Christ b).

Proof a. The impulsive cause of reprobation are all sins: 1) original sin. For the wages of every sin is death, Rom. VI, 23. But the fault of origin is truly a sin, damning and bringing even now eternal death to those who are not reborn through baptism and the Holy Spirit, as the Augsburg Confession, article II, testifies. E. Original sin is a cause of reprobation. 2) Actual sins, especially deliberate sins, by which the grace of the Holy Spirit is cast off, and true faith is extinguished. That a man falls into the judgment of reprobation on account of such sins, Paul teaches in Gal. V, 19, 20, 21: "The works of the flesh are manifest, which are: adultery, fornication, uncleanness, wantonness, idolatry, magic, enmity, contentions, jealousies, angers, quarrels, dissensions, heresies, envyings, murders, drunkenness, revellings, and things like these; about which I forewarn you, as I also forewarned you, that those who do such things will not inherit the kingdom of God". Whatever excludes a man from the inheritance of eternal life, that is an

impulsive cause of eternal reprobation; But deliberate sins, or the works of the flesh, etc.: Therefore.

Proof b. Although any sin is an external, or meritorious, impulsive cause of reprobation; it is, however, only a remote and mediate one; but the proximate and immediate cause of the same is the final repudiation of the merit of Christ, or impenitence and unbelief enduring until the end of life. For the remaining sins, if faith in Christ intervenes, can be abolished, with respect to their guilt, so that men are not damned on account of them, since οὐδὲν κατάκριμα (there is no condemnation) for those who are in Christ Jesus, Rom. VIII, 1; Acts X, 43. But given ἀπιστία (unbelief), or final unbelief, damnation follows with inevitable necessity, as Christ teaches, Mark XVI, 16: "He who does not believe will be condemned," and John III, 36: "He who does not believe the Son will not see life; but the wrath of God remains on him".

Obs. Dr. MENZER in *defens. II part convers. Pruten. p. 80* distinguishes between a meritorious cause and an organic cause, not applying but rejecting the grace of God. It is natural that sins merit damnation, and thus also unbelief, as a sin against the first precept, merits death; and in this sense it is true that not only unbelief, but also the other sins are a cause of damnation, namely a meritorious one. But when unbelief is directly opposed to faith, as to an organic cause, or an applying instrument, then, just as a man is justified by faith alone, and by no other organ apprehending the remission of sins in the promise of the gospel; so he is damned only by unbelief, not applying, or repelling, the promise of the gospel, Mark XVI, 16. Dr. DANNHAVER teaches things similar to these in *hodos*: "Man himself is the architect of his own fortune, and his foreseen final unbelief in a sound sense alone damns (not excluding, meanwhile, other sins from the merit of damnation); just as a sick man dies not immediately from the fault of a lethal disease, but from the rejection of medicine".

**Question VI: What is the directing, or norming, principle of reprobation?**

The first and mediate norming principle of reprobation is the πρόθεσις (purpose), or general divine purpose of condemning sinners who are finally impenitent and unbelieving a). The proximate directing principle is the πρόγνωσις (foreknowledge),

or foreseeing of final unbelief in certain individuals b).

Proof a. The purpose, or general decree of God, shines forth from the words of Christ: "He who does not believe, will be condemned," Mark XVI, 16.

Proof b. Just as the regenerate were chosen κατὰ πρόγνωσιν (according to the foreknowledge) of final faith in Christ, 1 Pet. I, 2; so the unregenerate were reprobated according to the prescience of persevering unbelief, by which the satisfaction of Christ is stubbornly rejected.

#### Question VII: In what does reprobation formally consist?

*The form of reprobation.* Reprobation formally consists in the exclusion from the inheritance of eternal salvation, and the adjudication to eternal punishment, according to the purpose and prescience of God. Our assertion is proven *a posteriori*, and indeed from the process of the final judgment. For Christ the celestial judge says to those on his left (the reprobate): "Depart from me, you cursed, into the eternal fire, prepared for the devil and his angels!" Matth. XXV, 41. Those who depart eternally from Christ are excluded from the kingdom of glory, and those who will go into eternal fire will have been consigned to eternal punishment. Wherefore, just as Christ will execute the judgment of condemnation on the last day; so He decreed from eternity to judge contumacious sinners, on account of the συμφωνίαν (agreement) of the decree and its execution.

Obs. For the sake of easier doctrine and cognition, our weak intellect conceives and forms the following reprobatory syllogism:

- Whichever sinners will reject the merit of Christ with final unbelief, they are to be excluded from the inheritance of eternal salvation and consigned to eternal punishment.

- But this one, that one, this other one, Cain, Judas, etc., will reject the merit of Christ with final unbelief.

- Therefore this one, that one, this other one, Cain, Judas, etc., are to be excluded from the inheritance of eternal salvation and consigned to eternal punishment.

The major proposition is the πρόθεσις (purpose) itself, or the divine purpose of condemning impenitent sinners who reject the merit of Christ until the end of life. The minor is formed by the πρόγνωσις (foreknowledge), or divine prescience, by

which God from eternity foresaw which men as individuals would stubbornly repudiate the satisfaction of Christ. The conclusion exhibits the τὴν ἀποδοκιμασίαν (reprobation), or the eternal decree of reprobation.

#### Question VIII: Who are the men eternally reprobated?

*The subject of reprobation.* The men rejected from eternal glory to eternal ignominy are contumacious, impenitent sinners, and those who repudiate the merit of Christ up to the last breath of life.

Proof. For in impenitent sinners there is found the impulsive reason for eternal reprobation, namely, the final repudiation of the merit of Christ, by which they bring the wrath of God upon themselves, John III, 36, and are called vessels of wrath, i.e., men who have accumulated and, as it were, collected for themselves the wrath of God for the day of judgment, not by light and ordinary sins, but by atrocious sins and their crimes, and thus by the abuse of the riches of divine goodness and patience. These vessels of wrath are said to be fitted for destruction, in Greek κατηρτισμένα (prepared, perfected, and consummated), and therefore ripe for destruction, because by their own fault, obstinacy, and voluntary hardening in sins, and by perseverance and final impenitence in them, they have made themselves worthy of eternal ruin. In which sense the word καταρτίζειν, καταρτίζεσθαι, and κατηρτισμένος is taken. Luke VI, 40; 1 Cor. 1, 10; Eph. IV, 12; 2 Tim. III, 17. See Dr. HOLTZFUSSEN *dissertat. praekest. p. 155*.

#### Question IX: What is the end of reprobation?

*The end of reprobation.* The end of reprobation is the punishment of sinners a), and the glory of God's vindictive justice b).

Proof a. For to this end the impious, on account of foreseen final impenitence, have been destined by the decree of reprobation to punishment, that this may be inflicted on them in time. "The reprobate will go away into eternal punishment," says Christ, Matth. XXV, 46.

Proof b. Paul teaches in Rom. IX, 22: "What if God, willing to show his wrath and to make his power known, endured with much longsuffering the vessels of wrath prepared for destruction". Namely, God foresaw that impious men by their own fault would prepare themselves for destruction; therefore He decreed to reject them, having

abused divine longsuffering, to show His wrath, i.e., His vindictive justice.

**Question X: Is the decree of reprobation immutable?**

The decree of reprobation is irrevocable, immutable, with an immutability that is not absolute, but hypothetical.

Proof. Those who have been rejected from the participation of eternal salvation, in view of foreseen final infidelity, just as they could have believed finally in Christ through the grace of vocation and regeneration; so they could have not been reprobated, but saved. But when, as finally impenitent, they were foreseen and thus reprobated; just as they cannot be at the same time finally unfaithful and not finally unfaithful; so when they have been reprobated, by a hypothetical necessity they cannot be non-reprobated.

**Question XI: Can the reprobate be in a state of regeneration?**

The reprobate can for a time be in a state of the truly regenerate.

Proof. From Luke VIII, 13: "Those on the rock are they who, when they hear, receive the word with joy; but they have no root, who for a time believe, but in time of temptation fall away". Those who believe for a time, are for a time in a state of regeneration. Perseverance does not enter into the essence of faith, but accompanies it.

**Question XII: Did God, by an absolute decree, without respect to sins and unbelief, adjudge certain men to eternal damnation?**

God excluded no man from the inheritance of eternal life by an absolute and most freely preconceived hatred, without any respect to an impulsive cause, and decreed to consign him to eternal ruin, but sins themselves, conjoined with final unbelief, moved God to reprobate from eternal glory men who are stubbornly impious.

Obs. BELLARMINE, a patron of the absolute decree, in *lib. II. de gratia & libero arbitrio, cap. XVI*, distinguishes between the negative and the affirmative, or positive, act of reprobation. The former is that by which God, according to His most free good pleasure, does not will to have mercy on certain ones, nor to save them; it is otherwise called the decree of preterition; the latter is that by which God has decided to afflict with eternal punishments contumacious sinners, whom He foresaw would perseveringly spurn

the offered grace of vocation, regeneration, and justification; it is also called the decree of predamnation. BELLARMINE therefore states, and all who agree with him, that the decree of predamnation altogether presupposes sin in man, since in the most just God there cannot be a will to punish except sinners, nor can the destination to, or infliction of, punishment be just without fault. See Gen. XVIII, 25. It is therefore to be proven by us against Bellarmine and his followers, that God by an eternal decree of preterition excluded no man absolutely and without respect to fault, foreseen in man, from grace and glory.

Proof. 1. Because, speaking accurately, the negative and positive act of reprobation is really one act, and they do not differ, except only in name. This is clear a) from examples. Pharaoh and Judas by the very same act by which they were passed over and not elected, were predamned. b) It is clear from the opposite. Thus, as election is predestination to salvation; so preterition is predamnation. Since therefore the decree of preterition and of predamnation is one and the same, different causes cannot be assigned to it.

2. It is the same thing, whether God destines a man to damnation, or does that from which damnation necessarily follows. Whomever God does not elect, whether he is said to be omitted or reprobated, is always excluded from the grace of God. Certain damnation follows this exclusion, because without the grace of God there is no salvation. From which we gather that there is one cause of preterition and of predamnation.

3. God does not pass over, or desert a man, unless he is first deserted by him; Therefore God deserts no man by an absolute decree. The consequence is evident; because whoever passes someone over, because he has been deserted by him, does not pass him over from an absolute will, or mere good pleasure, but, moved by a grave cause, excludes him from his favor. The antecedent is confirmed from very many sayings of scripture, 1 Sam. XV, 23: "Because you have rejected the word of Jehovah, therefore he has rejected you". Ps. LXXXI, 11, 12: "My people did not obey my voice, and Israel did not submit to me. Therefore I let them go in the hardness of their heart, that they should walk in their own counsels". 1 Chron. XXVIII, 9: "If you forsake him, he will abandon you forever". Hos. IV, 6: "Because you have rejected knowledge, I will also reject you".

4. The decree of preterition, which is imagined, is repugnant to the grace of God, the merit of Christ, and the universal call. He who has mercy on all, excludes none absolutely from his mercy; But God, etc. Rom. XI, 32. E. For whom Christ died out of incomparable love, those He did not pass over in electing without a most grave cause; But for all, etc. 2 Cor. V, 14. E. To whom the gospel is to be preached, him God did not pass over by an absolute decree. But to every rational creature, etc. Mark XVI, 15. Therefore.

The more important arguments of BELLARMINE are (\*):

I. Whoever loved Jacob, and pursued Esau with hatred, before they had done anything good or evil; he passed Esau over by an absolute decree; But God, etc. Rom. IX, 11,12,13. Therefore. Response: We have satisfied this argument in the preceding chapter, question VII, objection III.

II. Whoever has mercy on whom he wills to have mercy, and hardens whom he wills to harden, he excludes the man whom he hardens from his grace by an absolute will; But God, etc. Rom. IX, 18. Response: See the same chapter, objection II.

III. God is compared to a potter, who has absolute power, to make from the same mass of vessels, one indeed for honor, but another for dishonor, Rom. IX, 21. Therefore God by absolute power created some men for eternal glory, some for eternal dishonor. Response: See the same place, objection V.

IV. God raised up Pharaoh, a hardened man, that in him he might show his power. Rom. IX, 17. Therefore God by an absolute decree created him for hardening and perdition. Response: The words of Paul are taken from Exod. IX, 15, 16, where God addresses Pharaoh through Moses thus: "For this reason קָמַתִּיךָ דַּתִּי (I have made you stand), that I may show you my power, and that my name may be declared in all the earth". Obs. a) God does not say: "I created you"; but: "I have made you stand," i.e., I have preserved you, and as if placed under a blow, you already failing, I have ἐξήγειρα (raised up) you. Thus the word ἐγείρω (to raise), in the signification of raising from sickness, is read in James V, 15: "The prayer of faith will save the one who is sick, καὶ ἐγερῇ αὐτὸν ὁ κύριος

(and the Lord will raise him up)". b) God does not say: "I have raised you up, or made you stand, that I might harden you," but "that in you I might show my power, and that my name might be declared in all the earth," as if to say, that all men together with you may acknowledge my power, humble themselves before it, and do penance for their sins, and thus celebrate my name. If God had reprobated Pharaoh by an absolute decree to eternal ruin, he would certainly not have shown him his power for this end, that he might be humbled before it and do penance. Cf. Dr. SEB. SCHMID colleg. bibl. prius p. 350.

V. If God reprobated men on account of sins, He would certainly reprobate all men; The consequent is false; E. and the antecedent. The consequence of the major is proven; because all men are sinners, Rom. III, 23. Response: God reprobates impious men on account of sins, inasmuch as they are conjoined with final ἀπιστία (unbelief). But not all men are unfaithful until the end of life. E. God does not reprobate all. Instance: But all fallen men are by nature unbelieving. For God has concluded all in unbelief, Rom. XI, 32. E. all men are reprobated. Response: I distinguish between innate and adventitious unbelief. Not on account of the former, but on account of the latter, God rejected certain men from eternal salvation.

VI. God made the impious for the day of evil for his own sake. Prov. XVI, 4. Therefore by an absolute will he reprobated him. Response: In the Hebrew source the cited words flow thus: "Jehovah has made all things to correspond to himself; even the evil, for the day of evil". Namely, God made all things so that they might correspond to each other, and observe a harmonic order, and thus, according to the reason of the most just decree, the permission of the evil of fault corresponds to the infliction of the evil of punishment. From which is gathered not an absolute, but a respective decree.

#### Question XIII: What use does the doctrine of predestination and reprobation confer on us?

*Practical use.* The doctrine of predestination and reprobation, consonant with Holy Scripture, allures us to the love of God, the divine word, and the sacraments a),

(\*) This is the common opinion of the Reformed, although some have been accustomed to express it differently, and those among the Roman Catholics who are addicted to the party of JANSEN are close to them. And they have been accustomed to fight with these arguments.

but calls us away from the desires of the flesh  
b). It also consoles the elect in all adversities  
c).

Proof a. From the decree of predestination we know the immense goodness of God towards us, who was occupied with our salvation when we did not yet exist, and ordained those means, from which it was given to us to conceive constant faith in Christ through the grace of the Holy Spirit. Let our soul therefore burn with the love of God, assiduously meditate on the divine

word, and strengthen and sustain itself by the use of the sacraments.

Proof b. The elect with Paul subdue their body, and make it a slave, to make it testify that they are not of the number of the reprobate. 1 Cor. IX, 27.

Proof c. The elect are a care and concern to Christ, the shepherd and bishop of faithful souls. Not even the infernal wolf will snatch these sheep from the hands of that great shepherd.

### SUSPIRIUM

*As often as,  SWEETEST JESUS, I do not so much scrutinize as marvel at the sublime mystery of predestination, so often fix the eyes of my mind on your wounds, from which predestination shines forth. You by your shed blood reconciled GOD to me, offended by my sins, that he might embrace me with a fatherly love. I embrace you therefore, the rock and foundation of election. To You I adhere and lean with true and sincere faith, never to be torn away from You. For I, a wretch, having fallen into very many sins, have been raised up by You, elected by You, saved by You. This is what I humbly pray, my JESUS, that You would strengthen my faith, fixed on your merit, sustain it when it struggles, and crown it when it triumphs, that I may be Yours in the kingdom of grace, Yours in the kingdom of glory!*

CHAPTER III.  
ON THE  
FRATERNAL REDEMPTION OF CHRIST,  
AS THE OTHER  
PRINCIPLE OF SALVATION.  
PART I.  
ON THE  
NAMES, NATURES, AND  
PERSON OF CHRIST.

Question I: Who is the redeemer of the human race?



HE REDEEMER OF the human race is Jesus Christ.

Question II: Who is Jesus Christ?

Jesus Christ is true God, begotten from the

substance of the Father from eternity, and true man, born of the Virgin Mary in the fullness of time, the only redeemer of the whole human race, which had fallen into sin.

Question III: Why is our redeemer called Jesus (\*)?

Jesus, that is, Savior, he was called by the angel; because he was to save his people from their sins.

(\*) The blessed GERHARD, in *loc. Theol. T. I. loc. IV. c. 8. §. 25. seqq.*, aptly divided the names of Christ, if you consider the grammatical usage of the words, into proper and figurative, to which the typical ones are closely related. But if you consider the matter itself, they are to be distributed into three genera. For since a name is a sign by which a certain thing is discerned from others, and there is no doubt that there are altogether three properties of our Liberator, by which he alone can be distinguished from all others, namely 1) one person, which consists of two natures, 2) a twofold state, 3) a threefold office: it follows that the division of the names which are attributed to Christ cannot but be tripartite. I will enumerate each one, and since the narrowness of space prohibits me from explaining them with the dignity the matter deserves, I will briefly run through them in the proper order.

I. The names of the PERSON are some indeed general, which express both natures: 1) Immanuel, which we understand to be the same as θεάνθρωπος (God-man). For a) this name was given to Christ alone, not to the Father, nor to the Holy Spirit. It is necessary therefore that there be some reason that is completely singular and proper to Christ; b) The signification of this name indicates a most close conjunction of God with men alone, and with no other created things, not even the angels themselves. Therefore it is also necessary that some singular excellence of the human race be signified. But no way can be thought of, by which Christ, and he alone, could be called God with men, and with them alone, associated, unless it be the conjunction of the divine with the human nature, and such a conjunction as is suitable neither to the Father nor to the Holy Spirit, but to Christ alone,

and also pertains to men alone. Therefore Immanuel denotes that divine person who assumed human nature, for which reason Christ is not ashamed to call us his brothers, but not the angels, Heb. II, 11, 14, 16. E. this name has the same force as θεάνθρωπος (God-man). E. that name, θεάνθρωπος, is not merely ecclesiastical, nor fashioned by the ingenuity of men. 2) Mediator, 1 Tim. II, 5, which, although it denotes the office of Christ, at the same time indicates the subject, since he himself fulfilled the parts of a μεσίτης (mediator) according to both natures, the human indeed, by performing and enduring; the divine, by attributing an infinite price to his actions and sufferings of evils, Acts XX, 28; Heb. IX, 12. 3) Most beautiful of men, Ps. XLV, 3, where in the sources there exists a mixed and composite form of Kal and Pual, by which reason a duplex nature is designated, one by which he is beautiful, the other by which he is made beautiful. Others, however, are special, which note one or the other nature.

α) The names of the divine nature. Of these, some are suitable for Christ as God, by which he is indeed discerned from all created things, which, however, he has in common with the Father and the Holy Spirit; others are of such a kind that they are so proper to Christ, inasmuch as he is the eternal Son of God, generated from the Father, that by them he is distinguished not only from the entire universe of created things, but also from the Father and the Holy Spirit. A). The proper names of God are these: 1) יהוה (YHWH) and indeed in the nominative case (as Theologians say), Ex. III, 14. The same one is called יהוה who a little before, v. 2, had been called מלאך יהוה (the angel of YHWH). Ps. CII, 26, which saying is to be understood of Christ, the Legate of Christ makes us more certain of this, Heb. I, 10-12, add v. 8. Isa. XLV, 24, 25, cf. with Rom. XIV, 10, 11. Thus indeed the Apostle expressly interprets that saying of Christ. With that also agrees this, Rev. I, 8: ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος (the one who is, and who was, and who is to come), which is rendered as the name יהוה itself. For ה is a note of the future, ἐρχόμενος is an indication of the participle, which denotes presence, and ה is the past. And so יהוה signifies immutable nature, that God is always the same. 2) יהוה צבאות (YHWH of hosts), Isa. VI, 3, add v. 8, 9, 10 & John XII, 41. 3) יהוה אלוהים (YHWH God), Ex. III, 2, 4, 6. 4) אלהי ישראל (God of Israel) or, what is altogether the same, אלהי אברהם אלהי יצחק אלהי יעקב (God of Abraham, God of Isaac, God of Jacob) *ibid.* cf. Luke I, 16, 17; for he is so called who used John as a forerunner, but he is without doubt Christ, add v. 43, 76. 5) יהוה צדקנו (YHWH our righteousness), Jerem. XXIII, 6. 6) Various names, which certainly befit the one God, we see cumulatively augmented and closely joined, Isa. IX, 6. 7) θεός (God), even ὁ Θεός (the God), which is valid as an argument ἐκ τοῦ ἄρθρου (from the article), despite the rule, although false, which SOCINUS devised. Heb. 1, 8 & 9, than which there can be no more evident testimony. Col. II, 2, where the doubled little word, καὶ, is an indication that this name Θεός pertains equally to both, to Christ as much as to the Father. John 1, 1; XX, 28; Acts XX, 28. But most notable is the fivefold addition, for each one demonstrates the highest divinity. Thus indeed Christ is called α) Θεὸς ὁ ἀληθινός (the true God), 1 John V, 20. β) ὁ μέγας Θεός (the great God), Tit. II, 13. γ) ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας (who is over all, God blessed forever), Rom. IX, 5. Whatever the Arians or Photinians, with whom the school of SOCINUS agrees, dare to say against this, this is certainly clearer than light, that this very description and praise is attributed to Christ. He is said to be ἐπὶ πάντων (over all), even in his most humble state, nay even before he was clothed in flesh, John III, 31. The same is proclaimed, ὁ εὐλογητὸς εἰς τοὺς αἰῶνας (the one blessed forever), and indeed no less than the Father, also with cumulative words, to designate the highest degree of veneration, Rev. V, 13. δ) ὁ Θεὸς τῶν ἁγίων προφητῶν (the God of the holy prophets), Rev. XXII, 6, that this indeed pertains to Christ is lucidly apparent from v. 16. ε) ὁ Θεὸς τοῦ Ἰσραὴλ (the God of Israel), Luke 1, 16, 17. 8) Κύριος (Lord), which Greek name, inasmuch as it signifies the highest divinity, undoubtedly corresponds to the Hebrew, אדני (Adonai) & יהוה (YHWH), but in a certain way it should be referred to the glorious state of the human nature, as will be plainly apparent from what I shall bring forth hereafter. B). The names of the Son of God are chiefly these: 1) בן (Son), Isa. IX, 5, in which place by distinct words and expressions the different natures in Christ are foretold, with PAUL as interpreter, Gal. IV, 4: so ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ (God sent his Son) is בן נתן לנו (a son is given to us); γενόμενον ἐκ γυναικός (born of a woman) is ילד ילד לנו (a child is born to us). 2) צמח יהוה (branch of YHWH), Isa. IV, 2; Zach.

III, 8; VI, 12. We rely on this argumentation: In what sense Christ is called  $\text{נֶחֱמֵץ}$  (branch of David), which pertains to his human nature, namely the Son of David, in the same sense he is called  $\text{נֶחֱמֵץ יְהוּדָה}$ , as far as the divine nature, since he is the Son of God. 3)  $\text{ὁ υἱὸς τοῦ Θεοῦ}$  (Son of God), and indeed  $\text{ὁ μονογενής}$  (the only-begotten). (see notes on page 308). 4)  $\text{λόγος}$  (Word), who was  $\text{πρὸς τὸν Θεόν}$  (with God), and indeed before  $\text{σὰρξ ἐγένετο}$  (he became flesh), John 1, 2 & 14.

β) The names of the human nature; of which some indeed generally regard the thing itself, others, however, specifically pertain to various surrounding circumstances. A) The general ones are: 1)  $\text{זרע הָאִשָּׁה}$  (seed of the woman), Gen. III, 15. For that this illustrious prophecy is nothing other than the proto-gospel about Christ is abundantly established both from this place itself and from the entire series of words, and also from parallel places. 2)  $\text{ἄνθρωπος}$  (man), 1 Tim. II, 5. and also 3) what is much more common and more significantly said,  $\text{ὁ υἱὸς τοῦ ἀνθρώπου}$  (the Son of Man). We must now inquire into the true and sufficient reason for this name. I certainly do not deny, if you say that it designates a) the truth of the human nature in Christ, b) its origin from the seed of his mother, c) his most ardent love for the human race, d) the excellence and preeminence, for which reason he alone above others is called  $\text{ὁ υἱὸς τοῦ ἀνθρώπου}$ , Ps. XLV, 3. But you will also grant me this: that all other reasons are not sufficient, unless you add e) the state of misery, namely that Christ, as long as he was on earth, experienced all the infirmities of human nature, and indeed in the place of all men. That this is the principal reason for this name, I will confirm with clear arguments: a) The use of this name; namely, it is used frequently before the glorious change of Christ, from that time never (if you except a few places, Acts VII, 56, where this reason underlies it, because Christ presented himself to be seen by Stephen in human form, and likewise Rev. I, 13; XIV, 14). And so Christ, after he himself sat down at the right hand of the Father, is nowhere called the Son of man, everywhere he is adorned with splendid titles, which are suitable for his highest dignity, of which kind are: Lord, King of Kings. What then? Did he cease to be a true man, born of a virgin? Was his love for men diminished, or completely extinguished? Was anything detracted from the excellence of the human nature which he enjoys? Nothing less, indeed. You see therefore that all those reasons are not suitable enough, but this is the principal one: that that name was most rightly accommodated to the state of humility, in which Christ endured not only human nature, but also universal and vicarious calamity. For every name, the more suitable it is to someone's state, the more apt it is. b) By the conjunction of this name with various descriptions, which are documents of the most humble condition, e.g., Matth. VIII, 20; Luke XVIII, 31, 32, 33. c) By another name, very similar to this, since not the humanity of Christ itself, but his humility is indicated by the name of the days of his flesh, Hebr. V, 7. d) By prophecies, and of both kinds, partly literal (among which that most lucid prophecy stands out, Ps. VIII, in which both states of Christ are predicted, and in such a way that distinct names are also used; son of man, as far as the most miserable condition, v. 5, then Lord, which pertains to the most glorious state, v. 6 & 10, add Phil. II, 9, 11); partly typical (for there are certain typical names, in the way that Ezekiel is called by the same name almost as many times as Christ is called in the sacred monuments. This is for the very reason that that divine prophet lived a much more sorrowful life and one full of miseries than any other; and all learned in Hebrew know that the custom of the holy language has it that miserable men, and those of the lowest census, are named  $\text{בְּנֵי אָדָם}$  (sons of Adam), to whom are opposed  $\text{בְּנֵי אֱלֹהִים}$  (sons of God), noble and fortunate, as Ps. XLIX, 2). Corollary: E. this name, son of man, pertains not so much to the human nature of Christ, as rather to his calamitous state. B. The special ones are 1) of race:  $\text{σπέρμα τοῦ Ἀβραάμ}$  (seed of Abraham), Gal. III, 16. 2) of tribe:  $\text{ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰουδᾶ}$  (the Lion who is of the tribe of Judah), which name is partly of the glorious state, inasmuch as he is called the lion who gained the victory, partly of the nation, since he is said to have arisen from the tribe of Judah. 3) of family:  $\text{נֶחֱמֵץ}$  (branch of David), Jerem. XXIII, 5;  $\text{ὁ υἱὸς τοῦ Δαβὶδ}$  (the Son of David), Matth. XV, 22; XXII, 42;  $\text{ἡ ῥίζα Δαβὶδ}$  (the root of David), Rev. V, 5, cf. with Isa. XI, 1. 4) of place of upbringing:  $\text{Ναζωραῖος}$  (Nazarene), Matth. II, 23.

II. Names of STATE. a) General, which pertains to both conditions, is  $\text{ἀμνὸς τοῦ Θεοῦ}$  (Lamb of God), John I, 29. And so more often. The principal reason why Christ is compared



with a lamb lies in this, that he offered himself as a victim to God. For the origin of this name is to be sought from the type of the lambs, which in the age of the O.T. were destined for sacrifice, and especially for a holocaust, and which had to be whole, without any blemish and spot; but especially from the type of the paschal lamb, 1 Cor. V, 7. That John also had respect to this lamb is apparent from this: that this word came from his mouth not, as very learned men think, near the feast day of atonement, but with Passover approaching. Compare, please, John I, 29 with v. 35, 43 & II, 1, 12, 13. To perceive the sense and use of this name more deeply, two principles and as many corollaries will be effective. Princip. 1. The sacrifice, performed by Christ, regards indeed his calamitous state, as far as the action itself is concerned, but at the same time the office, entrusted to Christ, as far as its force and dignity. Confect. 1. ἀμνὸς τοῦ Θεοῦ (Lamb of God) is a name of both state and office. Therefore he is called a lamb, because he was slain and sacrificed (this pertains to the state of misery). He is so called with this significant addition: the lamb of God, inasmuch as he was destined by God for sacrifice, and approved by God (which certainly must be attributed to the office of Christ). Princip. 2. The victim which Christ immolated, if you consider the action of the one sacrificing itself, was consummated at the time when Christ breathed out his soul, Hebr. VII, 27; IX, 28; John XIX, 30; its saving effect, however, always continues and remains perpetual for all eternity, Hebr. IX, 12; X, 14. Confect. 2. E. this name, ἀμνὸς τοῦ Θεοῦ, must be referred in different ways to both states of Christ; formally indeed, so to speak, to the humble state, but indeed effectively to the eminent state, Rev. V, 6, 9, 12, 13. b) Special are partly of the calamitous state, as υἱὸς τοῦ ἀνθρώπου (Son of Man), about which was said a little before; partly of the glorious state; 1) δεσπότης (master), by right of purchase, 2 Pet. II, 1. 2) λέων ὁ νικῶν (the conquering lion), Rev. V, 5. 3) κύριος (Lord). This name, however, to be considered in different ways, sometimes pertains to the divine nature of Christ, sometimes to the state of highest dignity, to which he ascended according to the human nature. I will set forth some hermeneutical laws. It is a name of the divine nature in Christ, when a) it is attributed to Christ before his human nature was adorned with celestial glory, e.g., Luke II, 11; Matth. XVI, 22, with which that confession is to be compared, v. 16: ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος (the Son of the living God), nay even before he himself, the human nature having been assumed, ἐκένωσεν (emptied himself), 1 Cor. XV, 47. b) when it is joined with certain most certain indications of the divine nature, as Matth. XXI, 3; Mark II, 28; IX, 24; Luke V, 8; XVII, 5, 6. Then indeed it is a sign of the glorious state, in which his human nature is placed, a) when it is so asserted of Christ alone, that he is thereby discerned from the Father, 1 Cor. VIII, 6. b) when Christ is said to have been made κύριος (Lord), Acts II, 36. c) when that is numbered among the effects of death and recovered life, Rom. XIV, 9. d) when mention is made of the exaltation, as it is commonly said, Ps. CX, 1; Phil. II, 9, 11.

III. Names of OFFICE. These likewise are A) General, which contain in their scope the entire threefold function which Christ fulfilled, such as: 1) משיח (Messiah), in Greek χριστός (Christ), John I, 42. 2) מלאך הברית (Angel of the Covenant) or מלאך יהוה (Angel of YHWH), to which that is related, ἀπόστολος (apostle), Hebr. III, 1, add John X, 36; Isa. XLVIII, 16. 3) גואל (Redeemer), Job XIX, 25. 4) Jesus, which name by reason of its usage indeed denotes the subject, as in this statement, 1 John V, 1: ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός (that Jesus is the Christ), i.e., that Jesus of Nazareth, and no other, is the true Christ; but by reason of its signification it pertains to the office, and its universal parts, since there is none of them which does not contribute something to imparting salvation to us. 5) Σωτήρ (Savior), which in reality is the same as Jesus, with the celestial messenger as interpreter, Matth. I, 21. 6) ποιμήν (shepherd). This is apt for all three of Christ's functions: α) for the sacerdotal, since he himself underwent death for the sheep, to be bought with his blood, John X, 11. β) for the Prophetic, because the sheep hear his voice, ibid. v. 3, 27, and for that reason Christ is called ὁ ἀρχιποιμήν (the chief shepherd), 1 Pet. V, 4; for the pastors of the N.T. church are teachers, not Priests, properly so called, much less rulers, ibid. v. 3. γ) for the Royal, inasmuch as he himself defends his sheep from all danger, and bids them aspire to eternal salvation, John X, 28, add Ps. LXXVIII, 71, 72. B) Special, which are of the office a) Sacerdotal, 1) ἱερεὺς (priest), Hebr. V, 6; VII, 17, 21. 2) ἀρχιερεὺς (high priest), and indeed with chiefly a fourfold addition: α) μέγας (great), namely in view of the high Priest of the O.T., who, although he

This is derived from the root שׁוּׁ, which in Kal is less used, but in Hiphil is most frequently employed; whence its origin is, and thus Ἰησοῦς is Savior. The Hebrew word is also read in Nehem. XII, 10, and descends from the Hebrew root. This Latin word seems to some to have been introduced into Latin from the times of Tertullian; but BORRICHIOUS has observed that the same was already flourishing in the century of Trajan. See CELLARIUS *latinit. restit. p. 89*. To the Greeks he is called σωτήρ (savior), which word is rendered by some Latin authors as *servator* (preserver); but less fully. For he preserves, who ensures that salvation is not lost; he saves, who gives salvation. GROTIUS explains it by *sospitator* (deliverer), because Jesus is the author of all prosperity. The angel gives the reason for the denomination, Matth. I, 21: "He will save his people from their sins". The angel expressed the starting point of salvation, which is sin, the origin of all evil. Christ therefore saves us from the wrath of God, from the accusation and curse of the law, from the judgment of condemnation, from temporal and eternal punishment. For all these things descend from sin, as from a head. The destination is the grace of God, justice, life, and eternal salvation. Dan. IX, 24.

Obs. II. The name Savior can also be attributed to God the Father and the Holy Spirit, if you consider the efficacy and act of saving. For God the Father saves us, inasmuch as He sends the Son and on account of His merit remits sins, and at some time actually bestows salvation; the Holy Spirit is said to save us by regeneration, by kindling in us saving faith, by which the merit of Christ is applied to us. And in this way also the Son of God himself is said to save us; because salvation, as an act *ad extra*, is common to all three persons of the deity.

But when Christ is called Savior, this is done in a peculiar way, namely, by reason of merit, because Christ alone is the meritorious cause of our salvation. Whence the name Jesus imports a respect not in any way to the act of saving, but to the merit of Christ, through which we obtain salvation, and Christ is the savior, inasmuch as He saves His people through His merit and satisfaction.

Obs. III. Jesus is a Savior not typical, corporal, and imperfect, such as were Joshua and Hosea (to whom the name was related); but proper, spiritual, and perfect, because He saves from sin, the source of all evil. He saves by merit and efficacy; He saves inchoatively in this life, and consummatively in the future life. Jesus is therefore the fount of salvation, Isa. XII, 3, the horn of salvation, Luke I, 69, the author of eternal salvation, Hebr. V, 9, in whom alone our salvation is sought and found, Acts IV, 12, since He alone is our Goel, or our redeemer by right of blood.

Obs. IV. Christ is the Savior of all men, by reason of merit and acquisition; because by His passion and death He merited salvation for all; but He is the Savior only of believers by reason of fruit and application; because they alone are made partakers of salvation through faith. You say: Christ is called saved, Zach. IX, 9. E. He is not the author of salvation. Response: Christ is called Saved not meritoriously, but efficiently, because by His own divine power He was liberated from the injuries with which He was afflicted, and the troubles with which He was pressed in His bloody passion.

**Question IV: Of what value should the name of Jesus be held?**

The name of Jesus should be to us most sweet a), most holy b), and most eminent c).

Proof a. The name of Jesus is compared by the Holy Spirit to poured out oil, Cant. 1,

was the highest, and excelled the other Priests in dignity, was nevertheless far inferior to Christ. Hebr. IV, 14. β) κατὰ τὴν τάξιν τοῦ Μελχισεδέκ (according to the order of Melchizedek), Hebr. V, 10. γ) εἰς τὸν αἰῶνα (forever), Hebr. VII, 21, add 23 & 25. δ) ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου (who sat down at the right hand of the throne), Hebr. VIII, 1. 3) יהוה צדקנו (YHWH our righteousness), Jerem. XXXIII, 16, cf. with Rom. IV, 6; 2 Cor. V, 21. 4) ἱλασμός (propitiation), and also πάσχα (Passover), which pertains to the first part of the Sacerdotal numbers, 1 Cor. V, 7. 5) παράκλητος (advocate), As far as the second, 1 John II, 1. b) Prophetic: 1) προφήτης (prophet), as also προφήτης μέγας (a great prophet), Luke VII, 16; John VI, 14. 2) διδάσκαλος (teacher), John III, 2; Mark XIV, 14. 3) ἐπίσκοπος (overseer), 1 Pet. II, 25. c) Royal: מלך (king) or מושל (ruler), ὁ βασιλεὺς (the king), and indeed with a fourfold excellence: α) Eternal King, Mich. V, 2. β) King of justice, and γ) King of peace, Hebr. VII, 2, add Isa. IX, 6, and the opinion of those pleases me, who interpret the name שָׁלֵם in Gen. XLIX, 10 in such a way that it means reconciler of peace. δ) King of Kings, Rev. XVII, 14; XIX, 16.

3. In that it breathes forth wonderful sweetnesses.

Proof b. Most holy is the name of Jesus; because by divine decree it was imposed by an angel before conception, Luke 1, 31, before birth, Matth. I, 21, before circumcision, Luke II, 21.

Proof c. Most eminent is the name of Jesus; because this name the angels adored, the demons trembled, men assume for salvation, as HILARY says in Ps. LI. Therefore at the pronunciation of the name of Jesus we bend our knees, mindful of the apostolic precept, Phil. II, 10: "At the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth". Indeed, we also uncover our heads at the mention of the name of Jesus; which baring of the head is a ceremony, freely assumed by the church, which it befits the genuine sons of the church to observe. It was placed in the Christian liberty of the church that they should exhibit an external cult of adoration at the mention of one, or several, of this or that, nay even of all the divine names. But the name of Jesus was chosen, either as an epitome of the revelations and benefits of the whole Holy Trinity, which being pronounced and honored, the devotion is not directed precisely to Christ, but to the universal fount of our salvation; or as a character of profession, by which they would go about separated both from the Jews, who confessed some Christ, but did not want Jesus of Nazareth to be the Christ, and from the Arians, who acknowledged God the Father, but denied Jesus to be God. Cf. DANNHAVER *hodos. phenom.* VIII. p. 602.

It can be objected: Whatever law prohibits the worship of images, prohibits the worship of the name of Jesus. But the divine law, etc. Exod. XX, 4. E. The major is proven: because names are images of concepts, concepts are images of things. Response: I deny the major, because the name of Jesus here is not considered as the determined object of worship, which is God alone; nor as the object of respective worship, in the way that the Pontificists worship images; but only as a memorial sign, which being pronounced or heard, we are carried to the acknowledgment and worship of the person himself.

#### Question V: Why is our redeemer called Christ?

*Christ.* Our redeemer is called Christ, that is, anointed; because he was anointed by the Holy Spirit as our king, priest, and prophet.

Proof. Χριστός (Christ) is said from χρίω (I anoint), and therefore denotes the anointed one, and corresponds to the Hebrew name משיח (Messiah). "We have found the Messiah," which is, if you interpret it, the Christ, says Andrew, John I, 42. But our redeemer is called Christ, or the anointed one, on account of the office which he performs, royal, sacerdotal, and prophetic. Just as in the Old Testament, kings and priests, Exod. XXIX, 7; 1 Sam. XVI, 13, and Elisha among the prophets, 1 Kings XIX, 16, were infused with holy oil at the inauguration of their office; so our redeemer was anointed with the Holy Spirit and with power, Acts X, 38, that he might be our king, priest, and prophet. Yet that there is a great difference between the anointing of the kings, priests, and prophets of the Old Testament and the anointing of our Savior, the royal prophet teaches, Ps. XLV, 7: "God, your God, has anointed you with the oil of gladness above your fellows". The fellows, or companions of Christ, in a general sense, are said to be all the faithful who are partakers both of the spiritual anointing and of the Christian name; in a special sense his fellows are the priests, kings, and prophets, both on account of the typical prefiguration of the threefold office of Christ, and on account of the internal collation of gifts for the offices; Christ is far superior and more eminent than all these. The kings, priests, and prophets of the Old Testament were anointed by men, as Saul and David by Samuel; but our Savior was anointed by God himself, Ps. XLV, 7. The kings, priests, and prophets were anointed with external oil; Christ with internal, namely the Holy Spirit. Whence Isa. LXI, 1, the Messiah himself says: "The Spirit is upon me, because God has anointed me". The kings, priests, and prophets were anointed in adult age; Christ in his mother's womb. The anointing of the kings, priests, and prophets externally signified finite ministering gifts, which the Holy Spirit conferred internally; but Christ immediately receives from God infinite and immense gifts, since God did not give him the Spirit by measure, John III, 34. AUGUSTINE excellently teaches the prerogative of the anointing of our redeemer in *tract. in Io. III, 34*: "Christ was singularly anointed, especially anointed, whence all Christians are anointed; for all the saints are his participants, but he is singularly the holy of holies, singularly the Christ, singularly the anointed".

Obs. When our Savior is called Christ, or the anointed, the anointer is the divinity, the anointed is the humanity, the oil is the Holy Spirit; whence the profession of Christ is the confession of the whole trinity, as BASIL the Great says.

**Question VI: In what respect is the person of our redeemer considered here?**

The person of our redeemer is considered here not as ἄσαρκος (unenfleshed), or such as he was from eternity before the incarnation; but as ἐνσαρκος (enfleshed), or such as he began to be in the fullness of time, by the assumption of our human nature into his divine hypostasis.

Proof. We have known the person of the Son of God as ἄσαρκος (unenfleshed), or such as he was from eternity before the assumed flesh, above in part I of the theology, p. 327 sqq.; but here, where we are dealing in the economy of divine grace, the person of our redeemer is to be considered as he is ἐνσαρκος (enfleshed), or inasmuch as God was manifested in the flesh, 1 Tim. III, 16, because Christ our redeemer is so according to both natures, divine and human; for God acquired the church through his own blood, Acts XX, 28.

**Question VII: What and how many are the natures of our redeemer?**

There are two, divine and human; He has the divine communicated from the Father by eternal generation, according to which He is true God; He assumed in time the human, produced from the blood of the virgin Mary, through the miraculous ἐπέλευσιν (coming upon), or operation, of the Holy Spirit, according to which He is true man, (\*).<sup>154</sup>

Proof. Because Christ is a man from the Fathers indeed according to the flesh, but at the same time God over all, blessed forever, Rom. IX, 5. He is God manifested in the flesh, 1 Tim. III, 16. He is that man who is the Lord God, 2 Sam. VII, 19. Therefore the same one, who was made of the seed of David, is said

to be the Son of God, Rom. 1, 3. That same one, who is born of Mary, is said to be the Son of the highest, Luke 1, 32, 35. The same one, who is the word of God, and God, is said to have become flesh, John 1, 14. Therefore Christ is a σύνθετος (composite) person, or composite, in which the divine nature is joined with the human.

**Question VIII: In how many ways are the two natures considered in the one person of Christ?**

The two natures of Christ are considered 1) absolutely and in themselves, 2) relatively and in union.

**Question IX: By what arguments is the true and eternal divinity of our redeemer proven?**

The true and eternal divinity of our redeemer is proven by most solid arguments drawn from the divine names, from the attributes proper only to the true God, from the personal and essential acts of God, from the religious worship due only to God, from the accurate collation of sayings of the scripture of the O. & N. T..

Obs. We have weighed the arguments by which the divinity of Christ is proven in P. I. of theology, from p. 305 seqq..

**Question X: By what arguments is the truth of the human nature of Christ demonstrated?**

That Christ is a true man is demonstrated a) from human names, b) from the essential parts of a man, c) from the attributes proper to a true man, d) from human operations, e) from the genealogy of Christ the man.

Proof a. Christ calls himself a man: "You seek to kill me, a man who have told you the truth," John VIII, 40. "There is one mediator between God and men, the man Jesus Christ," says Paul, 1 Tim. II, 5. Christ is called the son of man eighty-two times in the sacred code.

Proof b. A true man consists of an organic body and an intelligent soul. But Christ consists of a body, John II, 21, of flesh, blood,

(\*) As to the person of Christ, this whole doctrine consists of three parts: 1) that Christ is true man, ὁμοούσιος (of the same substance) with us, 2) that the same is true and highest God, ὁμοούσιος (of the same substance) with the Father, 3) that both natures constitute one person, and in such a way that not the divine nature subsists in the human, but the latter in the former. All these truths are comprehended in one statement in John 1, 14: a) ὁ λόγος (the Word) b) σὰρξ (flesh) c) ἐγένετο (became), and it is not said of the human nature, λόγος ἐγένετο (the Word became), but this is assigned to the divine: σὰρξ ἐγένετο (he became flesh), so that we may understand that it is the divine person who assumed the human nature into his hypostasis.

and bones, Hebr. II, 14; Luke XXIV, 39. He has a soul which He laid down for His sheep, John X, 15, which was sorrowful even to death, Matth. XXVI, 38. He has an intelligent soul, according to which He progressed in wisdom, Luke II, 52, and endowed with a will, John V, 21; Matth. XXVI, 39.

Proof c. He who hungers, thirsts, sleeps, is sad, weeps, is troubled, is a true man. But Christ hungered, Matth. IV, 2, thirsted, John XIX, 28, slept, Matth. VIII, 24, was sad, Matth. XXVI, 37, wept, Luke XIX, 41, was troubled, John XI, 33. Therefore Christ is a true man. Observe that the affections already mentioned were pure and undefiled in Christ. For as limpid water is moved in a crystal glass, yet is not made turbid; so the affections of Christ were moved without the stain of sin.

Proof d. A true man speaks and asks, disputes from the Holy Scripture, teaches, etc. But Christ spoke and asked, Luke II, 46, 48, disputed with Satan from the Holy Scripture, Matth. IV, 1 ff., taught in the temple, Matth. XXVI, 55.

Proof e. The genealogy of Christ, with respect to the ascending line, Luke III, 23, and with respect to the descending line, Matth. I, 1, lucidly shows that Christ is a true man.

#### Question XI: Did Christ also assume human infirmities?

Christ assumed natural infirmities, common to all men constituted in a natural state a); but not personal ones, proceeding from particular causes, much less did He take on morally vicious defects b).

Proof a. The natural common infirmities of men are those which are in all men after the fall, e.g., to hunger, to thirst, to be fatigued, to be cold, to be hot, to grieve, to be indignant, to be troubled, to weep; which, since they are blameless, Christ, as Holy Scripture testifies, assumed, not by coercion, but freely, not for himself, but for us, not in perpetuity, but for a time, namely in the state of exinanition, but He did not retain them in the state of exaltation.

Proof b. Personal infirmities are those which proceed from particular causes, and either from a defect of the *δυνάμειος πλαστικῆς* (formative power), or formative virtue in the begetter, as phthisis, arthritis, etc., or from a particular fault, namely from excessive gluttony, venery, or other excesses, as fever, gout, dropsy, etc., or they draw their origin from a peculiar nemesis or divine

judgment, as the diseases of the family of Joab, 2 Sam. III, 29, etc. These are very far from the most holy humanity of Christ, since it was neither expedient for the human race that they be assumed, and it would have derogated from the dignity of the nature, as LOMBARD thinks in *book III of the sentences, dist. XV*. Moreover, Christ the man could not be convicted of morally vicious infirmities even by his enemies, John VIII, 46.

#### Question XII: By what individual properties, as by certain prerogatives, does the human nature of Christ stand out?

Certain individual properties belong to the human nature of Christ, by which it excels other men as if by some *ὑπεροχαῖς* (preeminences) or prerogatives: of which kind of prerogatives are a) *ἀνυπόστασία* (lack of its own subsistence), compensated by the divine hypostasis of the son of God, as by one far more eminent; b) inherent *ἀναμαρτησία* (sinlessness), by which Christ is devoid of all his own sin, both original and actual; c) a singular excellence of soul and body.

Proof a. If the human nature of Christ had retained its own subsistence, there would have been two persons in Christ, and therefore two mediators, contrary to 1 Tim. II, 5. The reason is; because a person is formally constituted in its being by subsistence, ultimately completed, and therefore from the unity of subsistence the unity of person is to be estimated. It is therefore necessary that one of the natures from these which coalesce into one person should lack its own proper subsistence; and since the divine nature, which is really the same as its subsistence, cannot lack it; it is clear that the lack of proper subsistence must be attributed to the human nature. You say: I. Every substance subsists by itself; The human nature of Christ is a substance; Therefore. Response: Subsistence is taken either generally, and is explained by independence from a subject of inherence; or specially, and is expounded by a reason of subsisting that is incommunicable, or ultimately completed. In the former sense, subsistence denotes the formal reason of a substance, in the latter sense, supposituality. You say: II. If the human nature of Christ lacks its own subsistence, it will be more imperfect than our *ἀνθυποστάτω* (self-subsisting) nature, or that subsisting by itself. Response: The perfection of a thing is to be

estimated from its essence, not from its subsistence. Add that the lack of its own personality in the human nature of Christ has been supplied by the subsistence of the Logos. Therefore the human nature of Christ is ἀνυπόστατος (non-subsistent), if it is considered precisely and according to itself, because it does not have its own subsistence in act; but when the same is considered in union with the divine nature, the same is rightly called ἐνυπόστατος (subsistent within), that is, subsisting in the Logos.

Proof b. Christ was never defiled by any sin, neither original nor actual. For He knew no sin, 2 Cor. V, 21. He is ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν (innocent, unpolluted, segregated from sinners), Hebr. VII, 26. You say: Christ was made sin, 2 Cor. V, 21. E. He is not devoid of all sin. Response: Christ was made sin, not as if his own sin inhered in him, but because whatever sin there is was imputed to him in the divine judgment by reason of fault as well as of punishment. For every sin was cast upon him, Isa. LIII, 6.

Proof c. It was fitting for Christ ἐν πᾶσι πρωτεύειν (to hold the first place in all things), Col. I, 18. The soul of Christ holds the first place in wisdom, by which it so shines that in his twelfth year of age he taught in the middle of the temple and the assembly of the chief doctors of the church, Luke II, 46, and no man ever spoke like this greatest prophet, John VII, 46. The soul of Christ holds the first place in holiness; since it made little of the vanities of the world, rejected the allurements of the flesh, abstained from laughter, cultivated gravity, endured immense torments for the fallen human race, and conquered a most bitter death. The body of Christ holds the first place in beauty; since he is heard to be the most beautiful among the sons of men, Ps. XLV, 3. The beauty of Christ's body is conjectured from the excellence of the indwelling soul, which undoubtedly fabricated for itself a most elegant dwelling, and from the immediate operation of the Holy Spirit, by whose ἐπελεύσει (coming upon) the temple of Christ's body was most splendidly constructed. Those things are certainly more perfect which God makes by himself, than when he uses second causes as ministers. But

we assert the beauty of Christ's body to be not feminine, but manly, i.e., that which befits a grave and honorable man. To this is added that the body of Christ stands out in ἀθανασία (immortality), or immortality, which belongs to it both on account of the integrity of an impeccable nature, Rom. VI, 23, and on account of the indissoluble bond of the personal union. You say: How could an immortal die? Response: Christ by reason of an intrinsic principle is immortal, but that He died, this is from an extrinsic principle, and according to a voluntary οἰκονομίαν (economy). John X, 17, 18. Yet the body of Christ remained in the freely undertaken death ἀφθαρτον (incorruptible), or immune from corruption, Ps. XVI, 10; Acts II, 31.

**Question XIII:** Is the flesh of Christ ὁμοῦσις (consubstantial), or of the same substance, with us?

The flesh of Christ has the same essence in species with us, and therefore is ὁμοῦσις (consustantial), or of the same substance, with us.

Proof 1) From Hebr. II, 14: "Since the children have become partakers of flesh and blood, he himself likewise made himself a partaker of them". Observe here: a) that Christ calls us his brothers, v. 11, his sons and his children, v. 13, 14; b) that Christ is our brother not only on account of a brotherly affection, but also on account of the communion of the same flesh and blood; which the Apostle teaches in v. 14. From which we argue: Whoever is our brother on account of the communion of the same flesh and blood, he is ὁμοῦσις (consustantial) or of the same substance with us; But Christ, etc. Therefore. 2) From the testimony of the council of Chalcedon: "We confess one and the same to be true God and true man, from a rational soul and body: co-essential with the Father according to the divinity, and co-essential with us according to the humanity, in all things like us, sin excepted".

The antithesis is of both the ancient heretics, the Marcionites, Cerdonians, and Manicheans, who denied the truth of the human nature of Christ; and of the Anabaptists, Socinians, Schwenckfeldians, and Weigelians, (\*) who impugn the

<sup>155</sup> (\*) Some of the fanatical men, among whom are ANTONIA de BOURIGNON, P. POIRET, VAL. WEIGEL, PETERSEN, do not indeed deny the truth of the human nature in Christ, but they deny its unity, and invent a duplicated flesh of Christ, one celestial, the

ὁμοουσίαν (consubstantiality) of the flesh of Christ with the following arguments:

I. Whoever was sent in the likeness of human flesh, his flesh is not consubstantial with our flesh (likeness is an index of quality, not of substance): But Christ, etc., Rom. VIII, 3. Response: Christ is not simply said to be sent in the likeness of flesh; but only in the likeness of sinful flesh; and thus the consubstantial truth of the human nature of Christ with us is not denied, but the foulness of sin is removed from Christ.

II. Christ was found ἐν σχήματι (in fashion) as a man, Phil. II, 7. E. he is not a true man. The reason for the consequence is; because σχῆμα (fashion) denotes an external figure, or phantasm, and is opposed to substance. Response: σχῆμα in that place does not designate an empty figure or phantasm, but external gestures and habits, from which the true humanity of Christ became known.

III. Whoever is opposed to the first man formed from the earth, as the lord from heaven, his body is not terrestrial, but celestial and sidereal, and therefore not consubstantial with us; But Christ, etc., 1 Cor. XV, 47. Therefore. Response: The second man is called the lord from heaven, not because he is not a true man, but because he is not a mere man, because he is at the same time true and eternal God, who is said to have come from the highest, John 1, 14, because his origin is supernatural (\*\*).<sup>156</sup>

IV. Whoever descends from heaven brought a body from heaven; for such as the descent, such is the origin. But Christ etc. John III, 13. Therefore. Resp. The Son of God descended from heaven, not by bringing a body from heaven, but by assuming flesh in the virgin's womb, and by manifesting himself to men in the assumed flesh.

V. Christ denies that Mary is his mother. Matth. XII, 48. Therefore he did not assume from her a nature consubstantial with us.

Resp. Christ in that passage, when asked about his mother, was not denying the origin of his human nature from his mother, but was comparing his fatherly ministries with maternal affections, and preferring the former to the latter. And therefore Christ did not allow himself to be withdrawn or called away from the administration of the office committed to him by the Father by the arrival of his mother. Add that the Savior intended to indicate that the bonds of minds are more religious than those of bodies, as AMBROSE teaches, and as cited by CALOVIUS in his *biblia illustrata* on this passage, fol. 295.

VI. If the flesh of Christ is consubstantial with us, Christ according to his human nature will be a creature; from which manner of speaking the ancients abhorred. It is answered: The Arians contended that the *Logos* (λόγον) in himself, even without assuming human nature, was a creature made from nothing. Therefore the ancients, because of the snares of the Arians, rejected this proposition: "Christ is a creature." But because of Schwenkfeld, who denied that Christ was a creature with respect to his human nature, this phrase concerning Christ according to his human nature was used in the assembly of Smalcald in 1537. "We disapprove," they say, "of the delirium of Schwenckfeld, and we say that the human nature in Christ both is and remains a creature, as John says: 'The Word was made flesh.'" Confer. D. GERHARD's exegesis on locus IV, p. 428.

VII. Whoever was not conceived from the seed of a man, but by the coming upon (ἐπελεύσει), or advent of the Holy Spirit, his flesh is not consubstantial with ours; But Christ etc. Luke 1, 35. Therefore. Resp. I deny the major premise. For the origin of Christ's flesh is indeed dissimilar, but the nature is similar. "If you seek the truth of his human nature, acknowledge the material. If you

other terrestrial. Which error the voice of the Apostle prostrates with one blow, as it were, 1 Tim. II, 5: "one mediator," the man, Christ, 1) just as there is one God to be reconciled to men; 2) so, that this one Reconciler, one man, is opposed to the one Adam, the first and common author of the perfidy and misery into which the entire human race has fallen. From which shines forth the most wise counsel of God, for what reason there ought to have been but one man who would perform the parts of a Reconciler. Rom. V, 15, 18, 19; 1 Cor. XV, 45. E. one human flesh, with which Christ would be clothed, was sufficient for the purpose; E. a second would have been utterly superfluous.

(\*\*) Nor does Paul say: ἄνθρωπος ἐξ οὐρανοῦ (a man from heaven), but thus: δεῦτερος ἄνθρωπος, ὁ κύριος ἐξ οὐρανοῦ (the second man, the Lord from heaven). Therefore this addition, ἐξ οὐρανοῦ (from heaven), must be referred not to ἄνθρωπον (man), the human nature of Christ, but certainly to ὁ κύριος (the Lord), his divine person.

scrutinize the reason of his origin, confess the divine power," says LEO in sermon II on the nativity.

VIII. The human nature of Christ is destitute of its own subsistence; Therefore it is not consubstantial with us. Resp. Subsistence does not pertain to the essence of man, because it does not make a man, but terminates him.

IX. Christ does not have the same essence in number with us; Therefore he is not of the same substance (ὁμοούσιος) with us. The consequence is proven from the fact that the *Logos* (ὁ λόγος) is said to be of the same substance (ὁμοούσιος) with God the Father, because he has the same essence in number with God the Father. Resp. Sameness of substance (ὁμοουσία) is twofold: specific and numeric. Christ as man is of the same substance (ὁμοούσιος) with us, not according to number, but according to species; because he is of the same genus and species as our nature.

#### Question XIV. From whom does the human nature of Christ have its origin?

*The origin of Christ's flesh.* The human nature of Christ has its origin from the Triune God a), from God the Father b), from the Son of God c), from the Holy Spirit, to whom the production of Christ's flesh is appropriated in the sacred writings d).

Proof a. The production of Christ's flesh, and its application to the hypostasis of the Son of God, is a work *ad extra* and undivided, or common to the three divine persons. The ancients declared this mystery with a simile taken from three virgins, one of whom is clothed or crowned, while each contributes something to the adornment.

Proof b. "In the fullness of time, God the Father sent his Son, born of a woman," Gal. IV, 4. "He sent him in the likeness of sinful flesh, and to atone for sin," Rom. VIII, 3.

Proof c. The Son of God, the hypostatic power of the most high, overshadowed the virgin Mary: "whence also that holy thing which was born of her was called the Son of God," Luke 1, 35. Obs. a) The "power of the most high" here is not the Holy Spirit, since it is distinguished from him, who was mentioned before. To the Holy Spirit is attributed the coming upon (ἐπέλευσις); to the power of the most high, the overshadowing (ἐπισκίασμος). Who would believe that the angel was tautological, and in a vigorous description of a most sublime

mystery said the same, or nearly the same, thing twice? Nor by "the power of the most high" is understood the essential omnipotence of God, because the overshadowing of the virgin Mary is attributed to the power (namely of God the Father) as a personal action. Since, therefore, actions belong to supposits, we consider that by "the power of the most high" is indicated the hypostatic power, or the Son of God, who comes by this name, 1 Cor. I, 24. Just as also among humans a son is named the power of his father, Gen. XLIX, 3. The overshadowing (ἐπισκίασμος) denotes the secret and admirable filling of the temple of the body, constructed by the Holy Spirit. Namely, the Son of God overshadowed the virgin Mary, when in an unsearchable manner he descended into the virgin's womb, and filled the mass of virgin blood, quickened by the Holy Spirit, with a peculiar approximation, and united it to himself, so that he might dwell in it bodily (σωματικῶς), as in his own temple, Col. II, 9; of which there was formerly a figure in the tabernacle of the covenant, as also in the temple of Solomon, both of which, when they were constructed, the divine majesty filled with an intervening overshadowing (ἐπισκίασμός), Exod. XL, 35; 1 Kings VIII, 10, where likewise the verb to overshadow (ἐπισκιάζειν) is used by the Septuagint interpreters. Obs. b) The consequence of this overshadowing is the nativity of the Son of God, now made the son of man from Mary, which is expressed in the words of the angel: "Therefore also that holy thing which shall be born of you shall be called the Son of God" (Διὸ καὶ τὸ γεννώμενον ἐκ σοῦ ἅγιον, κληθήσεται υἱὸς θεοῦ). From which words we again gather that by "the power of the most high" here is to be understood not the Holy Spirit, but the Son of God. For the proximate cause why the son of Mary is the Son of God is not the singular conception by the Holy Spirit (which if the angel had intended to indicate, he would have said: "therefore also the holy thing, which is born of you, will be called the son of the Holy Spirit"); but the incarnation of the *Logos* (τῷ λόγῳ). For the celestial legate means to say: "Therefore" (Διὸ), for this reason that holy thing which will be born of you will be called and will truly be the Son of God, because the substantial power of God will assume flesh in you and from you.

Proof d. The angel says: "The Holy Spirit will come upon you" (Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε), Luke I, 35. Obs. a. The



coming upon (ἐπέλευσις) of the Holy Spirit was not idle, but operative and most efficacious. For a special and plainly singular divine presence, such as occurred here, is never without efficacious operation. Yet the coming upon (ἐπέλευσις) was not seminal (σπερματική), communicating seed (because the Holy Spirit is not the father of Christ; for he, as to his human nature, is without father (ἀπάτωρ) Hebr. VII, 3.); but 1) creative (δημιουργική) (as DAMASCENE says in book III of *De Orthodoxa Fide*, c. III), or quickening the mass of blood in the virgin's womb, from which the human nature of Christ was produced; 2) the coming upon (ἐπέλευσις) was sanctifying, by which the adhering sin was wiped away, so that whatever was born of Mary would be holy, which the ancients explained with a simile, taken from a bee, sucking honey from a rose garden without poison; 3) the coming upon (ἐπέλευσις) was connective, or unitive, by which the eternal *Logos* (λόγος) was joined to the mass of virgin blood, as a bridegroom to a bride, by an indissoluble bond. Obs. b. The conception of the God-man (θεανθρώπου) is appropriated to the Holy Spirit: 1) Because the entire work of fecundation is ascribed to him, Gen. 1, 2; 2) So that the purity of the mass of blood, from which the flesh of Christ grew, might be more evident; 3) So that thus the same might be the cause of the generation of Christ the man, and of our regeneration, namely the Holy Spirit.

**Question XV. What is the material, or passive, principle of the conception and production of the human nature of Christ?**

The total material principle of the conception and production of Christ the man is Mary, the undefiled virgin a), from the royal lineage of David, and thus sprung from the tribe of Judah b); The partial and proximate material principle is the animated seed of the virgin Mary c).

Proof a. 1) Because Christ is said to be born not only in Mary (locally) Matth. I, 20, but from Mary (materially) Luke I, 35. 2) Because Christ is called "the fruit of Mary's womb," Luke I, 42. 3) Because Christ was "made" (γενόμενος) of a woman, Gal. IV, 4.

Proof b. Because the genealogy of Mary delineated by the evangelist Luke in c. III shows that Mary was procreated from the royal blood of David. For Luke traces the genealogy of Jesus from Eli, who was the natural father of Mary, as the most ancient

writer Africanus records, up to David, through the line of Nathan, who was equally a Son of David by Bathsheba, as was Solomon, 1 Chron. III, 5. For which reason Christ is commonly called in S. scripture the son of David, the fruit of the loins of David, Acts II, 30. From which it is evident that Christ the man traces his origin from the tribe of Judah, to which king David owes his birth. Moreover, the undefiled virginity of Mary is proven 1) from Isaiah VII, 14, where Jehovah, about to give Ahaz a sign of miraculous deliverance from his enemies, says: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." (1) ἁλμᾱ (almah) in the sacred code always denotes an undefiled virgin. This Hebrew word occurs seven times, Gen. XXIV, 43; Exod. II, 8; Ps. LXVIII, 25; Cant. 1, 3; c. VI, 8; Is. VII, 14; Prov. XXX, 19. The words of the last place are: "There are three things which are too wonderful for me, yea, four which I know not: The way of an eagle in the air; the way of a serpent upon a rock... and the way... in a virgin." From this place the modern Jews strive to gather that not every one is a pure and undefiled virgin; but very ineptly. Certainly the way to a pure and hidden virgin is far more abstruse than to a harlot or a prostitute, who either offers herself willingly or makes herself available without much difficulty to a suitor. (2) If ἁλμᾱ (almah) did not always denote a virgin, the sign given to Ahaz would not be so valid. You say: The son of the virgin was to be called Immanuel, not Jesus. Resp. Jesus and Immanuel are the same name not in sound, but in sense, as TERTULLIAN says in book III against Marcion. 2) Mary, to whom the angel announced the conception, is expressly called a virgin, Luke I, 27, who had not known a man v. 34, who was made fruitful by the wondrous advent of the Holy Spirit v. 35. Therefore Mary was a virgin before the conception, in the conception, and in the birth; but whether she was ever-virgin (ἀειπαρθενός), even after the birth, cannot be apodictically shown from the sacred letters. Nevertheless, some conjecture the perpetual virginity of Mary from the fact that Christ, fixed to the cross, committed his mother to the care of John, whereas he would have commended her to surviving sons, if she had borne any after knowing a man.

Proof c. 1) Christ assumed the seed of Abraham, Hebr. II, 16, which he joined to himself from no one but Mary. 2) "Just as the children are partakers of flesh and blood, he

also himself likewise took part of the same," Hebr. II, 14. But children are made partakers of blood through animated seed. Therefore Christ also. 3) If Christ had not assumed a soul from the soul of Mary, he would not have redeemed the human soul. For "that which is not assumed is not healed" (τὸ ἀπρόσληπτον, ἀθεράπευτον), as GREGORY NAZIANZEN says in epistle 2 to Cledonius. But indeed the intention of the Son of God was to heal the whole human nature infected with the stain of sin, of which the soul is the first receptive vessel (πρῶτον δεκτικόν). Therefore he assumed the whole human nature, consisting of body and soul.

The antithesis is of the Anabaptists and Socinians, some of whom deny that Mary was descended from the stock of Judah, while others deny that Christ was born from the seed of Mary. They fight against us with the following arguments:

I. Elizabeth was of the daughters of Aaron, and thus from the tribe of Levi, Luke I, 5, and she is called the kinswoman (συγγενής) of Mary, Luke I, 36. From which it is gathered that Mary was also from the tribe of Levi. Resp. Elizabeth indeed was from a priestly father, but from a mother who was born of the tribe of Judah and the house of David.

II. Whoever was not in the loins of Adam does not trace his origin from the tribe of

Judah and the royal lineage of David; But Christ was not in the loins of Adam; Therefore. The minor is proven because he who is born from the loins of Adam is a sinner; since in Adam all have sinned, Rom. V, 12. Resp. Christ was not in the loins of Adam when he sinned, because the power of generating and procreating offspring, instilled in man, preceded the fall, Gen. I, 28, but by the force of the promise finally made after the fall, Gen. III, 15, he was indeed derived from the blood of Adam, but sanctified.

III. Women lack seed; Therefore Christ was not born from the seed of Mary. Resp. Physicians demonstrate with firm reasons that women have seed. In the sacred code, the "seed of the woman" is commemorated, Gen. III, 15; c. XII, 3. Sarah, being made fertile, is said to have received "strength to conceive seed" (δύναμιν εἰς καταβολὴν σπέρματος), Hebr. XI, 11.

IV. Whatever woman is a sinner, the holy flesh of Christ does not derive its origin from her seed; But Mary is a sinner; Therefore. Resp. Whatever woman is a sinner, the flesh of Christ does not derive its origin from her seed, if it is not purified by the Holy Spirit. But the seed of Mary was purified by the coming upon (ἐπελεύσει) of the Holy Spirit, from which indeed the poison of sin was wiped away.

## ON THE ACT OF THE PERSONAL UNION

Question XVI. Are there two persons in Christ, just as there are two natures in him?



THE PERSON OF Christ is one a), and that composite (σύνθετος), in which the divine nature of the Son of God is most closely and indivisibly joined with the assumed human nature through a personal union b).

Proof a. If there were two persons of our redeemer, there would be two Christs, two mediators, two saviors. But "there is one Lord, Jesus Christ," 1 Cor. VIII, 6; "one mediator," 1 Tim. II, 5; "one Savior," outside of whom there is no salvation, Acts IV, 12. Therefore there is one person of our redeemer Jesus Christ.

Proof b. Christ is called a composite person (σύνθετος), not because he consists of two natures as parts, but because in Christ the divine nature is so composed or joined with the human that the two natures, intimately united, have coalesced into one person. The reason is that, the union having been made, the human nature, stripped of its own hypostasis, subsists by the subsistence of the *Logos* (τῷ λόγῳ), communicated to it. Hence it is that the same one who is born of Mary is said to be the son of the most high, Luke I, 35.

The antithesis is of the Socinians, who state that it can in no way happen that Christ is a composite person (σύνθετος); their arguments are:

I. Every composite is constituted of parts; Christ is not constituted of the divine and human nature as parts; Therefore Christ is not a composite person. The major is self-evident; because every composite is formed from parts into which it can be resolved. The

minor is clear; because the divine nature of the *Logos* (τῷ λόγῳ) cannot be a part of Christ; for it is complete both in subsisting and in being. Resp. a) Every essential and integral composite is indeed constituted of parts; but not a personal composite, since it consists of two natures complete in being; one of which within its union lays aside its ultimate subsistence, and is terminated by the personality of the other nature. b) I distinguish between a composite *from* these, and *with* these. Not every composite is formed from parts, but often one is composed with another, which is not a part of the composite, e.g., when an angel appears in an assumed body, the angelic nature does not take on the character of a part. Wherefore we do not say that Christ is composed *from* two natures, but that in Christ the divine nature is intimately joined *with* the human.

Instance; Christ consists of two natures; Therefore he is composed of two natures. Resp. Christ consists of two natures, not as from two parts, but as from two substances, personally united. Therefore THOMAS notably teaches in part III, question II, that Christ is not a composite person by reason of parts, as if he consists of two essential parts, but by reason of number, because he is one person in two natures.

II. Whatever is incommunicable cannot be communicated to another; But the hypostasis of the *Logos* (τοῦ λόγου) is incommunicable; Therefore the hypostasis of the *Logos* (τοῦ λόγου) cannot be communicated to the human nature. The minor is clear; because hypostasis is the incommunicable manner of subsisting. Resp. I distinguish between a communication which is made *to a person*, and a communication which is made *to a nature*. The hypostasis of one person cannot be communicated to another person, because each person is complete and terminated in its ultimate subsistence; but it is not

repugnant for the hypostasis of one person to be communicated to another certain united nature; because this communication does not cause that which is communicated to be terminated by another.

**Question XVII. What is the principle by which the composite person of Christ obtains its unity?**

*Personal Union.* The principle by which the composite (σύνθετα) person of Christ has received and retains its unity is the personal union of the two natures in Christ.

*Proof.* A personal union is said to be that by which two complete natures are united to constitute one person. For it is called a personal union from its terminus *ad quem* (to which), because such a union terminates in the God-man (θεάνθρωπον) person, or because by such a union one person is constituted in two natures, who is at the same time true God and true man.

**Question XVIII. In how many ways is the personal union considered?**

The personal union is considered in two ways: a) with respect to the act; b) with respect to the state. The act of union is also called unitio. The act of union is properly and specifically called personal union, in Greek hypostatic union (ἑνωσις ὑποστατική).

*Proof.* Unitio and unio, strictly speaking, differ. 1) Unitio is the act by which the two different divine and human natures are joined; unio is the state of the natures joined by unitio. 2) Unitio is the cause by which the natures, divided in themselves, acquire a certain indivision in the unity of the person; but unio is the proximate effect of unitio, and the personal indivision of the two natures itself. 3) Unitio is transient and momentary; unio is permanent and perpetual. 4) Unio is reciprocal; for the Son of God is united to the assumed flesh, and the flesh is united to the Son of God; but unitio is not reciprocal. We rightly say: "The Son of God united the flesh to himself"; you would say less rightly: "the flesh united the Son of God to itself." 5) Some propositions flow from unitio, others from unio. The subject of the former is the uncompounded person, or the unincarnate *Logos* (λόγος ἄσαρκος); the subject of the latter is the compounded person, or the incarnate *Logos* (λόγος ἑνσαρκος).

**Question XIX. By what equivalent word is the union of the two natures in Christ called?**

The unitio, which is the actual coalition of the divine and human nature into one person of the God-man (θεανθρώπου), is commonly called the incarnation.

*Obs.* As CHEMNITIUS teaches in his book on the two natures of Christ, chap. IX, p. 108 sqq., IRENAEUS was the first to call the personal union, taken effectively, incarnation (σάρκωσιν καὶ ἐνσάρκωσιν); IGNATIUS called it inhumanation and incorporation (ἐνανθρώπησιν καὶ ἐνσωμάτωσιν), ATHANASIUS assumption (πρόσληψιν) of humanity into the divinity of the Son of God, and most of the Greeks called it dispensation (οἰκονομίαν). They used the word dispensation (οἰκονομία); 1) Because the supreme divine majesty, without any diminution of itself, submitted itself to union with the miserable mass of our nature; 2) Because it so exalted that assumed nature that it now pertains to the very person of the Son of God; 3) Because now in the economy (οἰκονομία), or administration of the kingdom and office of Christ, neither nature acts without the other, but each acts with the communication of the other.

**Question XX. What is incarnation?**

*Incarnation.* Incarnation is the divine action by which the Son of God assumed human nature in the womb of the virgin Mary into the unity of his person.

It is more fully defined; Incarnation is the divine action by which the Son of God assumed human nature—consubstantial with us, yet free from sin, and destitute of its own subsistence—in the womb of his mother the virgin Mary into the unity of his person, and communicated to it both his hypostasis and his divine nature, so that now Christ the God-man (θεάνθρωπος) perpetually subsists in two natures, divine and human, most closely united.

*Obs.* I. Incarnation, taken broadly, comprises both the production of the flesh in the womb of Mary and the assumption of the produced flesh; taken strictly, it denotes only the assumption of the flesh into the person of the *Logos* (τῷ λόγῳ). The production of the flesh is common to all three persons of the deity; The act of assumption proceeds from the divine power common to the three persons; The terminus of the assumption is the hypostasis of the *Logos* (τῷ λόγῳ). Therefore, incarnation is the work of the three divine persons efficiently and inchoatively, but of the Son of God alone formally and terminatively.

Obs. II. The assumption of the flesh and incarnation are indeed synonymous in a certain respect; but this difference intervenes, that the *Logos* (ὁ λόγος) is said to be actively incarnated, the human nature passively incarnated. The incarnation of the Son of God is proven 1) from John I, 14. "The Word was made flesh" (ὁ λόγος σὰρξ ἐγένετο). By the *Logos* (λόγον) is understood God of God, or the Son of God; For John says: "In the beginning was the Word, and the Word was with God, and the Word was God." See above part I, p. 309. But that God is subject to no change or conversion is manifest. By "flesh" is understood man consisting of body and soul, by a familiar scriptural phrase, e.g., Gen. VI, 12. "All flesh," i.e., every man, "had corrupted his way." Is. XL, 6. "All flesh," i.e., every man, "is grass." But John uses the word "flesh" rather than "man" to indicate a) the non-hypostatic nature (ἀνυποστασίαν) of the human nature considered in itself, that the *Logos* (ὁ λόγος) assumed not a person, but the nature of man, i.e., true and complete humanity, destitute of its own hypostasis (ὑποστάσεως); b) on account of the kinship (συγγένειαν), or consanguinity with our nature; c) on account of the love for mankind (φιλανθρωπίαν), by which moved to our most miserable and abject condition, the Son of God descended from the throne of his majesty. The Socinians understand by "flesh" fragility; but they deceive and are deceived, because 1) that signification is unused in scripture; 2) Fragility, which is an accident, cannot be without a subject; 3) The glory of this flesh was seen. From these premises it is argued: Whoever is the eternal and immutable God, and becomes flesh, is not changed into flesh, but assumes it, and intimately unites it to himself; But the hypostatic Word of God etc. Therefore.

2. From Hebr. II, 14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Whoever is God, and becomes a partaker of flesh and blood, just as our children are, he assumes flesh and blood into the unity of his person; But the Son of God etc; Therefore. The minor is proven from chap. I of the epistle to the Hebrews (in which chapter the divinity of Christ is demonstrated) compared with chap. II, 14.

3. From Hebr. II, 16. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Whoever is a partaker of flesh and blood in such a way that he assumes the seed of Abraham, he has

personally united human nature to himself; But the Son of God etc; Therefore.

You say: The word to take on (ἐπιλαμβάνεσθαι) signifies to receive, and the "seed of Abraham" is taken collectively, to designate the posterity of Abraham, so that the sense is; Christ receives the posterity of Abraham into grace. Resp. Let it be that to take on (ἐπιλαμβάνεσθαι) in general signifies to receive, yet here, for the matter at hand, it signifies to assume the seed of Abraham, so that the one assuming, the Son of God, may become a partaker of flesh and blood, v. 14, and like his brethren, v. 17. That "seed" is not always taken collectively, Paul teaches, Gal. III, 16.

4. From Rom. XI, 5. "Of whom (the fathers) as concerning the flesh Christ came" (κατὰ σάρκα), "who is over all, God blessed for ever, amen." Whoever is the supreme God, and has flesh propagated from the fathers of the Israelites, he has personally united the flesh to himself; But Christ etc; Therefore. The major is proven; because God cannot be predicated of man in the nominative case, unless God and man are united; for the personal union is the foundation of such a predication.

5. From Gal. IV, 4. "The Son of God was made of a woman"; Therefore the immutable Son of God was made man, not by a substantial change, but by a personal union.

6. From 1 Tim. III, 16. "And without controversy great is the mystery of godliness: God was manifest in the flesh." By "God" in this place is understood the Son of God, who is also called God, John I, Acts XX, 28, 1 John V, 21, and is said to have been made flesh, John I, 14. He, in the flesh and through the flesh, made his glory conspicuous and demonstrated that he was true God. John teaches this in c. 1, 14. "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father," and in chap. II, 11. "Christ manifested his glory." But he could not have manifested his glory in the flesh, unless he had assumed the flesh.

The antithesis is of the Socinians, who fervidly impugn the mystery of the incarnation; they rely on the most futile inventions of reason:

I. The incarnation of the Son of God is repugnant to sound reason, which dictates that it cannot happen that two substantial and perfect forms should fall into one and the same supposit; since thus there would not be one, but two different supposits. Resp. a)

Reason, left to itself, knows nothing of the incarnation of the Son of God, since it is "confessedly a great mystery" (ὁμολογουμένως μέγα μυστήριον), 1 Tim. III, 16. Therefore it must be believed because of divine revelation. Reason, taking judgment upon itself concerning the mysteries of faith, is not sound, but unsound, corrupt, and ferocious. b) Who ever called the divinity of Christ a form? c) Philosophy teaches that the forms of the elements remain in one supposit.

II. If the divine nature of the Son of God is incarnate, then the divine nature of the Father and the Holy Spirit is also incarnate. The latter is heretical; for by it the heresy of the Sabellians and Patripassians is brought back. Resp. We assert that the Son of God, or the second person of the deity, who is not the Father and the Holy Spirit, was incarnate; not indeed excluding the divine nature of the *Logos* (τοῦ λόγου). But we distinguish between the nature considered absolutely, as it is common to all three persons, and considered relatively, as it is marked by the hypostatic character of the Son of God.

III. He whose human nature is a true person cannot be a divine person; But the human nature of Christ is a true person; Therefore. The major is established; because two persons cannot coalesce into one person. The minor is proven a) from the description of a person. For every first and intelligent substance is a person. But the human nature of Christ is a first and intelligent substance. b) Human nature is a man and a son of man, who cannot but be a person. c) Actions and passions belong to supposits. The human nature of Christ acts and suffers. d) The prophetic, priestly, and royal office belongs to the human nature of Christ, which office no one performs unless he is a person. Resp. To a): Every first and intelligent substance that subsists in itself (ἄνυπόστατος) is a person. But the human nature of Christ is not subsisting in itself (αὐθυπόστατος), i.e., enjoying its own subsistence, but subsisting in another (ἐνυπόστατος), i.e., destitute of its own subsistence; it is terminated by the subsistence of the *Logos* (τῷ λόγῳ) communicated to it, and therefore is not a person, but personated, as they commonly say. To b): The human nature of Christ, in itself, considered apart from the hypostasis of the *Logos* (τῷ λόγῳ), is not a man, nor a son of man; but taken with the hypostasis of the *Logos* (τῷ λόγῳ), it is a man and a son of man. For "man" and "son of man" signify by way of supposits, and connote a hypostasis

(ὑπόστασιν). We also grant that the son of man subsisting in the son of God is a composite person (σύνθετον), who is called the God-man (θεάνθρωπος). To c): Not only do supposits act. For even a separated soul acts, which however is not a person. But what is commonly asserted, that actions belong to supposits, does not have this sense, that a thing has from its very supposit-hood that it acts, or can act, but that by the law of nature a thing, before subsistence, is not constituted in a complete state and accommodated for operating. But if some thing, destitute of its own subsistence, is constituted from elsewhere and by a subsistence communicated from another, in a complete state and accommodated for operating, then nothing prevents the nature from also properly acting and suffering. But this is the case with the human nature of Christ. To d): The threefold office belongs to Christ the God-man (θεάνθρωπος), not to the human nature alone, considered in itself, without the connoted divine hypostasis (ὑπόστασιν).

IV. One and the same subject cannot be two disparate things at once, nor can one of the disparate things be the other, nor can two disparate things be predicated of the same subject; But supreme God and man are disparate things; Therefore Christ cannot be at the same time God and man. God cannot be man; nor can God and man be predicated of Christ. Resp. Disparate things, in themselves, considered apart from their union, cannot be predicated of each other, nor can one subject be two disparate things, nor can one of the disparate things be the other. But if it happens that two disparate things are united with each other, then it is not repugnant for one to be predicated of the other, not indeed in the abstract, but in the concrete, and with the union connoted; and one and the same subject can at the same time be two disparate things, and one of the disparate things can be the other, not indeed according to the same, but in one respect and another, e.g., I rightly say: a certain white thing is sweet (milk); a certain soldier is a musician (king David); a certain philosopher is a theologian (Justin Martyr).

Instance: Two complete substantial disparate things cannot be predicated of each other; e.g., a sheep and a wolf are not affirmed of each other. Resp. Two complete substantial disparate things are not united by the law of nature to constitute one supposit, but that they can be united by divine power

is not repugnant. When this happens (as it was done in the incarnation of Christ), then they can be predicated of each other in the concrete, not indeed by a usual predication, but an unusual one. For philosophers have formed their canons by the induction of natural examples, with which it is not licit to impugn the mysteries of faith. We believe the scripture which says: "The Word was made flesh," John 1, 14. "The branch of David is Jehovah," Jer. XXIII, 5.

V. No complete intelligent substance can lack its own personality, and subsist by another's; But human nature etc; Therefore. Resp. I deny the major. For personality is not of the formal aspect of a complete substance, but the ultimate mode, or grade of subsisting, posterior to nature, and in creatures really differs from subsistence itself. But indeed every prior can be without a posterior, and what are really distinct in a finite essence, can be separated from each other by an infinite power. Let us piously and submissively acknowledge that it is a perfection of the *Logos* (τοῦ λόγου) that he can terminate with his hypostasis (ὑποστάσει) a singular humanity, in itself untermiated in subsisting, yet intimately united to him, since in this very thing no contradiction is involved. And since the Son of God is able to do this, humanity also could receive it; for to the active power of God there corresponds in creatures an obediential power.

#### Question XXI. In what does the incarnation formally consist?

*The form of the incarnation.* The incarnation formally consists in the assumption of the flesh into the unity of the person a), and the communion of the divine nature b).

Proof a. The incarnation is the personal union of the two natures, whose terminus *ad quem* is one person, because by the personal union, subsistence is communicated from the *Logos* (τοῦ λόγου) to the assumed human nature, which does not subsist of itself, so that those two natures, the divine and human of Christ, are one person.

Proof b. The incarnation of the *Logos* (τῷ λόγῳ) is not completed by the sole

communication of subsistence, but also includes the assumption of the flesh into the communion of the divine nature of the *Logos* (τοῦ λόγου). From which ATHANASIUS described it in his creed (\*) as the "assumption of humanity into divinity" (πρόσληψιν ἀνθρωπότητος εἰς θεότητα). The reason is; because the subsistence of the Son of God cannot be communicated to the assumed flesh without his divine nature itself; because hypostasis is a mode, which can in no way be outside, or apart from, the nature, from which it does not really differ. Wherefore, the divine subsistence being communicated to the flesh, the divine nature and essence of the Son of God itself cannot but be communicated.

#### Question XXII. What is the communication of the hypostasis, or subsistence?

The communication of the hypostasis is that by which the Son of God truly and really conferred his divine hypostasis (ὑπόστασιν) to the assumed human nature, destitute of its own personality, for communion and participation, so that it is terminated by the same, is completed in subsisting, and is constituted in its ultimate hypostatic being.

Obs. 1. The divine and human natures, existing in the one composite (συνθετῷ) person of the Son of God, have one and the same hypostasis, yet in a different manner of having. For the divine nature has it primarily and in itself (πρώτως καὶ κατ' αὐτό), through itself and independently; but the human nature has it secondarily and through another (δευτέρως καὶ κατ' ἄλλο), on account of the personal union, and thus participatively.

Obs. II. The flesh of Christ was made a partaker of the divine subsistence for possession, use, and denomination. For possession; because the Son of God so assumed the human nature into his hypostasis, that the hypostasis of the Son of God became the hypostasis of the human nature, or of the assumed flesh, which was conferred on it not by transfusion, but by communication. For use; so that, by virtue of this communication, the human nature might actually enjoy and be enriched by the

(\*) The Blessed Man uses the common manner of speaking. For he knew well that ATHANASIUS was not the author of the symbol, but was easily the chief defender of the doctrine which is contained in it, and from that the name stuck to that confession. On this argument, the writers who have illustrated ecclesiastical history with erudite and wise commentary should be consulted.

personal act of the Son of God, and subsist by the same. For denomination; so that from this it is not indeed called a hypostasis (ὑπόστασις), or subsisting (ὑφιστάμενον), but subsisting in another (ἐνυπόστατος), or subsisting in the *Logos* (ὑποστᾶσα ἐν τῷ λόγῳ), as DAMASCENE says in Book III of *De Orthodoxa Fide*, c. 1, subsisting in the Son of God, and thus not a person, but personated, which word the commentator of Damascene uses.

The communication of the hypostasis is proven; 1) from Jo. 1, 14. "The Word was made flesh," which is to be understood thus, as DAMASCENE notes in Book III of *De Orthodoxa Fide*, c. 11, that the hypostasis of the Word, without conversion, became the hypostasis of the flesh. From which we gather; Whatever hypostasis, proper to the Son of God from eternity, became in time the hypostasis of the assumed flesh, that was communicated to the flesh; But the divine and infinite hypostasis, etc. Therefore. The major is established; because it cannot happen that what is proper to one be possessed by another, except by a real communication of itself with that other. 2. Christ, consisting of a divine and a human nature, is one person; Therefore he has one hypostasis, or personality. For where there is a twofold personality, there are two persons. Hence we further gather; Whoever, consisting of a divine and a human nature, has one hypostasis, in him either the divine

nature has communicated its hypostasis to the human nature; or the human nature has communicated its hypostasis to the divine nature, or finally one has been formed from the hypostasis of the divine nature and the hypostasis of the human nature. But neither did the human nature communicate its subsistence to the divine nature, because the *Logos* (ὁ λογός) subsisted from eternity in a most perfect manner, while the flesh began to exist only in time, and to subsist in the *Logos* (ἐν λόγῳ); nor did one hypostasis arise from the hypostasis of the *Logos* (τοῦ λόγου) and the hypostasis of the flesh, because this denotes a mode of subsisting that is incommunicable and ultimately complete. But that a third incommunicable and ultimately complete thing should be formed from two incommunicable and ultimately complete things is simply impossible. Therefore the divine nature communicated its hypostasis to the human. 3. If the *Logos* (ὁ λόγος) had not communicated his hypostasis to the assumed flesh, the son of the virgin Mary would not be called the son of the most high. But he is rightly so called, Luke I, 35. Therefore. The consequence is proven; because for the truth of that proposition, it is required that the son of Mary be personally the same as he who is the Son of God, or have the very hypostasis of the Son of God; which how could the human nature of Christ have, unless it had received it communicated from the divine? (\*).

(\*) So it is indeed; If we compare those testimonies of Scripture which commend to us one Christ, and not more, with those which attribute a double nature to this one, one indeed divine, the other human; it will follow that we should firmly believe that one has been assumed into the ὑπόστασις (hypostasis / subsistence) of the other. But indeed such an assumption cannot happen without change of that nature which is assumed by the other, and communication of infinite perfection. Therefore what is changeable and capable of communicating infinite perfection with itself must necessarily be finite. Human nature is finite per se; divine is infinite, and free from all change, nor can greater perfection be communicated with it, but it itself has power, if it wills, to communicate with another nature. Therefore it is necessary that not the divine nature received ὑπόστασις (hypostasis / subsistence) communicated from the human, but the human from the divine. We make the same necessary consequence from a certain principle, proper to revealed Theology, the force of which that we may perceive, this philosophical principle must be premised; Whatever is, is altogether on account of some certain end, or several. Therefore of what kind is the end, for the sake of obtaining which the whole thing is, and so indeed, and not otherwise is; such also the mode by which that thing so is must be made. Therefore if some altogether singular end has been constituted for a thing, and besides it no other; there cannot but also be an altogether singular mode by which the thing so is, so that no other can be compared with it. With these things premised, it must now be considered; to what end, or, that I may speak more correctly in Latin, by what counsel and purpose did the divine nature of Christ receive human nature into its own ἑνωσις (henosis / union)? Indeed it was an altogether singular and incomparable end, suitable to no created things; neither to mortal nor to angel.



You say: I. Hypostasis is the incommunicable mode of subsisting: Therefore the hypostasis of the *Logos* (τοῦ λόγου) could not be communicated to the assumed flesh. Resp. Hypostasis is incommunicable to another ultimately subsisting person; it is not incommunicable to another nature, destitute of its own subsistence.

You say: II. If the *Logos* (ὁ λόγος) communicated his subsistence to the human

nature, the human nature will be a person; and thus there will be two persons in Christ, which is Nestorian. The consequence is evident; because, whatever ultimately subsists, is a person. Resp. I deny the consequence. For the human nature is not a person for this reason, that it has a communicated subsistence; ..but for that very reason it is not a person, but personated, having personality participatively, not independently and subsisting in itself

It was namely vicarious satisfaction to be provided to God for all and individual men, the reconciliation of God and men. For accomplishing so great a business, altogether two things were necessary: of which indeed one was most perfect obedience, to be provided both in performing and in suffering; but the other was its infinite price, equal and sufficiently suitable for placating infinite God. Both are contained in this one saying, Heb. 9:12. But the former was proper to human nature, but this latter was of divinity. I will complete the argumentation; If two things are required for one end, one to be attributed to divine nature, the other to human, and so indeed that both ought to be joined by the closest bond as it were for the consummation of one effect and work, to be perfected by one and the same subject; it is necessary that two natures be joined in one subject. Therefore one Reconciler of God and men cannot but be one person, in whom there are two natures. Right reason and illuminated mind apprehends nothing here that is absurd, nothing that contradicts itself. But he thinks absurdly who, proceeding from human things, indeed even common and perpetual ones, to a divine thing, and the same altogether singular, concludes. There is no man who can coopt some other nature into his own ὑπόστασις (hypostasis / subsistence): Therefore neither can God do this? Is there therefore no difference between God and men, much less infinite? The finite is not capable of the infinite. I concede, as to comprehension. Human nature did not grasp and comprehend divine nature in Christ; Rightly. Who denies this? Therefore also as it pertains to receiving conjunction and retaining it perpetually? Will not infinite therefore also be capable of finite, so that it can join this whole with itself and assume it into its own ὑπόστασις (hypostasis / subsistence)? Either you will rashly deny every union by which God can be present to created things; or you will easily grant me this: If God can, as he is accustomed, join himself παραστατικῶς (parastatikos / assistingly) with any of his effects, especially with men, so that in him we live, move, and are, Acts 17:27-28, why cannot he also join human nature with himself in some singular way, and by the closest bond, ὑποστατικῶς (hypostatikos / hypostatically)? Nor is there the danger which PETER BAYLE vainly fears, lest our opinion patronize scepticism. He argued in a wonderful way: If the conjunction of soul with body does not suffice for the person of man (which, as he says, the example of Christ taught us); it follows that no one can know with certainty that he is a person. Who does not see that the consequence by no means holds, which is drawn from the altogether singular condition of one man, and not ψιλάνθρωπος (psilanthropos / mere man), born for the salvation of all, to the common lot of all men? We also deny, and utterly deny the antecedent. Who ever said, or whom did our Theology teach, that the coupling of soul and body is not sufficient for constituting the person of man, insofar as he is man? Who of our people attributed to Christ a human person, so called philosophically? We all confess with one mouth and mind his divine person, and in it human nature, and we are most certainly persuaded that the conjunction of soul with body did not suffice for the person of Christ and θεάνθρωπος (theanthropos / God-man), not insofar as he is man, but insofar as he is Christ and θεάνθρωπος (theanthropos / God-man), that one μεσίτης (mesites / mediator), interceding between God and men. That the divine nature of Christ should assume human nature into its own ὑπόστασις (hypostasis / subsistence), this was necessary not for the truth and integrity of human nature, which he himself assumed, so that Christ might be man, but for that altogether singular end, that he might be ὁ μεσίτης (ho mesites / the mediator) and θεάνθρωπος (theanthropos / God-man), to whom this was proposed, that he might perfectly perform the parts of Conciliator of peace between God and men.

(αὐθυποστάτως). Not whatever subsists in any way whatsoever is a person, but that which subsists in itself (αὐθυπόστατον), i.e., what subsists by itself and incommunicably, and does not depend on another in subsisting.

You say: III. To whom the hypostatic character of the *Logos* (τοῦ λόγου) is not communicated, to him also his hypostasis is not communicated; But to the human nature it is not etc. Therefore. The major is clear: because the hypostatic character of the Son of God does not really differ from the hypostasis itself, but through it he is constituted in the being of a son. The minor is proven: because the hypostatic character of the Son of God is the eternal passive generation; which was not communicated to the human nature. Resp. the hypostatic character of the Son of God, properly speaking, is not generation, but sonship, although its foundation is generation. The human nature was indeed received into the communion of sonship, because Christ the God-man (θεάνθρωπος) is one proper and natural Son of God, subsisting in two natures, divine and human.

Instance: The proper and natural Son of God is begotten from eternity; The human nature of Christ is not begotten from eternity; Therefore the human nature of Christ is not the natural and proper Son of God. I concede the whole argument. For "Son of God" is the name of a person. Therefore, just as we do not say: "the human nature is a hypostasis," or "a person," but "subsisting in another" (ἐνυπόστατος) and "personated"; so also we do not say: "the human nature is the Son of God begotten from eternity," but "it is assumed into the sonship of the Son of God, begotten from eternity." Whence in the concrete: "The son of the virgin Mary is the Son of God, begotten from eternity," is rightly said. Conf. Jo. I, 14.

#### Question XXIII. What is the end of the incarnation?

*The end of the incarnation.* The proximate end of the incarnation is the redemption of the human race corrupted by sins a); the ultimate end is the glory of God b).

Proof a. From the words of Matth. XX, 28. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom (λύτρον) for many."

Proof b. To the Son of God exhibited in the flesh the angels sang, Luke II, 14: "Glory to God in the highest." For from the mystery

of the incarnation shines forth the glory of the goodness, justice, wisdom, and omnipotence of God.

#### Question XXIV. Would Christ have come in the flesh if man had not sinned?

The Son of God would not have assumed flesh if man had not sinned.

Proof. 1) Because, as sacred scripture teaches, the end of the incarnation is the redemption of the human race. But redemption presupposes sin, and the misery contracted from sin. To avert this, the Son of God put on our flesh. For "forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage." Hebr. II, 14.

2. The Son of God was to come in the flesh not by some absolute decree, but was promised after man had been seduced by the devil, to bruise the serpent's head, Gen. III, 15, and to bring about a blessing for the curse, Gen. XII, 3. What therefore was done by the force of the evangelical covenant after the fall, had no place before the fall. But the promise of sending and the coming of the Son of God in the flesh was made by the force of the evangelical covenant.

The antithesis is of certain Scholastics (to whom ANDREAS OSIANDER, a professor of Königsberg, gave his approval) and of the Socinians, who state that Christ would have come in the flesh, even if man had not sinned. Their principal arguments are:

I. Whoever ordained the hypostatic wisdom to undertake the priestly, royal, and prophetic office, before all his works, he decreed to send the eternal son in the flesh before he decreed to create men, or to raise the fallen; But God the Father etc. Therefore. The major is established; because the hypostatic wisdom, ordained to the office, is the Son of God. The minor is proven from Prov. VIII, 23, where the Son of God, or the celestial wisdom, says: "The Lord possessed me, the beginning of his way; before his works, from then, from eternity I was ordained" (נִסְכַּחַתִּי), "enjoined," "inaugurated," namely to the royal, priestly, and prophetic office. Resp. 1. נִסְכַּחַתִּי is rendered by SEB. SCHMID as "I was poured forth," and thus the eternal generation of the *Logos* (τοῦ λόγου) is described metaphorically

(μεταφορικῶς) by this word. Not in vain does D. CALOVIUS say in his *biblia illustrata* on this passage, fol. 150: "Some also investigate that personal property in the word *אֲנִי*, 'I was anointed,' because, with the divine essence being communicated to the Son by eternal generation, the divine majesty and dominion over all things to be created was also communicated." 2) The same concedes that the anointing here is properly the destination made from eternity of the Son begotten from eternity to the office not only royal, but also priestly and prophetic, just as kings, priests, and prophets used to be inaugurated to their office by anointing. But although that destination of the Son of God to the office in the sign of divine reason preceded the creation and the works of the world, it did not however precede the divine decree concerning the creation of the world; and although that decree of sending the son to the office is eternal and immutable, it is not however absolute, but respective, made according to the foreknowledge (κατὰ πρόγνωσιν) of sin.

II. No most glorious act of God depends on sin; The incarnation of the Son of God is a most glorious act of God; Therefore. Resp. We do not say that the incarnation of the Son of God depends on sin as on a cause; but we assert that sin, foreseen, offered to God the occasion to form the decree of sending his son in the flesh and liberating the human race from the misery of sin.

III. The Son of God is called the firstborn of creatures, Col. I, 15, because God the Father made the decree of sending his son before that of creating any things, or of raising the fallen. Resp. Christ is called the firstborn of every creature, not because he was begotten in creation, or among creatures; but because he was begotten before every creature. Which predicate belongs to him by reason of his divine nature, not with respect to the incarnation.

IV. Whatever contributes much both to the manifestation of divine goodness, and to the sublimity of the human race, that God would have procured, even if man had not sinned; But the incarnation of the Son of God etc. Therefore. The major is evident; because God wills his goodness declared, and man's excellence promoted, with no sin existing. The minor is proven because 1) the

incarnation of the *Logos* (τοῦ λόγου) is a notable document of divine goodness; for while the *Logos* (ὁ λόγος) assumes flesh, the divine and human nature are most sweetly united, so that no one may doubt the love of God. 2) By the incarnation the human nature was exalted into the person of the *Logos* (τοῦ λόγου), which sublimity of human nature is incomparable. Resp. 1) God before the fall manifested his goodness toward man most clearly by the bestowal of his image; he would have declared it more clearly in the blessed life, if man had never sinned. 2) Nothing would have been lacking from the essential perfection or excellence of man, even if the human nature had never been raised into the hypostasis of the *Logos* (τοῦ λόγου); just as the nature of the angels confirmed in good remains excellent, even though it is constituted outside the hypostasis of the *Logos* (τοῦ λόγου).

#### Question XXV. Was the incarnation of the Son of God necessary?

The incarnation of the Son of God was necessary not absolutely a); but, this hypothesis being posited, that God willed to receive fallen man into grace with his justice saved, and to save him eternally b).

Proof a. The incarnation of the Son of God would not have been necessary if man had persisted in the state of integrity. Nor was it simply necessary in the state of misery after the fall; because God could, by a most just right, have punished man, fallen into sins, with eternal penalties.

Proof b. The incarnation of the *Logos* (τοῦ λόγου), as far as is evident from the scriptures, was necessary by hypothesis; if God decreed to raise fallen man, and to gift him with celestial beatitude. For 1) "neither is there salvation in any other (than Jesus)." "For there is none other name under heaven given among men, whereby we must be saved," says Peter, Acts IV, 12. 2) "For other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. III, 11. 3) If another remedy had existed against sin, God would have spared his own son (\*). But he did not spare this one, but delivered him for us to a most bitter death, that with him he might freely give us all things necessary for salvation, Rom. VIII, 32. "Therefore an indissoluble damnation would have remained

(\*) And indeed to the Father thus supplicating the son: "If it can be done, make it so that this cup may be turned away from me," Matt. 26:39. But that which can in no way be done otherwise is altogether necessary.

without the incarnate word," says AUGUSTINE in sermon V on the nativity.

You say: I. In fact, indeed, salvation is in no other than in Jesus; yet it is not licit to gather from this that there were no other means for God to repair the salvation of men than the incarnation of his son. Resp. The apostle Peter in that passage not only says that in no other than in Jesus is there salvation; but he also adds that no other name is given under heaven, in which we must be saved, to indicate that the salvation of the human race depended on the satisfaction of the Son of God, as an infinite person, which the incarnation of the *Logos* (τῷ λόγῳ) necessarily preceded.

You say: II. God, the absolute lord of all creatures, could by his absolute power have justified the sinner and received him into grace, without the intervention of satisfaction; Therefore the incarnation was not necessary. Resp. What God can do by his absolute power is not clearly established for us, scripture being silent, for he can do more abundantly than we understand, Eph. III, 20. Our discourse is about the ordained power of God, by which God, his justice being saved, could not receive a sinner into grace without satisfaction. For every earthly judge, justifying the impious, is an abomination to God, Prov. XVII, 15. Therefore it is repugnant to the essential justice of God to justify the impious without the intervention of satisfaction, for the rendering of which the incarnation of the Son of God was necessary.

**Question XXVI. Has the Son of God, the redeemer of the human race, already been incarnated long ago?**

The Son of God, who is the promised Messiah and redeemer of the human race, came in the flesh long ago.

Proof. 1) Because the scepter has long since been taken away from the tribe of Judah. But the scepter was not to be entirely taken away from the tribe of Judah until Shiloh, that singular peacemaker, namely the Messiah, should come. For so has the swan song of the aged prophet Jacob, Gen. XLIX, 10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Obs. 1) Shiloh is most conveniently derived from שָׁלוֹחַ (shalah), he was tranquil, and thus denotes a tranquilizer, or the author of eternal peace and tranquility, so that the sense is: Judah will indeed be afflicted by various evils, yet

the scepter will not completely depart, until the peacemaker comes, who will bring him true peace. עַד כִּי (ad ki), until, does not infer that at the very moment Shiloh comes, the government and sanhedrin of the Jews must be suddenly and as if by one blow cast down, but it admits a certain latitude in this way: Around that time when Shiloh comes, it may indeed happen that the polity of Judah inclines and gradually begins to fall, yet it will not be utterly abolished before he comes. Namely, the Jews were indeed sent under the yoke of servitude by the Romans before the advent of Christ, yet they were permitted to live by their own laws, and thus enjoyed a certain autonomy (αὐτονομία), especially since Herod lived by Jewish customs. The scepter of Judah was therefore shaken by Pompey and Herod, but was finally broken not long after the advent of the Messiah, and plainly taken away by Vespasian, who leveled the city of Jerusalem to the ground. Wherefore, the Jewish republic having been utterly overthrown, we most validly conclude: The scepter has long since been taken from the tribe of Judah; Therefore the Messiah has come long ago.

2. The temple of Jerusalem has long since been destroyed, and has remained destroyed for many centuries hence; although the Messiah had to come before the destruction of the second temple, which was to be destroyed shortly after with a notable commotion of the entire Jewish people and of its religion. See Hag. II, 7, compared with Hebr. XII, 26; Mal. III, 1.

3. The family of David has so perished that it cannot be demonstrated by any suitable argument who, man or woman, is descended from that family, but the promised Messiah had to come while the family of David was then surviving; because he was to be born from it, and it was then known, so that he could be recognized from it as the son of David. See Ps. LXXXIX, 30, 37; 2 Sam. VII, 16; Jer. XXIII, 5; c. XXXIII, 15; Mich. V, 2; Is. VII, 14.

4. The seventy weeks of Daniel have without doubt long since elapsed; which not even the Jews can deny, even if you grant them the calculation which they wish to be observed in numbering the kings of Persia and the years of their reign. But the Messiah had to come before the completion of the course of those weeks, as Daniel testifies, IX, 24. That the starting point of the seventy weeks of years of Daniel is the seventh year of Artaxerxes Longimanus (in which Ezra

came to Jerusalem at the special command and diploma of king Artaxerxes, to restore the ruined city, and to reestablish both the ecclesiastical and the civil polity: See Ezra VII, 8 sqq.) and that the terminus *ad quem* must be so ordered that the passion of the Savior falls in the middle of the last week, D. CALOVIUS has demonstrated with firm arguments in his *biblia illustrata* on this passage, p. 653 sqq., with whom cf. D. PFEIFFER's *dubia vexata* p. 55.

5. Not only have the gentile oracles ceased; but also the Levitical ceremonies have been abrogated, and the sacrificial fire itself has been extinguished. But indeed the gentile oracles were to gradually cease at the advent of the Messiah, and the Levitical ceremonies with the sacrificial fire were to be extinguished, Zach. XIII, 2, 4; Jer. III, 16; Dan. IX, 26, 27.

6. Whatever things were predicted in the old testament concerning the Messiah, or the

redeemer of the human race, and pertain to demonstrating and recognizing him, are such that they all converge on a certain person, who was born long ago, and can be most fittingly explained of him; which person we are now about to demonstrate solidly to be Jesus of Nazareth.

\*) And to the Father, the son thus praying; "If it be possible, let this cup pass from me," Matth. XXVI, 39. But that which can in no way be done otherwise, is entirely necessary.

#### Question XXVII. Is Jesus of Nazareth the true Messiah promised in the O.T.?

Jesus of Nazareth, in whom we Christians sincerely believe as the author of eternal salvation, is the true Messiah, in whom all the prophecies of the O.T. published concerning the Messiah, perfectly square. (\*)

(\*) A most worthy argument, which we should explain somewhat more fully. There are altogether three propositions which contain the matter: 1) That the Messiah, and he indeed one, was sometime going to come; 2) That he has long since come; 3) That there is no other than Jesus of Nazareth. Of these propositions the first, which the Jews profess with us, is supported by the prophecies of the O.T. by which all the signs of Christ were foretold and determined. The second is confirmed by this, both that the time assigned to the future Christ has long ago passed, and that those things from which certain signs of the coming Christ were to be recognized have long since ceased to be, e.g. where is the temple today? where is the family of David? where is the distinction of tribes into which the Jewish nation was divided? where are the genealogies? The third finally is made from this, that all the signs, with not even one removed, agree with Jesus of Nazareth, and so we see all the predictions completed in him alone. No one else ever showed himself to be such as the Messiah ought to show himself to be, which is so manifest that the Jews themselves, although after our Jesus was brought into the light (for before no one existed as *ψευδόχριστος* [pseudochristos / false christ]), were deceived by many, yet could constantly have faith in none. From which it appears clearer than light that the Jews did not doubt that the time was consummated when the *ψευδόχριστοι* [pseudochristoi / false christ] induced them to follow them credulously. Therefore the whole proof will be completed so that we studiously collect the signs of the Messiah, predicted by the divine Prophets, and compare with each of them, with none omitted, those things which have been committed to monuments concerning the properties and deeds of Jesus of Nazareth. Those signs are namely:

I. Of Person, which pertain either generally to both natures, divine and human; that he should be Emmanuel, Is. 7:14, add Matt. 1:23, son of David, and the same David's Lord, Ps. 110:1, add Matt. 22:42-43 (see note to question 3); or individually to either nature, to the divine indeed, that he be the second person of the Holy Trinity, Son of God, through eternal generation, Ps. 2:7, Is. 9:6, Mic. 5:2, add Luke 1:32, 35, Gal. 4:4, Heb. 1:3, 5; but to the human, and its 1) origin, 2) sanctity, Ps. 45:7, Dan. 9:24, Is. 53:9, add Heb. 1:9, Luke 1:35, John 8:46, 1 Pet. 2:22; 3) perpetuity, that the human nature of Christ should never be separated from the divine, and much less destroyed, indeed that the body of Christ should be altogether free from corruption, although lifeless, Ps. 16:10, add Acts 2:27ff. As it pertains to origin, various surrounding circumstances are determined: α) Whence? We have four indications, of which the first signifies from what nation the Messiah was to originate, Gen. 22:18, add Gal. 3:16, Rom. 9:4-5, John 4:22; the second, from what tribe, Gen. 49:10, add Heb. 7:14, Acts

13:22-23, Rev. 5:5; the third, from what family, namely David's, Jer. 23:5, 33:15, conf. with Matt. 22:42, but that very much weakened and diminished, Is. 11:1, conf. with Rev. 5:5, & add the genealogy of our Jesus, recorded in writing by Matthew and Luke, whose difficulties, besides many and greatest men, blessed GOTTFRIED OLEARIUS solves in his excellent book, which he entitled: Jesus the True Messiah; the fourth finally, from what mother, namely from a virgin, Is. 7:14 - for thus Christ ought to be the seed of the woman, not of the man, congruently with the πρωτευαγγέλιον [protevangelion / first gospel], Gen. 3:15, add Luke 1:34-35, Matt. 1:23. β) Where in the world? Namely the land of Canaan, and indeed in the town of Bethlehem, Mic. 5:2, add Matt. 2:4-5, Luke 2:4. γ) When? There were three marks. Christ ought to be born; a) while rule still endured in the tribe of Judah, but with affairs almost inclined to destruction, Gen. 49:10, add Luke 2:1; b) with the second temple not yet destroyed, Mal. 3:1, Hag. 2:9, for the word הנה [hineh / behold] demonstrates as if with a pointing finger that very temple which was then constructed, whatever ABARBANEL argues to the contrary with some of his people; c) near the end of LXX weeks of years, whose terminus is established in the exile of the Jewish land, Dan. 9:24 to the end, add Matt. 24:15.

II. Of State, that it was altogether going to be 1) double, and the former indeed of misery and lowest humility, but the latter of glory and highest dignity, 2) both in one and the same Christ, Ps. 22 throughout, 110 v. last, Is. 53 throughout, conf. with Acts 8:34. From which it clearly appears how absurd is the fable of recent interpreters about a double Messiah.

III. Of Office, whence the name משיח [mashiach] or χριστός [christos] stuck to him. A) Generally and universally there are three signs: 1) How manifold and what kind ought the office entrusted to Christ to be? Namely altogether threefold, and such indeed: Priestly, Prophetic, Royal. The saying by which these three offices joined together are foretold, most indeed think this to be, Is. 33:22. But indeed in this place nothing more is signified than the royal office, מלכנו [malkenu / our king], and its two chief parts, namely legislative power (although Christ clothed in flesh never brought new laws, yet he confirmed the ancient and perfect ones again by his authority, using this customary manner of speaking: ἐγὼ λέγω ὑμῖν [lego lego hymin / I say to you]), מחקנו [mechokekenu / our lawgiver], and judicial, שפוטנו [shoftenu / our judge]. But there are other most illustrious sayings of the Prophets, especially two: One, Is. 11, where is predicted a) the Priestly office, expressed by the word ריח [reach / smell], v. 3, add Gen. 8:21 & in Leviticus often, Eph. 5:2; b) the Prophetic office, v. 4 latter part, add 2 Thess. 2:8; c) the Royal office, in the former part of the same v. The other is extant in Ps. 22, in which the Priestly office is foretold, v. 1-22, then the Prophetic, v. 23, 26, finally also the Royal, v. 28 to the end. And this also was going to be something proper to Christ, that he alone was going to undertake these three offices simultaneously, as which God never willed and allowed to be associated in one man. It was never permitted to anyone to administer the province of Priest, teacher, and simultaneously King. We see the fulfillment in Heb. 4:14, John 3:2, 18:36-37. 2) In what manner he himself was to be anointed and inaugurated: namely with oil, not properly so called, Ps. 45:7, Is. 11:2, 61:1, add John 3:34, Acts 10:38, especially John 1:33, this expression, τὸ πνεῦμα μένον ἐπ' αὐτόν [to pneuma menon ep' auton / the Spirit remaining upon him], manifestly corresponds to that prediction, as it is in Isaiah 11:2-3: ונחה עליו רוח יהוה [venachah alav ruach YHVH / and the spirit of the LORD shall rest upon him]. 3) That he would use a certain precursor, Mal. 3:1, 4:5, which the Jews have wrongly interpreted, as is customary for them today, about Elijah himself returning from heaven to earth, Mark 9:11, Matt. 11:14, 17:10ff, Luke 1:17, Mark 1:2-3. B) Specially it was necessary that there be certain properties and prerogatives of individual offices, by which this one Priest, Prophet & supreme Ruler would be distinguished from all others. Therefore the signs were individually:

a) Of the Priestly Office: 1) That he himself would be a priest according to the order of Melchizedek, not Aaron, Ps. 110:4, add Heb. 7 throughout. 2) That he would sacrifice no other victim than himself, Is. 53:10, add Eph. 5:2, Heb. 9:25-26. 3) Not for his own sins, which would be altogether none, but altogether for ours, he would be a piacular sacrifice, Is. 53:5-6-7, add Heb. 7:26-27. 4) With this victim slain, offered to God and accepted, it would be that the typical sacrifices of the O.T. would be altogether abolished, and there would be no use of them hereafter, no force, no efficacy, Dan. 9:27, Jer. 3:16, 31:31ff, Ps. 40:6-7, add Heb. 8:5, 7ff.

Proof. 1) Whoever is God and man, is the true Messiah; But Jesus of Nazareth etc. Therefore. The major is evident from 2 Sam. VII, 12, 13; Ps. CX, 1; Mich. V, 1; Jer. XXIII, 5. The minor is established; because that Jesus of Nazareth is a true man the Jews do not deny; but the divinity of Jesus of Nazareth is proven by very many arguments, and especially by the miracles performed with his own power (αὐτοκρατορικῶς) and for his own glory, to which Jesus himself appeals, Matth. XI, 5; Jo. X, 25.

2. Whoever was born of the seed of Abraham, the tribe of Judah, the royal stock of David, and of an undefiled virgin, is the true Messiah; But Jesus of Nazareth etc. Therefore. The major is clear from Gen. XXII, 18; c. XLIX, 10; 2 Sam. VII, 12; Is. VII, 14. The minor is evident; because Jesus of Nazareth was born of the seed of Abraham, the tribe of Judah, the royal stock of David, as testified by the genealogy which Luke in c. III, 23 sqq. recounts according to the ascending line, and Matthew in c. I sqq. according to the descending line; he was also born of a most chaste and inviolate virgin, who indeed had not known a man, Luke II, 34.

3. Whoever is the ruler of Israel, as God begotten from eternity, as man born in the fullness of time, was born in Bethlehem, to be magnified to the ends of the earth, is the true Messiah; But Jesus of Nazareth etc. Therefore. The major is clear in the prophecy of Micah c. V, 1. The minor is confirmed by Matthew c. II, 6.

4. He for whose coming a divinely destined precursor prepared the way is the

true Messiah. But for Jesus of Nazareth etc. Therefore. The major is clear from Is. LX, 3; Mal. III, 1. The minor is evident from Mark I, 2, 3.

5. Whoever, as the poor and humble king of Zion, entered Jerusalem riding on a donkey, is the true Messiah, Zach. IX, 9. But Jesus of Nazareth, etc. Matth. XXI, 5. Therefore.

6. Whoever is the *Goe!*, or redeemer by right of kinship, Job XIX, 25; a prophet like Moses, Deut. XVIII, 15; a catholic king, Zach. IX, 9; Ps. LXXII, 8; a priest according to the order of Melchizedek, Ps. CX, 4; a priest interceding for sinners, Is. LIII, 12; was to suffer extreme things, Ps. XXII; Is. LIII; was to die, Dan. IX, 26; was to be buried, Is. LIII, 9; was to be immune from corruption, was to descend to hell and rise again, Ps. XVI, 10; was to ascend to the heavens, Ps. LXVIII, 18; was to sit at the right hand of God the Father, Ps. CX, 1; he is the promised Messiah. All of which the new testament preaches concerning Jesus of Nazareth.

The antithesis is of the Jews, who state that the Messiah has not yet come, and who deny that Jesus of Nazareth is the true Messiah. Their principal arguments are:

I. The Messiah is to be called Immanuel, not Jesus, Is. VII, 14. Resp. The name Immanuel is the same as the name Jesus, not as to the sound of the voice, but as to the truth of the thing signified. For the name Immanuel implies that God is with us, not by a mere juxtaposition (παράτασιν) and gracious assistance, but by the fellowship of our nature, and thus it is a name of person

b) Of the Prophetic Office: That this Prophet would be the greatest of all: 1) like Moses, Deut. 18:15ff compared with 34:10-11-12, add Acts 3:22, 26. 2) Common teacher of all nations, Is. 2:2-3-4, 9:1ff, add Matt. 4:16, Is. 42:6, 49:6, add Luke 2:32, Acts 13:47. 3) Herald of salvation & righteousness, to be found in no one else except in him himself, Is. 45:22, 24, add Matt. 11:28, Acts 4:12. 4) Most gentle and conspicuous with altogether singular mildness, Is. 42:2-3, add Matt. 12:19. 5) About to undertake all parts of the prophetic office: α) by teaching, Is. 42:1, 3, 54:13, add John 6:45; β) by performing miracles, Is. 35:5-6, add Matt. 11:5, and indeed plainly singular and excellent, of what kind no other Prophet ever did, John 9:32, 15:24; γ) by prophesying and also knowing hidden things of others, Is. 11:3, which words ABARBANEL himself interpreted thus: So great will be his prophecy that he will know even the secrets of the human heart, although they are declared by no external signs; add John 2:24-25, 4:29, Matt. 26:68. 6) Also using a certain singular manner of teaching, or method, namely parabolic, Ps. 78:2, add Matt. 13:35.

c) Of the Royal Office: That his kingdom would be 1) spiritual, namely of righteousness, Is. 45:23ff & of peace, Is. 2:4, 11:9, 9:6-7, especially Zech. 9:9-10, add Matt. 21:5, see Hellen. Hebopfer Vol. I p. 433. 2) Universal, so that not only Jews, but also profane nations ought to obey the command of Christ alone, and indeed in all regions of the earth, Ps. 2:8, 10, 72:8, 11, add Rom. 15:8-9, Is. 45:23, add Rom. 14:11, with not even the highest Rulers excepted, Ps. 2:11-12. 3) Continuous and perpetual, without any either intermission or termination, Ps. 45:6, 72:17, Is. 9:7, Dan. 7:13-14, add Luke 1:33, Heb. 1:8.

and office. For just as the name Jesus primarily designates the office, but supposes and connotes however the God-man (θεάνθρωπον) person, to whom alone the office of saving belongs; so the name Immanuel primarily designates the God-man (θεάνθρωπον) person, but at the same time sub-inserts the end of the personal union of the divine and human nature, the reconciliation of God and man, and the leading back of man to God, and thus the salvation of the human race. Whence by the very fact that Christ is Jesus, i.e., Savior, he is also Immanuel, by reason of his person; because no one can save sinful man from his sins, unless he is Immanuel, God and man.

II. The Messiah was to come after the scepter was taken from Judah; But Jesus came before the scepter was taken away: Therefore Jesus of Nazareth is not the Messiah. The major is evident from the prophecy of the patriarch Jacob, Gen. XLIX, 10. The minor is clear; because, when Jesus was born, the king of the Jews was Herod, Matth. II, 3. Resp. The patriarch Jacob did not predict that the scepter was to be taken away from Judah before the advent of Shiloh, but that the scepter was not to be taken away from Judah before the advent of the Messiah, although he would be seen in a restless state and troubled by various wars (\*). For this reason he predicted the coming of Shiloh, or the peacemaker, so that the pious Israelites, pressed by calamities, might think of the coming of the tranquilizer Messiah, by whose benefit they would have peace with God, far nobler than all temporal peace. Moreover Herod, an Idumean by nation, a Jew by religion, was not indeed a foreign ruler, but he was a vassal of the Roman Emperor, and thus the Jewish scepter at the coming of Shiloh was not indeed completely broken, but was shattered; which is shown by 1) the census taken by the emperor Augustus, Luke II, 1; 2) the collection of tributes by publicans and solemn registrations, Matth. XXII, 17; 3) the imposition of garrisons and the quartering of Roman soldiers, Matth. VIII, 9; 4) the lack of capital jurisdiction, John XVIII, 31.

III. The promised Messiah will be the ruler of Israel, Mic. V, 1, who will raise up the collapsed kingdom of David, Is. IX, 7; Jer. XXXIII, 15; But Jesus of Nazareth never ruled the Israelites, nor did he raise up the collapsed kingdom of David: Therefore. Resp. The dominion of Jesus of Nazareth, the true Messiah, is spiritual, and that universal, according to the antecedent will of God; although however not a few Jews, no less than gentiles, reject his rule, he nevertheless remains the ruler of the true Israel, which is called the Israel of God, Gal. VI, 16. And since an eternal throne was promised to David through the prophets, it is easily gathered that it is established not by corporal, but by spiritual force, because no corporal throne is eternal.

IV. To the repenting Jews God promised a return to the land of Canaan, Lev. XXVI, 44. Resp. God promised that the Jews in the time of the O.T. would be brought back to their land, if they repented; which was done, when they were brought back from the Babylonian captivity (conf. Neh. 1, 8, 9; Is. XI, 11; Jer. XVI, 15.). But in the time of the N.T. (in which that external constitution of sacrifices and the Mosaic polity was to be abrogated, and the land of Canaan was to be desolated without hope of restitution, Dan. IX, 26.) God did not utterly cast away the Jews, Rom. XI, 2, but if they truly repent, he receives them into grace; which reception into grace is indeed to be understood, according to the nature and condition of the N.T., not of a corporal return into the long-desolated Canaan, but of a spiritual one to the true church, namely the celestial Jerusalem.

#### Question XXVIII. What predications flow from the act of union?

The predications, or personal propositions, flowing from the act of union are those in which an act of union with the human nature, considered as in itself non-hypostatic (ἀνυποστάτω), or devoid of subsistence, is predicated of the concrete of the simple person of the *Logos* (τοῦ λόγου).

Proof. Such propositions are given in the sacred writings, e.g., "The Word was made

(\*) It must be carefully considered and closely held that to the complete prophecy of dying Jacob pertains not only that עד כי־יבא שילה [ad ki-yavo shiloh / until Shiloh comes], but also this ולו יקחת עמים [velo yikahat amim / and to him shall be the obedience of the peoples]. Therefore, before royal power was altogether taken away from that tribe, it was not sufficient that Christ had come, but it was also necessary that he himself be made perfect (Heb. 5:9), and his advent be announced to all nations. Now let the terminus be! with Jesus himself as interpreter, Matt. 24:14, and also with experience as witness.



flesh," John I, 14; "God was manifest in the flesh," 1 Tim. III, 16; "The Son of God took on him the seed of Abraham," *ibid.* v. 16.

Obs. The predications that flow from the act of union are not to be confused with the propositions that proceed from the state of union. For in personal propositions which enunciate the act of union, the subject is always the simple person of the Son of God, or the unincarnate *Logos* (λόγος ἄσαρκος), while the predicate is the act of his union with the human nature, inasmuch as this is considered as in itself non-hypostatic (ἀνυπόστατος); e.g., "The Word (unincarnate) was made flesh"; "God (the uncompounded second person of the divinity) was manifest in the flesh." But in propositions signifying the state of union, the subject is the composite person (σύνθετος), denominated either from the divine nature, or from the human nature subsisting in another (ἐνυποστάτω), or from both natures, while the predicate is likewise sometimes the divine nature, sometimes the human nature in the composite person (συνθετῶ), e.g., "God is man, man is God"; also: "Christ is God," Acts 20, 28; "In Christ is God," 2 Cor. V, 19.

#### Question XXIX. What is the personal union?

*On the Personal Union.* The personal union is the conjunction of the two natures, divine and human, subsisting in the one hypostasis of the Son of God, inferring a mutual, and that indissoluble, communion of each nature.

Obs. In describing the personal union, two things are to be observed: 1) the conjunction of the two natures in the one hypostasis of the *Logos* (τοῦ λόγου), 2) the mutual communion (κοινωνία) of each nature, although it may be doubted whether this enters into the very form of the personal union. The Epitome of the Formula of Concord described the hypostatic union as "the highest communion which God truly has with the assumed man," p. 607. The Declaration of the Formula adds 1) that the hypostatic union can neither be thought of, nor subsist, without a true communication, and shows that the ancient doctors of the church joined these two words, communion (κοινωνίαν) and union (ἐνώσιν), in the explanation of this mystery, p. 766. Nevertheless, the F.C. says 2) that "the highest and ineffable communication of the natures follows from the personal union," p. 607, where it is necessary that some

distinction be admitted between the personal union and the communication of the natures. For what follows from the personal union cannot be the personal union itself. Wherefore D. IOANN. MUSAEUS in his lectures on the epitome of the F.C. annotates that, although, as to the thing itself, the personal union and the communication of the natures do not differ, they yet differ in our manner of conceiving. For in the reason of understanding, the extremes united with each other are conceived before the communication which they have with each other is conceived. He admits in the meantime that, because the communication of the natures and the personal union do not really differ, they cannot be defined by different real definitions.

#### Question XXX. What kind of union is that of the two natures in Christ?

The union of the two natures in Christ is not merely verbal, nor notional, nor habitual or respective, but real, and that not accidental, nor essential, but personal and perichoretic.

Proof. The union of the two natures in Christ is not 1) merely verbal, arising either from a title without the reality, as when one is called a counselor of a prince, who was never in his counsel, or from an improper locution, as when Herod is called a fox. For Christ is not just in name only, or improperly, but truly and properly Immanuel and the God-man (θεάνθρωπος). 2) It is not notional, or of reason, by which several concepts distinct by reason are, by the operation of the mind, conceived as undivided. Such a union is given between a genus and a difference in a species. For neither is the divine nature of Christ a genus, nor his human nature a difference, or vice versa. 3) It is not relative (σχετική), habitual, or respective, which can exist even if the extremes of this union are in reality separate and distant. For there is a various respective union, namely a moral one between friends, who even when absent have one mind; an economic one between spouses; a political one between citizens; an ecclesiastical one between members of the church. The union of the two natures in Christ is far more intimate than a habitual one, which indeed implies a relation of many things to each other, but without their real conjunction. The Son of God was made a partaker of flesh and blood, like the children, Hebr. II, 14. Therefore the union of the two natures in

Christ is real, because it is given between truly coherent extremes, with the exclusion of any separation or distance. 4) It is not accidental, by which several things, divided among themselves, are joined to some sort of indivision. Such an accidental union is given a) between two or more disparate accidents, coupled in one subject; thus whiteness and sweetness are united in milk; b) Between an accident and a substance, such as is given in a learned man; c) Between two substances, so united with each other that from them results not one thing *per se*, but *per accidens*. To this pertains a physical union by confusion or mixture (κατὰ σύγχυσιν), as in mead; by apposition of the united parts (κατὰ παράθεσιν), as in a heap of stones; by assistance (κατὰ παράτασιν), such as is both in things present and contiguous to each other, as when two embrace each other with their hands, and in continuous things, as when two planks are fastened together. To an accidental union pertains the mystical, which they make threefold: sacramental, gracious, and glorious. A sacramental one is given between an earthly and a heavenly thing sacramentally united; a gracious one between God and believers in the militant church; a glorious one between God and the blessed in the triumphant church. The union of the two natures in Christ is not accidental; because no species of accidental union can be applied to it. For this union is not between two accidents, nor between a substance and an accident, but between two substances, which are united not by mixture or confusion, because the divine nature, which is spiritual, most simple, and infinite, cannot be mixed with the human; nor by assistance (παράστασιν), or apposition, since this infers no communion (κοινωνίαν), or internal communication. Moreover, this union far surpasses in its eminence the gracious conjunction of believers and the glorious one of the blessed with God. For no believer in this life, no blessed one in the celestial life, is one subsisting thing (ὑφιστάμενον) with the son of God. In none as in Christ does the whole fullness of the divinity dwell bodily. 5) Nor is it an essential union, by which two incomplete natures concur to constitute one complete nature, e.g., soul and body constitute one man. The two natures in Christ are complete in being, nor do they concur to one complete nature, but to constitute one composite (σύνθετον) person. In essentially united things, no constituting principle pre-exists by nature; but the divine

nature of the *Logos* (τῷ λόγῳ) subsists by itself from eternity. Therefore the union of the two natures in Christ is of a single kind and exceptional (μονότροπος καὶ ἐξαιρετος), i.e., wonderfully singular, and singularly wonderful. For it is a union of natures, but not natural; it is personal, but not of persons, because it is called personal not by reason of the terminus *a quo* (from which), as if it were made from two persons, but by reason of the terminus *ad quem* (to which), into one person, because the *Logos* (ὁ λόγος) terminated the assumed humanity with his personal perfection, ultimately completed it, and constituted it in a hypostatic being, and thus the hypostasis of the *Logos* (τῷ λόγῳ) became the hypostasis of the flesh. This union is called perichoretic, to indicate that it is not parastatic, external, and imperfect, such as is between two planks fastened or glued together, between a man and a garment, between an angel and an assumed body; but intimate and most perfect, which cannot be without a mutual communication of the united things. For a perfect union (ἔνωσις) is defined by SUIDAS and PHAVORINUS as a "communicative concourse of different things (substances)" (συνδρομή κοινωνική διηρημένων πραγμάτων). See D. CALOV. in *metaphys. divin.* part. general. p. 315. Since therefore the union of the two natures in Christ is intimate and most perfect, the same can neither exist, nor be thought of, without the communication of each nature.

Obs. The Fathers in the council of Chalcedon, assembled in the Year 458, intending to express the mode of the hypostatic union, confessed that our Savior exists in two natures unconfusedly (ἀσυγχύτως), unchangeably (ἀτρέπτως), indivisibly (ἀδιαρρέτως), inseparably (ἀχωρίστως). DAMASCENE adds the word undistantly (ἀδιαστάτως), that the two natures united in Christ are not distant from each other by any space of place, or interval, placed apart. See CHEMNIT. *de d. n. Chr.* fol. 64.

#### Question XXXI. What is the communion of the two natures in Christ?

*Communion of natures.* The communion of natures in the person of Christ is the mutual participation of the divine and human nature of Christ, by which the divine nature of the *Logos* (τοῦ λόγου), having been made a partaker of the human nature, permeates,

perfects, inhabits, and appropriates this to itself; while the human nature, having been made a partaker of the divine nature, is permeated, perfected, and inhabited by it.

Obs. I. Κοινωνία is rendered in Latin by *communicatio* and *communio*; which two words are sometimes used promiscuously, sometimes so distinguished that the former designates a transient act, the latter a permanent state. The latter mode is considered here.

Obs. II. The communion of the two natures in Christ is not 1) merely verbal, as when the wife of a certain Elector, on account of the conjugal union, participates in the name of Electress, although in reality she is not an electress, since she does not possess the authority of electing the Emperor. 2) The communion of which we speak is not notional, or intellectual, otherwise called communication by participation (κατὰ μέθεξιν), which our intellect conceives between extremes which are the same as to the thing; in which manner a genus communicates its essence to a species, a species to individuals. But it is 3) a real communion, because the divine nature of the *Logos* (τῷ λόγῳ) truly and really was made and remains a partaker of the human nature, and the human nature truly and really was made and remains a partaker of the divine nature. Nor 4) is this communion merely a conferral of dignity (in Greek κοινωνία κατ' ἀξίαν), in the way that God communicated the dignity of the priesthood to Aaron; for the most eminent communion, of which we now speak, is not between personally diverse extremes, but its root is the communion of the hypostasis; and so 5) it is not a commixtive communion, as when salt is communicated to water by mixture; for the foundation of such a communication is an accidental union; nor 6) is it a natural, or essential communication, such as is between form and matter, soul and body, which flows from an essential union; but it is 7) personal, called according to conjunction (κατὰ συνδυασμόν), also according to union (καθ' ἔνωσιν), because it arises from the union of the two natures in the one person of Christ.

Obs. III. The Greeks called the communion of the two natures in Christ perichoresis (περιχώρησιν), i.e., interpenetration, permeation, circuminsession (as the Scholastics rendered τὴν περιχώρησιν). Perichoresis (περιχώρησις) is indeed not a biblical term, but an ecclesiastical one, and began to be used

especially when Nestorius denied the communion of natures. They did not, however, understand a local and quantitative perichoresis (περιχώρησιν), as a jar is said to contain (χωρεῖν) water, but an unlocal one and spoken metaphorically. The Fathers took the occasion of describing the personal perichoresis (περιχωρήσεως) a) from the essential perichoresis (περιχωρήσει) of the persons of the Holy Trinity, b) from the natural perichoresis (περιχωρήσει) of the soul and body, c) from the accidental perichoresis (περιχωρήσει) of fire and iron. For just as one person of the trinity is in another; the soul permeates the body; fire penetrates all the pores of iron; so the divinity of Christ is in the humanity which it surrounds, fills, and permeates on all sides. From which it is easy to gather that perichoresis (περιχώρησις) denotes, 1) that the personal union is intimate and most perfect. An external and imperfect union occurs when an angel assumes a body, a pilot is present to a ship, a garment adheres to a man; to remove which external union the doctors of the church called the personal union and the communion flowing from it perichoresis (περιχώρησιν). For just as the soul is not externally present to the body, nor does it only direct its motion, but it interpenetrates it, enters into it, informs it, bestowing its own essence, life, and faculties to the body; so the *Logos* (λόγος) interpenetrates the flesh, and intimately communicates his divine nature to it. 2) That the communion of the natures is mutual, yet in such a way that the divine nature, as a pure actuality (ἐντελέχεια), permeates and perfects the assumed human nature, while the assumed flesh is permeated and perfected. 3) That the union and communion of the natures in Christ is personal and inseparable (ἀχώριστον). The rational soul so insinuates itself into the body that it could in no way be separated from it, unless, the fall having intervened accidentally, the violence of death had followed by divine judgment. The natural union of the soul and body of Christ was indeed dissolved in the three days of death; but the divine nature of the *Logos* (τῷ λόγῳ) was not dissolved from the assumed humanity, but was most present to it. 4) That the natural union and communion is unconfused, unmixed, and untransmutable (ἀσύγχυτον, ἄμικτον, καὶ ἀτρέπτον), i.e., it infers no confusion, mixture, or transmutation. The persons of the Trinity mutually permeate each other without

confusion; the soul informs the body without any disturbance, mixture, or change of either; so the *Logos* (λόγος) permeates his flesh, so that nothing is lost from the essentials of either, neither is mixed with the other, or is confused with the other. 5) That the united natures of Christ are without distance (ἀδιαστάτους), or, are mutually present to each other. The persons of the Trinity so interpenetrate each other that none is either outside or beyond the other. Likewise, the rational soul is so in the body that it is nowhere outside or beyond it; so also the *Logos* (ὁ λόγος) is in the flesh, so that he is nowhere beyond, nowhere outside it. Conf. D. DANNH. *hodos phanom* VIII, p. 626 sqq.

Proof. The intimate communion of the two natures in Christ is proven 1) from John I, 14. "The Word was made flesh." Whoever, being the existing, immutable God from eternity, was made flesh, not by a conversion or change of his nature, but by its union with the flesh, there must be some communion between his divine nature and the united flesh; But the Son of God etc. Therefore. The major is clear; because every real, internal, and perfect union, as defined by SUIDAS, is a "communicative concourse of different things." The minor is evident; because the *Logos* (ὁ λόγος) is not only the name of a person, but also of the divine nature, while "flesh" is the name designating the human nature.

2. From Hebr. II, 14. "Since therefore the children have become partakers of flesh and blood, he also himself likewise took part of the same." Here Paul teaches with set words that the Son of God was made a partaker of human nature, which is denoted by flesh and blood. Since however the Son of God made himself a partaker of human nature, this was certainly assumed into the communication of deity and beatitude, as EUSEBIUS says in book IV of his *demonstratio evangelica*, c. 13.

3. From Col. II, 9. "In him dwells all the fullness of the Godhead bodily." In this brief saying the Apostle comprises three things: (1) the inhabitant, (2) the habitation, (3) the mode of habitation. The inhabitant is the whole fullness of the Godhead, by which is noted the most perfect divinity of the Son of God, and whatever is in it, or pertains to it, with all its properties. The habitation is Christ, considered according to his human nature; for this is inhabited, while the divine nature inhabits. The mode of inhabitation is expressed by the word bodily (σωματικῶς),

which AUGUSTINE, in epistle 457 to Dardanus, thus explains: "Bodily, it is said, because in the body of Christ, as in a temple, dwells all the fullness of the deity; this indeed also dwells in holy men, but in a singular manner in the body of Christ, as in a personally assumed temple." Hence we argue; In whom, as in a personally assumed temple, the most perfect divinity of the Son of God dwells, there is some communion between him and the divinity of the Son of God; But in the human nature of Christ etc. Therefore. The major is proven; because just as the soul has communion with its body because it inhabits it; so there is a communion between the inhabiting divinity and the inhabited flesh of Christ.

4. If some communion (κοινωνία) flows from the mystical union of the faithful with Christ, much more does some communion (κοινωνία) arise from the personal union of the divine and human nature. The antecedent is true; Therefore the consequent also. The consequence of the major is evident; because the personal union is far closer and more intimate than the gracious union of believers with God. The antecedent is confirmed from the saying of Peter, who affirms that the faithful are "partakers of the divine nature" (κοινωνοὶ τῆς θείας φύσεως), 2 Petr. I, 4.

5. If the communion of the divine and human nature is denied, the communication of the divine subsistence cannot but be denied; because subsistence is a mode, which cannot be outside the nature which it modifies or affects.

6. If the communion of the two natures in Christ is denied, these propositions must be denied: "God is man"; and "man is God." The reason is; because neither can God be imagined without the divine nature, nor man without the human nature.

7. If the communion of natures in the person of Christ is denied, it must be denied that in the works of the office each nature acts with the communication of the other.

8. Samosatenus and Nestorius were condemned by pious antiquity, because they taught that the two natures of Christ are entirely incommunicable with each other. See Declar. Form. Concord. p. 610, seq.

The antithesis is of Bellarmine and others, who deny the communion of the two natures in Christ. BELLARMINE in book III on Christ, chap. VIII, argues:

I. The personal union was made by the communication of that which is proper to the son, not of that which is common to the

other persons of the deity. But only subsistence is proper to the son, while the divine nature is common to the other persons; Therefore only subsistence was communicated. The major is established; because only the Son of God was made flesh. But if the divine nature had been communicated to the flesh, the whole Holy Trinity would have been incarnated, because the divine nature is common to all three divine persons. Resp. The divine nature is considered either absolutely, and thus is common to the three divine persons, or relatively, as it is marked by the hypostatic character of the *Logos* (τοῦ λόγου); in this manner of considering, we assert that it was communicated to the assumed flesh.

II. If the deity was communicated to the human nature, this will be the divine essence itself; The consequent is absurd; Therefore the antecedent also. The consequence of the major is evident, because the communication of natures begets a synonymical and essential predication, e.g., an animal communicates its nature to a man; Therefore man is an animal. Resp. I distinguish between a notional communication, or by participation (κατὰ μέθεξιν), and a real one, or by conjunction (κατὰ συνδύασιν). The former infers a synonymical predication, the latter a paronymical one, e.g., the soul is communicated to the body; Therefore the body is animated, not the soul itself. Thus the divine nature was communicated to the human nature. Therefore the human nature is a partaker of the divine nature, not the divine nature itself.

III. A real communion of natures infers their confusion or mixture. Resp. Not every communion of natures is commixtive, but only that which is accidental, not however that which is essential or personal. The soul communicates its whole self to the body, yet it is not mixed with it.

IV. If divinity was communicated to the flesh of Christ, all the divine attributes were also communicated to it; The latter is false; Therefore the former also. The consequence of the major is manifest; because the divine attributes and the essence of God are the same (ταυτόν). Resp. All the divine attributes were communicated to the flesh, as to possession; but as to denomination, a distinction must be made between the operative (ἐνεργητικά), or active attributes of God, and the quiescent (ἀνενεργητικά), or quiescent ones. The former were communicated as to immediate

denomination, the latter as to mediate denomination. For from this I say; omnipotence, which is independent, infinite, and eternal, was communicated to the flesh of Christ.

V. BECANUS, GREGORIUS de VALENTIA, and other Jesuits (cited by D. CALOVIVS in his *systema*, tom. VII, p. 155) teach that only the subsistence of the Word was proximately, immediately, and formally communicated to humanity in itself, and through it humanity proximately, mediately, and formally subsists; and because that subsistence is in reality the same as the divine essence and attributes, therefore consequently and identically the divine essence and attributes were communicated to humanity. D. CALOVIVS responds; this distinction between immediate and mediate communication was only composed to entice and deceive the ignorant. For to be communicated mediately, consequently, and identically in the Jesuitical sense is to be not really communicated; which I show thus; The divine nature and idioms are either really communicated to the human nature according to the mind of the Jesuits (whether immediately or mediately, whether proximately or consequently, whether formally or identically; it matters little so far, provided the communication is true and real), or they are not really communicated. If they are really communicated, it must be granted that the human nature truly becomes a partaker of the divine nature, truly a partaker of the divine idioms, of omnipotence, omniscience, omnipresence; and indeed no less truly a partaker of the divine nature and divine idioms than of the divine subsistence, although not equally primarily. But the Jesuits will never admit this. Therefore it is certain that they by no means believe in a real communication of the divine nature and its attributes. D. JOANN. ADAMUS OSIANDER agrees in his *colleg. systemat* part. IV, p. 61, saying: "The distinction between mediate and immediate communication is a mere illusion, because they acknowledge no participation of the divine nature in the human; but, if the human does not participate in the divine, accurately speaking it will not be united with the divine nature, it will not be the proper body or habitation of the inhabiting deity with all its fullness, not of the permeating and perfecting divine nature." A unifiable thing that admits of really distinct things is one thing, one that does not admit of them,

but in which the highest identity reigns, is another. The former indeed admits the distinction of mediate and immediate union, but not the latter. Let us posit with some philosophers that the soul and its faculties really differ, because the soul is a spirit and a substance, while the intellect and will are faculties and accidents; but this has no place in the union of the *Logos* and the flesh, because the subsistence and nature of the *Logos* are indivisibly identified, so that the subsistence cannot be said to be communicated immediately, but the divine nature mediately, that is, by means of the subsistence itself, by the very fact that the divine nature is indivisibly and really one thing with its subsistence.

**Question XXXII. What is the end of the personal union and communion of the two natures in Christ?**

The end of the personal union and of the intimate communion of the two natures is the performance of the works of the office.

Proof. In the actions of the office, each nature of Christ does what is proper to it, with the communication of the other. But one result cannot flow from different principles, unless a communion of those principles is supposed, e.g., from a fiery sword proceeds a burning and keen cut; the cause of which is that the sword and the fire have a certain communion in the power of cutting and burning; so from the two natures of Christ proceeds the saving effusion of blood, the life-giving death, the victorious passion, the enriching poverty, because of the mutual perichoresis (περιχώρησιν), or the

intimate communion (κοινωνίαν) of the two natures in Christ.

**Question XXXIII. What follows from the personal union and communion?**

From the personal union and communion of the two natures of Christ flow personal propositions, as well as the communication of idioms.

Proof. The mode of predicating follows the mode of being, and the communication of properties supposes a perfect and intimate union of the distinct natures and their mutual perichoresis (περιχώρησιν).

**Question XXXIV. What are personal predications?**

*Personal propositions.* Personal predications are those in which the concrete of one nature is predicated of the concrete of the other nature in a singular and unusual manner, to express the union of the two natures and their communion in the unity of the person.

This definition of personal propositions is proven by examples from scripture and the church. Scriptural examples are: "The branch of David is Jehovah our righteousness," Jer. XXIII, 5; XXXIII, 16. "The son of David is the lord of David," Matth. XXII, 42; Ps. CX, 1. "The Son of man is the son of the living God," Matth. XVI, 13, 16. "The son of Mary is the son of the most high," Luke I, 35. "The second man is the Lord from heaven," 1 Cor. XV, 47. Church examples are: "God is man, man is God"(\*).

Obs. I. These propositions are called personal because they derive their origin

(\*) There are three types of personal propositions. In the first and most evident are those in which the Concrete of one nature is predicated of the Concrete of another nature, of which kind are all those which the blessed Augustine brought forth. In the second are numbered those in which the Concrete of a person is predicated of the Concrete likewise of a person, for example: Jesus is Christ, 1 John V, 1. Jesus is Emmanuel, that is, θεάνθρωπος (theanthropos / God-man). In the third are those in which the Concrete of a person is predicated of the Concrete of either nature, in this manner: Our Mediator is man, 1 Tim II, 5. Christ is God, superior to all things, Rom. IX, 5. If you wish to add a fourth type, I would certainly not prevent it, although it can conveniently be referred to the third, namely when of the Concrete of both, both of either nature and of the person, the Concrete of another nature is predicated, as: The Son of God, Jesus Christ, is true God, 1 John V, 20. Generally I demonstrate the matter thus: Every proposition which pertains to Christ is either personal or idiomatic. A third, which might exist, cannot be conceived by the mind. Therefore that proposition which is not idiomatic cannot but be personal. Idiomatic is always that reasoning which expresses the properties of Christ. Personal is that which signifies his very υπόστασις (hypostasis / subsistence). But in all the types which I have mentioned, what is predicated, as it is called, is not some property, but is the very υπόστασις (hypostasis / subsistence) itself. Therefore from whichever of these types a proposition is made, it is not idiomatic; Therefore it must be personal.

from the personal union, express the mystery of the personal union, and their force, truth, and connection are to be judged from the personal union.

Obs. II. The "concrete of the nature" is a word by which is signified the nature with the connotation of a hypostasis (ὑποστάσεως), or subsistence; or it is a word that signifies by way of a supposit, as when I say: God, man, Son of God, son of man; for upon hearing these words we immediately conceive in our mind a person, or supposit, which is and is called God, man, son of man, Son of God. The "concrete of the person" is a word that formally signifies the whole person, consisting of both natures, as, Christ Jesus. The "abstract of the nature" is a word that denotes either nature by itself, without connoting a hypostasis, as, humanity, deity, human nature, divine nature. It is called abstract because it signifies by way of a form, not by way of a supposit (\*\*).

Obs. III. The foundation of this predication: "God is man," consists in the personal union and the communion of natures. If they are considered outside the personal union, the divine and human nature, or God and man, are disparate, nor can one be affirmed of the other. For just as I cannot say: "A lion is a horse"; so I cannot say: "God is man." But if a union occurs between God and man, and indeed a real union, such as occurs in Christ between the divine and human nature, they can rightly be predicated of each other in the concrete. The reason is that by the union the two natures constitute one person, and any concrete of the nature signifies that very person. Since therefore the man Christ is that same one who is God, or this person who is God is that very person who is man, it is also rightly said: "man is God," and "God is man." But the abstracts of the nature, which do not connote a hypostasis, or formally do not signify a person, but the nature by itself, cannot be

predicated of each other (\*). I will illustrate the matter with an example founded in an accidental union. Theology and philosophy are accidents; which in the abstract cannot be predicated of each other. But if theology and philosophy are joined in one person, a theologian is rightly called a philosopher. Thus divinity and humanity are not predicated of each other in the abstract; but since both are united in the person of Christ, it is rightly said: "God is man," and "man is God."

Obs. IV. Personal propositions must be resolved in such a way that the unity of the person and the union of the two natures are expressed by them. The genuine sense, therefore, of these propositions: "God is man," and "man is God," is expressed by a most simple analysis thus: The Son of God is personally the same as he who is the son of man, and the son of man is personally the same as he who is the Son of God. Conf. D. CALOVII *systema* tom. VII, p. 149. D. GERHARDUS in his exegesis of loc. IV, §. 168, explains them by a periphrasis: "The Son of God assumed human nature into his hypostasis, and the human nature was raised into the very hypostasis of the Son of God." B. CHEMNITIUS explains this proposition: "God is man," thus: "the whole fullness of the deity of the *Logos* (τοῦ λόγου) dwells personally in the assumed flesh." But this proposition: "man is God," he explains thus: "The human nature of Christ does not subsist in itself, but has the *Logos* (τὸν λόγον) for its hypostasis, and has the divine nature personally united to itself."

**Question XXXV. Are personal propositions merely verbal, improper, identical, or to be judged from other usual propositions?**

Personal propositions are not merely verbal a); nor improper or tropical b), nor

(\*\*) But the Abstract of a person is called by the custom of some such a name which denotes either nature, but simultaneously with the very subject being indicated, which subsists in the divine nature, when it is said: God, or man; Son of God, or son of man. And so the Abstract of a person is entirely the same as the Concrete of nature.

(\*) Namely, it is not right to speak thus: "divinity is humanity"; nor vice versa. For 1) no confusion or change of the natures ever took place, as the Eutychians imagined; 2) nor did the divine nature of the entire Holy Trinity assume the human, but only the second person of the divinity; 3) nor was the entire human nature received into the divine hypostasis (ὑπόστασιν), but one man, the surety of all, a partaker of human nature. Therefore the Reformed do us the highest injury when they attribute this absurd opinion to us, not only the old ones, but also the more recent, among them not to be held in the lowest place, JOHANNES MARCKIUS, in his *compendium theol. Christ.* chap. XXI, § 433.

identical c), but are real, unusual, and without example d).

Proof a. If the personal propositions, "God is man," and "man is God," were only verbal, the son of the virgin Mary would be called the son of the most high by title only, which is Nestorian. For NESTORIUS denied that the virgin Mary truly gave birth to God.

Proof b. When we say: "Man is God," the subject no less than the predicate retains its proper signification. For by "man" is understood an intelligent animal, by "God" an independent spirit. If personal propositions were improper, the son of the virgin Mary would be not God, just as a painted man is not a man.

Proof c. Personal predications are not identical, because in them the same is not predicated of the same, but the concrete of one nature is predicated of the concrete of the other nature with the connotation of a hypostasis; and just as the personal union is not between the same things, but between most distinct things; so the predication flowing from the personal union is not identical.

Proof d. Personal propositions are real; because they have a true and real foundation, which is the personal union and communion of the two natures in Christ. Yet they are not to be judged from other common propositions; because they are most singular and, in the philosophical circle and gentile logic, unusual. A philosopher from the light of nature does not know that one substantial disparate thing can be predicated of another disparate thing in the nominative case. The predications used in philosophy are distinguished into Synonymical and paronymical. Personal predications are not synonymical, because in them 1) the predicate is not of the essence of the subject, much less the essence of the subject itself; 2) their foundation is not an essential union. For neither is man a part of the divine essence, nor is God a part of the human essence. Man is not God by essence, but by the grace of union, nor is God essentially a rational animal. Personal predications are also not paronymical; because a proper and a predicable accident are predicated paronymically. But neither is human nature a property of divinity, nor is divinity an idiom of humanity, nor is man a predicable accident, in relation to the *Logos* (τὸν λόγον). For an accident is predicated of its subject because of its accidental connection with it; but the foundation of a personal proposition

is not an accidental union, but a hypostatic union.

You say: I. That predication whose predicate does not enter into the essence of the subject is paronymical. But of this predication: "God is man," the predicate does not enter into the essence of the subject. Therefore. Resp. A predication is called paronymical either in a general or a special sense. In a special sense, a predication is called paronymical in which either a property or a predicable accident is predicated of its subject, for an accidental union. But in a general sense, a predication is called paronymical whose predicate is not of the essence of the subject; in which general sense a paronymical is that which is attributed to something truly, but not preceded by an essential union, and is divided into predicamental, transcendental, and mystical. See GUTH's logic, p. 115. We do not deny that a personal predication can be called paronymical in that general sense.

You say: II. Personal predications are not unusual, because they frequently occur in S. scripture, are also found in the books of logicians, and many examples are given where two disparate things are predicated of each other in the nominative case, e.g., "A doctor is a consul," "a tailor is a senator," etc. Resp. Personal predications are called unusual not with respect to S. scripture and theology, but with respect to Aristotelian logic and gentile philosophy, constructed from the induction of natural examples. Christian logicians and philosophers have derived personal propositions from S. scripture or theology. The examples adduced present propositions in which two accidental disparate things are predicated of each other. But when I say: "God is man," a substantial disparate is predicated of a substantial disparate in its proper signification and in the nominative case; of which a similar example is not given in the entire universe of things. For it is "confessedly a great mystery: God was manifest in the flesh." 1 Tim. III, 16.

**Question XXXVI. Is the proposition:  
Christ, according to his human  
nature, is the natural Son of God,  
true?**

The proposition: "Christ, according to his human nature, is the natural Son of God," is true, in a specificative sense a); false in a reduplicative, or causal sense b).



Obs. I. Limiting particles are sometimes taken causally (αἰτιολογικῶς), or reduplicatively, and signify that that to which they are added is the cause for which the predicate belongs to the subject, e.g., "Man, inasmuch as he is a sinner, is mortal," i.e., Sin is the cause for which man is mortal. Sometimes they are taken definitively (ὀριστικῶς), or specificatively, and designate the nature, part, or condition, according to which the predicate agrees with the subject, e.g., "Christ, inasmuch as he is a man, died," i.e., Christ according to his human nature died. These things being presupposed, we say that Christ, as man, or according to his human nature, is the natural Son of God, not in a reduplicative or causal sense, but in a specificative or subjective one, so that the sense is: Christ, according to his human nature, or Christ the man, is the same supposit, the same person, who is the natural Son of God.

Obs. II. The subject, of which some idiom or axiom is predicated, is either a first subject (δεκτικὸν πρῶτον), to which the predicate belongs *per se*, immediately and formally, e.g., "Fire is hot"; or it is a second subject (δεκτικὸν δεύτερον), to which the predicate agrees on account of another united to it, and thus mediately and communicatively, or participatively, e.g., "Iron, united to fire, is hot," on account of the fire, and thus mediately and participatively. Thus Christ the man is called the natural Son of God, not *per se*, immediately and formally, but by the grace of the personal union, and thus mediately and communicatively. Theologians intended to indicate this very thing when they asserted that Christ, as man, can be called the natural Son of God, not naturally, but personally.

Obs. III. "Natural son" is here opposed to "adopted son," and thus the sense is, Christ the man is not the adopted Son of God, but the natural one, not by eternal generation, but by personal union.

Proof a. 1) Christ the man is the proper Son of God, whom God the Father did not spare, but delivered to death, Rom. VIII, 32. Therefore Christ the man is the natural Son of God. The reason for the consequence is: because "proper Son of God" never denotes an adopted son, but a natural one.

2. "That holy thing born of Mary" (Τὸ γεννώμενον ἐκ Μαρίας ἁγίου) is the son of the most high, Luke I, 35. Therefore the son of the B. virgin Mary is the natural Son of God.

3. The hypostasis of Christ the man is the divine one, of the natural Son of God himself; Therefore Christ the man is the natural Son of God. The reason for the consequence is: because here it is not a question of humanity in the abstract, but in the concrete, inasmuch as it subsists in the divine hypostasis.

4. The divine nature was communicated to Christ the man; Therefore Christ the man is the natural Son of God.

5. Christ, as man, is not a person extraneous to God; Therefore Christ, as man, is not the adopted Son of God. For adoption is of an extraneous person.

6. The *Logos* (ὁ λόγος) assumed the flesh into his hypostasis, that he might be the proper son of God in two natures, just as before he was the proper son in one nature. But if on account of the assumption he were to be called adopted, then he would be the adopted son of himself, because only the son assumed humanity.

Proof b. The cause for which Christ as man is the natural Son of God is not the human nature, but the personal union.

The antithesis was formerly of Felix of Urgell and Elipandus of Toledo, Bishops, who taught that Christ according to his humanity is the adopted Son of God. For which cause the council of Frankfurt on the Main was convened in the 8th Century, A.D. 794 by Charlemagne, in which it was concluded and defined against Felix and Elipandus that Christ even according to his human nature is the Son of God. To these are added the Socinians and Arminians, who state that Christ the man is the adopted Son of God. Their main arguments are:

I. Whoever is the natural Son of God, was begotten from eternity; Christ the man was not begotten from eternity; Therefore. Resp. Whoever *per se* and naturally is the natural Son of God, was begotten from eternity; I grant. But Christ the man is the Son of God not *per se* and naturally, but personally, on account of the communicated hypostasis and divine nature.

II. According to which nature Christ was not begotten of the substance of God the Father, nor is similar to God the Father, according to that nature he is not the natural Son of God; But according to the human nature etc; Therefore. Resp. There is a third option, and so the major premise, lest it should suffer from a defect of parts, must be formed thus: According to which nature Christ was neither begotten of the substance of God the Father, nor is similar to God the

Father, nor was assumed into the glory of eternal sonship by a hypostatic union, according to that nature he is not the natural Son of God; But according to the human nature etc. Thus the minor is false.

III. If Christ according to his human nature is to be called the natural Son of God, either the human nature is the cause of this denomination, or it is the immediate subject to which eternal sonship *per se* and formally belongs; But neither is consistent with the truth; Therefore. Resp. There is a third option. The human nature is not the cause of eternal sonship, nor its primary subject; yet it is the secondary subject, to which eternal sonship belongs not *per se* and essentially, but communicatively and by the grace of the personal union.

Instance I. In restrictive propositions, the limiting particle specifies the primary subject, to which the predicate *per se* and immediately belongs, e.g., "Man lives according to the soul," because the soul is the primary subject of life. Resp. This is not perpetual. For I also rightly say: "Man lives according to the body," because life was communicated to it from the soul. Thus Christ according to his human nature is the natural Son of God, because it was assumed into the communion of the highest sonship.

Instance II. This limiting proposition: "Christ according to his human nature is the natural Son of God," must be resolved thus: "The human nature of Christ is the natural Son of God," which is false. For the natural Son of God is a person; the human nature of Christ is not a person, but personated. Resp. The human nature of Christ here is not taken in the abstract, but in the concrete, as it constitutes one composite (σύνθετον) person with the divine nature, so that the sense is: Christ the man is not essentially, but personally the natural Son of God.

IV. Christ according to his human nature is subject to God, and his servant; Therefore Christ according to his human nature is not the natural Son of God. Resp. The humanity of Christ is considered in three ways: a) by reason of its natural condition; b) by reason of its spontaneous self-emptying; c) by reason of the personal union. The human nature of Christ in itself is a creature subject to God, and by spontaneous self-emptying assumed the form of a servant, which he laid aside in the state of exaltation; but by the personal union it constitutes one person with the divine nature of the *Logos* (τοῦ λόγου), and

thus was assumed into the communion of the highest sonship.

**Question XXXVII. Is the holy virgin Mary to be called θεοτόκος, or God-bearer?**

The Christian church rightly calls the holy virgin Mary θεοτόκον, or God-bearer.

Proof. 1) That which is born of Mary is the son of the most high, as the angel teaches, Luke I, v. 35. 2) Paul in Gal. IV, 4 says: "When the fullness of the time was come, God sent forth his son, made of a woman." From which sayings of scripture we argue; That virgin, from whom God was born, is the God-bearer (θεοτόκος). But the B. Mary is that virgin etc. Therefore. The minor is clear; because the son of the most high is true God.

Obs. The proposition: "Mary is θεοτόκος," or God-bearer, can be understood in two ways. 1) Formally and reduplicatively, in this manner: "Mary is θεοτόκος," i.e., she gave birth to God, as God, or according to the deity; and thus the proposition is false. For Christ according to the deity was not born in time from the virgin Mary, but was begotten of the substance of the Father from eternity. 2) Materially and specificatively, in this manner: "Mary is θεοτόκος"; because she gave birth to God, or to him who is true and eternal God; and in this sense that proposition was understood by pious antiquity, and was defended against NESTORIUS, in which sense we also understand it. For the person of Christ is one, one supposit, which is God and man. Wherefore we not only rightly say that Mary gave birth to a man specifically of the same substance (ομοῦσιον) as us, but also to have given birth to God Himself; since that one and the same who was born of the virgin Mary is God and man.

**Question XXXVII. What is the communication of idioms?**

*On the Communication of Idioms.* The communication of idioms is the true and real participation of the properties of the divine and human natures in Christ the God-man (θεανθρώπου), who is denominated from either or both natures, resulting from the personal union.

Obs. I. The personal union and the communication of idioms differ as antecedent and consequent, not in order of time, but of nature.

Obs. II. *Idioma* in Latin is called a property. Now, some idioms are so called ἀπλῶς, or simply, others κατὰ τι, according to something, and are such respectively. Idioms simply and strictly so called are those which necessarily flow from the essence, affect it, denominate it, and distinguish it *a posteriori* from another thing. Idioms of this kind for a man are: being capable of laughter, of admiration, endowed with the faculty of speech, capable of disciplines. Idioms κατὰ τι, or respectively such, are those which distinguish one thing from another in some way, although they may be ἐνέργηματα καὶ ἀποτελέσματα (operations and results), works of office, or even common accidents, for example, to be born, to die, to shed blood, etc., which are called properties of the human nature, according to something, and respectively, insofar as they belong to the human nature outside of its first concept, and distinguish it to some extent from the divine nature.

Obs. III. This phrase, "communication of idioms," is not found αὐτολεξεῖ (in the exact words) in the sacred letters; yet the thing itself has the clearest foundations in the scriptures. For as often as scripture assigns actions and works of divine omnipotence to the flesh of Christ, so often, by consequence, omnipotence itself is attributed to it, as the first act, from which the divine ἐνέργεια (operation), as the second act, flows. What's more? The epistle to the Hebrews clearly shows us the use of this phrase, when it uses these two Greek words, and very emphatic ones at that, κοινοῶνῃκε (he has shared) and μετέσχε (he partook), he communicated and he participated, and indeed in this very matter of the personal union of the two natures in Christ, ch. 2:14. Although, however, it was first called the communication of idioms by the Scholastics, orthodox antiquity in the contests with NESTORIUS and EUTYCHES used equivalent formulas of speaking, which you may see in D. HUTTER's *Formula of Concord*, article VIII, "on the person of Christ," p. 759.

#### Question XXXVIII. What kind of communication of idioms is this?

The communication of idioms is not merely verbal and titular a), nor intellectual b); but real, between two substances really distinct, but not separated; and therefore it is not equalizing c), nor multiplicative d), nor transfusive e); but συνδυαστική (combinative), between two substances perfectly and

intimately united; yet neither accidental, nor commixtive f), nor essential or natural g); but personal and supernatural h).

a. It is proven. The communication of idioms is not a title without a thing. For Christ as man is truly omnipotent, not just in title, just as quacks and mountebanks are not rarely called doctors, who are anything but such.

b. It is proven. Intellectual communication occurs between subjects that are distinct not really, but only in reason. Thus an animal is said to communicate its idioms to man κατὰ μέθεξιν (by intellectual communication). But the personal communication of idioms is between the two natures of Christ, which are really distinct.

c. It is proven. The communication of idioms implies an equalization neither of the united natures nor of the idioms; because such an equalization conflicts with the real difference between the divine and human nature, and the idioms flowing from each nature.

d. It is proven. The communication of idioms is not multiplicative, of the kind that occurs when a generating man κατ' ἁλλοποίησιν (by alteration) communicates his soul to his son. For multiplicative communication is between two separate substances; but the communication of idioms is between two united substances.

e. It is proven. The communication of idioms is not transfusive. For we believe, teach, and confess that there is not such an effusion of the majesty of God and all its properties into the human nature of Christ that the divine nature loses anything; or that it so bestows something of its own on another that for this reason it does not retain it in itself; or that the human nature in its substance and essence has received an equal majesty, by which it is separated and divided from the nature and essence of the divine nature; as when wine, water, or oil is transfused from one vessel into another. For neither the human nature in Christ, nor any other creature in heaven or on earth, is capable of divine omnipotence in such a way as to become by itself an omnipotent essence and nature, or to have omnipotent properties in and through itself. For by this reasoning, the human nature in Christ would be denied and completely transmuted into the divinity, says the F. C. p. 780.

f. It is proven. The communication of idioms is not commixtive; because neither the two natures of Christ, nor the idioms of

each nature, can be mixed. We believe, teach, and confess that the divine and human natures are not mixed into one substance, nor is one changed into the other; but each nature retains its essential properties, so that the properties of one nature cannot become the properties of the other, says the *Formula of Concord*, p. 606.

g. It is proven. The communication of idioms is not essential, in the way that God the Father from eternity communicated his essence and all divine properties to his co-eternal Son; whence he is both of one essence with the Father and equal to him. But in the person of Christ, each nature retains its own properties, within its distinct nature and essence; so that the human nature always is and remains inferior to the divinity. Nor is it essential or natural in the way that the soul communicates its properties to the body; because the foundation of this communication is an essential union, by which two incomplete natures concur to constitute one complete nature; But the two natures of Christ, being complete in their being, are united to constitute one composite (σύνθετον) person.

h. It is proven. Therefore, the communication of idioms, of which we are now speaking, is real, συνδυαστική (combinative), i.e., between united natures, and that personal, arising from the hypostatic union of the two natures in Christ.

The communication of idioms is proven to be real; 1) No perfect and perichoristic union can exist without a communication of idioms, as examples of an animated body show. We readily grant that a parastatic union of two planks can occur without a communication of idioms, because that degree of union is the lowest and imperfect. But, as scripture defines it, the personal union of the two natures in Christ is most absolute, most perfect, and perichoristic; Therefore, it cannot be without a communication of idioms. Furthermore, we conclude: As the union is, so is the communication of idioms. But the union of the two natures in Christ is real; Therefore, the communication of idioms flowing from it is real.

2. As truly as the humanity of Christ has the hypostasis of the Word (τῷ λόγῳ) communicated to it, so truly also does it have the divine idioms communicated to it; But the humanity really has the hypostasis of the Word communicated to it. Therefore, it also really has the divine idioms communicated to it. The major is proven; 1) because the divine

idioms, in point of fact, are the same as the divine hypostasis. But whatever things are really the same, when one of them is communicated, the other is also communicated. 2) If the hypostasis is communicated, much more will the idioms be communicated. For these are common to the three divine persons; but the hypostasis is proper to the Word (λόγῳ) alone.

3. In whatever body, as a personally assumed temple, the whole fullness of the divinity dwells, to that body the divine idioms are truly and really communicated; But in the body of Christ, etc. Colossians 2:9. Therefore.

4. Whoever, like children, is a partaker of human flesh and blood, he becomes a partaker of human idioms; But the Son of God, etc. Hebrews 2:14. Therefore. The major is established; because human flesh and blood denotes human nature, which is never destitute of its properties.

5. The communication of idioms is necessary for performing the works of office, in which each nature of Christ does what is proper to it, with the communication of the other.

The antithesis was formerly that of Samosatenus, Sabellius, Nestorius, Eutyches, who either introduced a confusion of natures or denied the communication of natures and idioms, whom the Pontificians today follow in many things. See BELLARMINE, book III, *On Christ*, ch. 9. Their arguments are:

I. Of those things whose essence and definition are not common, their properties are not communicable; But the essence and definition of the divine and human natures of Christ are not common; Therefore. The major is clear; because communicable predicates pertain to the definition of the thing, e.g., "animal" communicates its nature to man, and pertains to the definition of man. Resp. I distinguish between intellectual communication, which is the effect of a union κατὰ μέθεξιν (by participation), and is between a subject and predicate that are really the same and distinct only in reason; and between real communication, which is the consequent of a union κατὰ συνδύασιν (by combination). The argument is valid concerning the former, not the latter communication.

II. Whatever is communicated to another emigrates from its own subject; But the properties of the divine and human natures of Christ do not emigrate from their own subject; Therefore. Resp. By way of

limitation; Whatever is communicated to another through transfusion; But the communication of idioms in Christ is by no means done through transfusion, but through a perichoristic union.

III. Whatever is communicated becomes common; But the properties of the divine and human natures are not common. Therefore. The major is evident; because "proper" and "common" are diametrically opposed to each other. The minor is established; because each nature of Christ retains its own properties, so that they cannot become the properties of the other. Resp. 1) Whatever is communicated to another becomes communicable, not common, strictly speaking. 2) Something is called common in two ways: a) In a stricter sense, that is called common which belongs to several equally and in the same way; in this special signification, it is opposed to "proper." b) In a broader sense, that is called common which belongs to several in any way whatever and even in a different manner, to one primarily, immediately, and through itself, to the other secondarily, mediately, and through another. In this broader sense, the properties, on account of the perichoristic union, indeed become common, and yet they remain the properties of that nature to which they primarily and through themselves belong.

IV. Whatever things remain distinct in the union itself, their properties are not communicated; The two natures of Christ, etc. Therefore. The major is clear; because distinction and communication seem to conflict with each other. Resp. Distraction conflicts with communication, not distinction. In a glowing sword, the natures are distinct, yet the power of burning is communicated to the iron, and the power of cutting to the fire.

V. If the properties of the divine nature were communicated to the human nature, they would be in two subjects; The consequent is false, because one property cannot be in two subjects; Therefore, the antecedent is also false. Resp. One property cannot be in two primary and immediate subjects; yet it can be in two subjects united by περιχώρησις (perichoresis), of which one is primary and immediate, the other secondary and mediate.

VI. If the properties of the divine nature were communicated to the assumed human nature, they would inhere in it; But they do not inhere in the human nature, because they are not accidents, whose nature it is to

inhere; Therefore, they are not communicated to the human nature. Resp. The mode of inherence is various. The divine idioms do not inhere in the human nature by subjective inherence, like accidents, but by intimate union and inhabitation.

VII. Whatever dogma introduces an equalization of the divine and human natures, that must be rejected; The dogma of the communication of idioms, etc. Therefore. The minor is proven; because, according to the doctrine of the communication of idioms, the human nature of Christ is equally omnipotent, omniscient, etc., as his divine nature. Resp. I deny the minor. For although the same omnipotence belongs to the divine and human natures of Christ, the mode of having it is nevertheless far different. For the divine nature is omnipotent formally, immediately, and through itself; the human nature of Christ is omnipotent communicatively, mediately, and through the grace of the personal union.

Question XXXIX. How many genera of the communication of idioms are there?

There are three genera of the communication of idioms.

It is proven. For there are three general classes to which all the sayings of scripture that deal with the communication of idioms can be conveniently referred. For either the properties of each nature are predicated of the whole person of Christ, denominated from one or both natures, whence is the first genus; or the divine perfections are conferred upon the human nature of Christ, whence is the second genus; or the works of office according to both natures, whence results the third genus. The first genus is called ἰδιοποιία (idiopoiia, communication of properties); The second, μεταποιία (metapoiia, communication of majesty); The third, κοινοποιία (koinopoiia, communication of results), or of the operations of office.

Obf. The order of placing the genera, or classes, of the communication of idioms is inverted by some Theologians; for they distinguish between the order of doctrine and of nature, and on account of the greater difficulty and prolixity, they postpone the μεταποιία (metapoiia) to the κοινοποιία (koinopoiia). But since order should be adapted to things, not things to order, we, saving the judgment of others, think that we should first treat of the communicated excellences (ἀνυψήμασι) of the human nature

of Christ, before the results (ἀποτελέσματος); because the communication of office necessarily presupposes, as a cause prior to its effect, the communication of majesty made to the assumed flesh.

**Question XL. What is the first genus of the communication of idioms?**

The first genus of the communication of idioms is when the properties of the divine or human nature are truly and really attributed to the whole person of Christ, denominated from either or both natures.

Obf. This first genus is called by DAMASCENE, book III of *On the Orthodox Faith*, ch. 4, ἀντίδοσις (antidosis), alternation, τρόπος ἀντιδόσεως (tropos antidoseos), the mode of alternation, because divine and human things can be predicated alternately of the composite (συνθέτω) person of Christ, e.g., Christ is begotten of the Father from eternity; Christ was born in time of the virgin Mary. By THEODORET it is called ἐναλλαγή καὶ κοινωνία ὀνομάτων (enallagē kai koinōnia onomatōn), a permutation and communication of names, not merely verbal, but real, because names are of things. By CYRIL it is named ἰδιοποιία καὶ ἰδιοποιήσις (idiopoiia kai idiopoiēsis), appropriation, because that which is proper to one nature, the whole person, who is God and man, claims for himself and makes his own. It is also called by DAMASCENE ἀλλοίωσις (alloiōsis), by which both divine and human idioms are really predicated of one and the same composite (συνθέτω) person, yet κατ' ἄλλο καὶ ἄλλο (according to one and another); because the distinctive particles show according to which nature each idiom is predicated of the person. But one must accurately distinguish between a determinative and distinctive ἀλλοίωσις, and between a segregative and exclusive ἀλλοίωσις, e.g., God suffered κατ' ἄλλο (according to another), i.e., God truly and really suffered according to the assumed humanity, there the particle κατ' ἄλλο

determines the human nature, to which the suffering formally belongs, and distinguishes it from the divine nature, but does not segregate it, to which, of course, the suffering is appropriated. But if you expound it thus: God suffered κατ' ἄλλο, i.e., only the human nature suffered, the particle κατ' ἄλλο is separative, not distinctive, because by that exposition God is excluded from the communication of suffering. Compare GERHARD, *exeg.* book IV, § 188. (\*)

**Question XLI. What is the foundation of the first genus of the communication of idioms?**

The foundation of the first genus of the communication of idioms is both the unity of the person of the God-man (θεανθρώπου), and the true and real difference of the divine and human natures.

It is proven. Since in Christ there are two distinct natures, which are neither changed nor confounded in their essences and properties, but of both natures there is only one person; those things which are the properties of only one nature are attributed not to the other nature separately, as if separate, but to the whole person (who is at once God and man), whether he is named God or man, says the *Formula of Concord*, p. 770.

**Question XLII. How many species of the first genus of the communication of idioms are there?**

There are three species of the first genus of the communication of idioms. The first species is ἰδιοποίησις (idiopoiēsis), or οἰκειώσις (oikeiōsis), appropriation, when human idioms are enunciated of the concrete of the divine nature a). The second species is κοινωνία τῶν θείων (koinōnia ton theion), communication of divine idioms, when divine idioms are enunciated of the person of the incarnate Word, denominated from the human nature, on account of the personal union b). The third species is ἀντίδοσις

(\*) Therefore, this ἀλλοίωσις (alloiōsis) is separated by the longest interval from that which is called the Zwinglian ἀλλοίωσις, about which the *Formula of Concord*, Declaration, art. VIII, admonishes us to be wary. Those who wrote by divine instinct and inspiration, expressly ascribe the properties of either the divine or the human nature not to one or the other nature, but to the whole person of Christ. And they indeed express this in such a way that they use the same manner of speaking, as when we say: according to the divine, according to the human nature. For they use particles which have the force of distinguishing, not of separating, namely, ἐν (in), and κατὰ (according to), e.g., Christ, and therefore the whole person, derives his origin from the Fathers, κατὰ σάρκα (according to the flesh), Romans 9:5; Christ bore our sins, ἐν τῷ σώματι αὐτοῦ (in his body), 1 Peter 2:24.

(antidosis), or συναμφοτερισμός (synamphoterismos), alternation or reciprocation, by which both divine and human idioms are predicated of the concrete of the person, or of Christ, denominated from both natures c).

a. It is proven. To the first species belong the following idiomatic predications: "The Author of life was killed," Acts 3:15. "God obtained the church with his own blood," Acts 20:28. "The Lord of glory was crucified," 1 Corinthians 2:8. "The Son of God loved me and gave himself for me," Galatians 2:20. "God was anointed with the Holy Spirit," Psalm 45:8.

b. It is proven. To the second species belong the following idiomatic propositions: "The Son of Man will ascend to where he was before," John 6:62. He who was "born in the fullness of time, is, before Abraham was," John 8:58. "The second man is the Lord from heaven," 1 Corinthians 15:47.

c. It is proven. To the third species pertain these idiomatic propositions: "Jesus Christ is the same yesterday and today," i.e., from eternity, Hebrews 13:8. "Christ is from the fathers according to the flesh," Romans 9:5. "Christ was crucified in weakness," 2 Corinthians 13:4. "Christ was put to death in the flesh but made alive in the spirit," 1 Peter 3:18.

Obf. The idiomatic predications of the first and second species differ from the predications pertaining to the third species. For the idiomatic predications, in which a human idiom is enunciated of the concrete of the divine nature, and conversely, a divine idiom is enunciated denominatively of the concrete of the human nature, are so constituted that the predicate belongs to the subject not formally, or according to something that is signified in its formal concept, but κατ' ἄλλο (according to another), or by reason of the other nature which is personally united to it, e.g., when I say: "The Son of God suffered," the predicate does not belong to the subject formally, or according to something that is signified in its formal concept, but κατ' ἄλλο, or according to another, namely according to the human nature, which is personally united to the Son of God. But when the concrete of the person is placed as the subject, of which a divine or human idiom is predicated, then the predicate belongs to the subject formally, and not κατ' ἄλλο, e.g., when I say: "Christ suffered"; this predicate belongs to Christ formally, according to the human nature.

Again, when I say: "Christ is from eternity," this predicate also belongs to Christ formally, by reason of the divine nature; for since Christ is the concrete of the person, both natures, the divine and the human, are of the formal reason of Christ. Whence HUTTERUS, loci communes, fol. 155, says: since the propositions ("Christ was tempted by the Jews," 1 Corinthians 10:9; "he is of the seed of David," Matthew 22:42) do not enunciate the idioms of one nature about the other nature by some communication, either in the concrete or in the abstract, but predicate of the whole person that which with respect to one nature is attributed to the whole person; therefore in these propositions, properly speaking, there does not seem to be a communication of idioms. Wherefore, in order that a communication may have a place, it is necessary that in place of Christ such a word be put which has respect to that nature whose idiom is not that which is enunciated by the predicate. Cf. D. MUSAEUS in *prælect. in Form. Concord.* p. 289. D. BAIERUS in *Comp.* p. 519, warns that nevertheless in the already recounted propositions, the communication of idioms is involved, on account of the subject being denominated from both natures, and the communicated ὑπόστασις (hypostasis). For unless that were communicated, the subject could neither be denominated from both natures, nor could the divine predicate be attributed to the whole person denominated from the divine and human nature. Indeed, if you consider more deeply the relationship of the predicate to both natures comprehended in the subject and its signification, it will appear that the predicate is formal only by reason of one of the natures comprehended in the subject, not by reason of the other. Whence also in those propositions the use of discrete particles has a place, e.g., "Christ was born of the fathers according to the flesh," Romans 9:5. Therefore, a distinction must be made between idiomatic propositions, in which the communication of idioms strictly speaking and expressly has a place; and between propositions in which the communication of idioms is in some way involved. This proposition: "God suffered," is most strictly speaking idiomatic, which NESTORIUS does not admit; but this proposition: "Christ suffered," is said to be idiomatic in a broader sense, and is approved by NESTORIUS.

**Question XLIII.** What must be observed concerning the idiomatic propositions of the first genus of the communication of idioms?

Concerning the predication pertaining to the first genus of the communication of idioms, one must observe: a) the subject, which is not the abstract, but the concrete of the nature or person; b) the predicate, which designates not the divine or human substance itself, but an idiom of one of the natures; c) The mode of predicating is real and proper, by which divine or human idioms are enunciated of the whole person of the God-man (θεανθρώπου), in such a way, however, that through discrete particles they are vindicated for the nature to which they formally belong, but are appropriated to the other nature, to which they belong not formally, but on account of the personal union.

a. It is proven. The subject of idiomatic propositions is not the abstract of the nature. For 1) Holy scripture does not use abstractive phrases, but concrete ones. We do not read in the sacred code that the "deity" was crucified, but that the "Lord of glory" was crucified, 1 Corinthians 2:8. That the "Author of life" was killed, Acts 3:15. That the "Son of God" was delivered to death, Romans 8:32. 2) The deity is ἀπαθής, ἄτρεπτος, καὶ ἀναλλοίωτος (impassible, unchangeable, and inalterable), devoid of passion, conversion, and mutation. 3) Actions and passions belong to supposita. Whence the Apostle Peter does not say: "The divinity suffered in the flesh"; but: "God suffered in the flesh," 1 Peter 4:1.

You say: I. God suffered; The deity is God; Therefore, the deity suffered. Resp. The major is not universal in the first figure, since one cannot say: "Everything that is God has suffered." Furthermore, "God" in the major is taken relatively and personally, in the minor absolutely and essentially.

You say: II. Christ suffered; Christ is both natures; Therefore, both natures suffered. Resp. Christ suffered, as the concrete of the person. Hence the minor is denied; because both natures by themselves are not the concrete of the person, but each nature is an abstract. Whence arise four terms; for although both natures do not differ really

from Christ, they nevertheless differ formally.

You say: III. The divinity was incarnated; Therefore, it suffered. Resp. Incarnation is one thing, suffering is another. The former belongs to the Word before incarnation (λόγου ἀσάρκου), because it denotes the act of union; the latter belongs to the incarnate Word (λόγου ἐνσάρκου), and belongs to him in the state of union. The former implies no mutation and imperfection, the latter implies mutation and emptying through itself. Wherefore, just as it does not follow: The divinity was incarnated; Therefore, it was assumed. So it does not follow: Therefore, it suffered (\*).

You say: IV. That the divinity suffered in the flesh is asserted by the fathers and doctors of the primitive church. From CYRIL's *On the Incarnation of the Only-Begotten*, chapter 28, the statement is: "The divinity suffered impassibly." From VIRGILIUS, book II, chapter 3, *Against Eutyches*: "The divinity was fixed with nails, but it could not be penetrated, like the flesh." From AUGUSTINE in his *Meditations*, chapter 6: "The deity, which put on my flesh, ascended the gibbet of the cross, and in the assumed flesh bore a sad punishment." It is also certain that some Theologians from our own ranks have used abstractive locutions, namely BRENTIUS, JACOBUS ANDRAE, SELNECCER, and in our own time, the most learned Theologian, IOANNES ADAMUS OSIANDER in his *colleg. theolog. systemat.* part IV, p. 84. Resp. The phrase used by the fathers and theologians, "The divinity suffered in the flesh," can be excused; because the foundation of this proposition, "God suffered in the flesh," is the unity of the person, which the personal union indeed constitutes, but this is proximately followed (according to our mode of conceiving) by περιχώρησις (perichoresis), or the mutual communication of the natures. Therefore, although it is first said, "God suffered in the flesh," the aforementioned Fathers and Theologians think it can consequently be said not inconveniently, that the divinity suffered in the flesh, because the divinity truly appropriated to itself that suffering which the flesh felt in itself, and rendered it satisfactory and salutary. But we more safely

(\*) And, if we wish to speak accurately, not even that should be conceded, that the divinity was clothed in flesh. For not the abstract, but the concrete of the divine nature assumed the human, which is the perpetual locution in the sacred letters: "God was manifested in the flesh"; "The Son of God was sent into the world."



say: "God suffered in the flesh." For 1) this proposition is ἔγγραφος (written), 1 Peter 4:1, Acts 20:28. 2) Just as actions, so also passions belong to supposits, or persons. 3) The distinction between the idiomatic propositions of the first and second genera must be accurately observed. In the latter, the subject can be abstract, not so in the former. 4) It is to be feared that, on account of the use of such abstractive propositions, the error of the Theopaschites, who taught that the divinity in Christ grieved and suffered when his flesh was fixed to the cross, may be rubbed off on our churches. Cf. D. GERHARD in *exeg.* book IV, § 198. D. BROCHMAND in *univers. theol. System. de Christo*, sect. IV, quæst. unic. p. 784.

b. It is proven. The predicate of idiomatic propositions of the first genus does not designate the divine or human substance itself. For these propositions: "God is man," "the seed of David is Jehovah," etc., are not idiomatic, but hypostatic, or personal. Wherefore it is fitting that in idiomatic propositions of the first genus, an idiom of the divine or human nature be put in place of the predicate. Now, idioms are here taken in so broad a signification that they also embrace in their scope actions, passions, and common accidents. For the rest, it must be well observed here that if the predicate comprehends a use redounding to the human race, it denotes an ἀποτέλεσμα (apotelesma), or work of office, and pertains to the third genus of the communication of idioms, e.g., this predication: "Christ shed his blood for us," pertains to the third genus of the communication of idioms.

c. It is proven. The mode of predicating of idiomatic propositions pertaining to the first genus of the communication of idioms is true, real, and proper, by the propriety of signification. For those things which are properties of the humanity κατ' αὐτό (in itself), or through itself, are truly and properly predicated of the Son of God καθ' ἑνωσιν (according to union), or on account of the personal union; and vice versa, those things which are properties of the divinity are truly and properly predicated of the son of man, on account of the personal union. But so that it may be more clearly known which predicates belong to the divine or human nature κατ' αὐτό (in itself), and which belong to it καθ' ἑνωσιν (according to union), certain discretive particles must be especially noted, by which the properties are vindicated for that nature to which they

belong through themselves and formally; which particles are either ῥητῶς (expressly) and distinctly had in the biblical sayings, or are elicited by the doctors of the church from the context according to the analogy of faith, e.g., "The Son of God was born of the seed of David κατὰ σάρκα (according to the flesh)," Romans 1:3. "Christ is from the fathers, as far as the flesh is concerned," Romans 9:5. "God obtained the church through his own blood," Acts 20:28. Sometimes Holy Scripture, in place of those discretive particles, employs the ablative case, e.g., "Christ was put to death in the flesh, but made alive in the spirit," 1 Peter 3:18. To the doctors of the church, the particles *qua*, *quatenus*, *in quantum*, *respectu*, *tanquam*, *secundum* are familiar. Which limitative particles are not χωριστικαὶ (separative) of the subject, but a) αἰτιολογικαὶ (etiological), showing the cause and origin for which the predicate is enunciated of the subject; b) προσδιοριστικαὶ (determinative) of the nature to which the predicate κατ' αὐτό (in itself), through itself, and formally belongs; c) διακριτικαὶ (distinctive) from the other nature, to which the properties do not belong formally, but appropriatively, or communicatively. This mode of predicating can be declared by examples: "The Son of God was born of the seed of David, according to the flesh," Romans 1:3. The subject of this idiomatic proposition is "the Son of God," by which is noted the whole person of Christ, denominated from the divine nature. The predicate is "to be born of the seed of David," which is a human idiom. This is predicated of the concrete of the divine nature, to which it does not belong κατ' αὐτό (in itself), through itself, but κατ' ἄλλο (according to another), through another, on account of the unity of the person of the God-man (θεανθρώπου). Whence by the limitative particle, κατὰ (according to the flesh), the human idiom is vindicated for the human nature, to which the temporal nativity formally belongs; yet the divine nature is not excluded or separated from the participation of the nativity, to which, of course, "to be born of the seed of David" belongs appropriatively. We will take another example from Genesis 3:15. "The seed of the woman shall crush the head of the serpent." The subject is "the seed of the woman," or the son of the Blessed Virgin Mary, by which is signified the whole composite (σύνθετος) person, who is God and man. The predicate is "the crushing of the serpent's head,"

which, since it is an act of omnipotence, is a divine idiom, which is enunciated of the concrete of the human nature, to which it indeed does not belong κατ' αὐτό (in itself), yet it does καθ' ἑνωσιν (according to union), on account of the personal union. The limitative particle is not ρητῶς (expressly), or distinctly, had in the text, yet according to the analogy of faith it can be added: "The seed of the woman will crush the head of the serpent, inasmuch as he is true God." The particle "inasmuch as" is here taken reduplicatively, or causally, and vindicates the divine idiom for the divine nature, to which it formally belongs; yet it does not exclude the human nature from the crushing of the serpent's head, inasmuch as that act of omnipotence belongs to it communicatively.

**Question XLIV. Did the Son of God really and properly suffer, was he crucified and did he die?**

The Son of God truly, really, and properly suffered, was crucified, and died a); to whom, of course, suffering is attributed ὑποστατικῶς (hypostatically), personally b), ιδιοποιητικῶς (appropriatively) c), and ἐνεργητικῶς (effectively) d).

a. It is proven. 1) From the clearest sayings of scripture. For Jehovah is said to be pierced, Zechariah 12:10, cf. John 19:37. The Son of God was delivered up for us, Romans 8:32. The Author of life was killed, Acts 3:15. The Lord of glory was crucified, 1 Corinthians 2:8. Which sayings of scripture testify that not only the human nature suffered, but the Son of God himself, Jehovah himself. 2) From the syllogistic consequence of personal propositions. For we rightly conclude: The Son of man was truly and really delivered to death. 3) From the parity of examples. If scripture truly and without a trope asserts that the Son of God was born of the virgin Mary, Luke 1:35, then it must certainly also be taken truly and without a trope that the Lord of glory was crucified. 4) If only the human nature suffered, that saying of NESTORIUS will be true: "Do not glory, O Jew, because you crucified not God, but a man." See EVAGRIUS, book I of his *History*, ch. 2; *hist. tripartit.* book 12, ch. 4.

b. It is proven. Actions and passions belong to supposita. For which reason, when I say: "God suffered," the subject of the suffering, as *that which*, is God; the subject, as *that by which*, is the human nature, subsisting in the hypostasis of the Son of

God. Whence I expound this proposition, "God suffered," thus: The Son of God suffered according to the human nature subsisting in the divine personality. Therefore, just as, when a wound is inflicted on Peter's flesh, not only Peter's flesh is said to be wounded, but truly Peter is wounded, or the person of Peter, although his soul cannot be wounded; so, when the Son of God suffers according to the flesh, not only the flesh suffers, or his human nature, but truly the Son of God suffers, or the person of the Son of God, however ἀπαθής (impassible) the divine nature may be.

c. It is proven. From the mutual communion of each nature, the divine and the human, in the one person of Christ. For because a mutual, and that true and real, communion is given between the two natures in the one person of Christ, therefore the divine nature truly and really appropriates to itself the idioms of the human nature. For the two natures come into communion not naked, but endowed with their properties. Paul has respect to this ιδιοποίησιν (idiopoiēsis), or appropriation, when in Acts 20:28 he says: "God obtained the church through his own blood." From which we conclude: Whoever shed his own blood, he truly, really, and properly suffered. But God, etc. Therefore. To be sure, God suffered in his flesh as truly and really as Paul and Peter suffered in their own flesh; for just as his flesh is proper to Paul and Peter essentially, so is his flesh proper to the Son of God personally.

d. It is proven. God suffered in the flesh ἐνεργητικῶς (energetically), or effectively, because the divine nature of the suffering Christ added weight, strength, efficacy, and value to the passion of the flesh, so that it might be most weighty, most efficacious, most salutary, and plainly satisfactory. The Passion of the flesh alone, however most just, does not satisfy for itself, less so for others, and least of all for the whole world. You say: Whoever really suffers, feels the passion; But God did not feel the passion; Therefore, God did not really suffer. Resp. Whoever suffers really and physically, feels the passion, I grant. But although the Son of God suffered really, he nevertheless did not suffer φυσικῶς (physically), but ὑποστατικῶς (hypostatically), or personally, and appropriatively, or as ATHANASIUS, book IV *On the Trinity*, says: "The Son of God suffered, not by the nature of the deity, but by the dispensation of the union."

**Question XLV. What is the second genus of the communication of idioms?**

*Second genus of the communication of idioms.* The second genus of the communication of idioms is that the Son of God communicated his divine majesty to the assumed flesh.

It is more fully defined: The second genus of the communication of idioms is that by which the Son of God truly and really communicated the idioms of his divine nature to the assumed human nature on account of the personal union, for common possession, use, and denomination.

**Question XLVI. What must be observed to understand this second genus of C.I.?**

To understand the second genus of the communication of idioms, the following must be observed: 1) The appellations of this genus, 2) The cause and foundation of the communication, 3) The subject of the communication, 4) The communicated gifts, 5) The end of the communication, 6) The predications resulting from this second genus of C.I.

**Question XLVII. By what names is the second genus of C.I. designated?**

The Greek leaders of the church designated this second genus with emphatic names to express its character. By the Latin doctors, it is commonly called the communication of majesty.

It is proven. The Greeks call this genus of C.I. 1) βελτιῶσιν (beltiōsin, improvement), on account of the infinite gifts conferred, by which the human nature of Christ is perfected for undertaking the threefold office; 2) προσθήκην μεγάλην (prosthekēn megalēn, a great addition), because, with omnipotence, omniscience, etc., being communicated, no greater addition can be given; 3) ὑπερύψωσιν (hyperypsōsin, exaltation), because through the communicated divine majesty the flesh of Christ was raised to the highest state; 4) μετάδοσιν (metadosin, bestowal), namely of infinite majesty; 5) δόξασιν (doxasin, glorification); since the flesh of Christ was heaped with that glory which the Son of God has from eternity, John 17:5; 6) μετάληψιν θείας ἀξίας (metalēpsin theias axias, participation in divine dignity), because from the divine gifts with which the assumed flesh

was adorned, its divine dignity shines forth; 7) μετοχὴν θείας δυνάμεως (metochēn theias dynamēōs, participation in divine power), from which results the highest glory; 8) θεώσιν (theōsin), ἀποθέωσιν (apothēōsin), θεοποίησιν (theopoīēsin), Deification; which DAMASCENUS, book III of *On the Orthodox Faith*, ch. 12, explains, that the ancients by the name Deification in no way understood a transmutation, confusion, conversion, abolition, or equalization of natures, but that first they wished to note the economy of the hypostatic union by that term; a) because on account of that hypostatic union, it is predicated of the man Christ that he is God; b) because the ancients by this word, Deification, indicated the περιχώρησις (perichōresis) of the natures. Cf. D. CHEMNITZ, *de d. n. c.* 26. The Latins called it the communication of majesty, because the divine and infinite gifts are the very majesty and glory of the eternal God. The occasion for this denomination was taken from the Greeks, who called the divine gifts given to Christ in time ἀξιώματα (axiōmata, dignities), and ἀρχήματα (archēmata, excellences). In the sacred letters, the communication of majesty is called anointing, i.e., the gift of the Holy Spirit without measure, Psalm 45:8, John 3:34, Acts 10:38.

**Question XLVIII. Who communicated the divine idioms to the flesh of Christ?**

The Son of God personally communicated the divine excellences (ἀρχήματα) to the assumed flesh a), which, however, God the Father also gave b), and the Holy Spirit c).

a. It is proven. For just as the Word (ὁ λόγος) assumed the human nature into the unity of his person, Hebrews 2:16, so the same personally communicated his divine properties, marked with his hypostatic character, to the assumed humanity. A distinction is to be made here between δόσις καὶ κοινωνία (dosis kai koinōnia), between giving and communication. The divine excellences (ἀρχήματα) are said to be given to Christ according to the human nature by the Father and the Holy Spirit, but not communicated, if we wish to speak strictly and in rigor; because the communication of which we speak here is and is called personal, and therefore presupposes the personal union. But the personal union is not between the Father and the flesh of Christ, or the Holy Spirit and the flesh of Christ, but

between the Word (λόγος) and his assumed flesh.

b. It is proven. God the Father gave the son of man power, honor, and a kingdom, Daniel 7:13. Cf. John 5:27, Matthew 11:27.

c. It is proven. The Holy Spirit anointed the Messiah, Isaiah 61:1, and indeed not by measure, John 3:34. Therefore, he endowed the flesh of Christ with immense gifts.

**Question XLIX. On what foundation does the communication of majesty made to the flesh of Christ rest?**

The foundation of the majesty communicated with the flesh of Christ is both the personal union, by which the divine hypostasis was communicated to the human nature of Christ a), and the intimate communion of the divine and human natures in the one person of Christ b).

a. It is proven. Through the personal union, the hypostasis (ὑπόστασις) of the Word (τοῦ λόγου) was communicated to the human nature of Christ. Therefore, also to the same were communicated the properties, which are in reality identified with it. The reason for the consequence is; because, of things that are really the same, when one is communicated, the other is also communicated. And again; If the divine idioms cannot be communicated to the human nature, neither could the hypostasis (ὑπόστασις) of the Word (τῷ λόγῳ) have been communicated; for this is proper to the Son of God, while the idioms are common to the other divine persons. Surely it is much more credible that the common attributes were communicated than the proper hypostasis; For communication is less repugnant to the communicable (τῷ κοινωνικῷ) than to the incommunicable. The Father communicates to the Son the essence, not the personal property, otherwise the Son would be the Father. But in the personal union, both the substance of the Word (λόγος) and his very deity are communicated to the assumed humanity.

b. It is proven. No perichoristic union, i.e., one that implies a communication of the united natures to each other, can be without a communication of idioms. But the personal union of the two natures in Christ is perichoristic, i.e., it implies a communion of the divine and human natures to each other; Therefore. The major is proven; 1) because that degree of union is the least which is not followed by any communion (κοινωνία). 2) A union which is made by παράτασις

(parataxis, juxtaposition), or παράθεσις (parathesis, setting beside), is without a communication of idioms, e.g., two compacted metals have no internal communion. Nor is an angel, although he may grant motion to an assumed body, united with it by περιχώρησις (perichoresis), because he does not permeate and inform that body as an ἐντελέχεια (entelechy). 3) Where two natures are united κατὰ συνδυασιν καὶ κατὰ περιχώρησιν (by combination and by perichoresis), of which one is like a δύναμις (dynamis), or power, the other like an ἐντελέχεια (entelechy), or act, there the latter communicates to the former truly and really its idioms for common possession, use, and denomination. It is illustrated by examples: The soul, most closely united to the body, imparts to it the vital faculty, as well as the sensitive faculties, truly and really; fire, having entered iron, communicates to it the power of burning and shining. We confirmed the minor above, in question XXX.

**Question L. To whom was the divine majesty given?**

The subject to whom the divine majesty was given is Christ according to the human nature a), or, what is the same, the human nature assumed into the hypostasis (ὑπόστασιν) of the Word (τῷ λόγῳ) b).

a. It is proven. The subject which received the communication is the person of the incarnate Word (τῷ λόγῳ ἐνσάρκῳ). For just as actions and passions belong to persons, so whatever is given is given to a person, and whatever is received is received by a person. Whence the Savior says, Matthew 28:18, "All authority in heaven and on earth has been given to me (Christ)." And Paul says, Philippians 2:9, "God has highly exalted Christ and bestowed on him the name that is above every name."

b. It is proven. The subject *by which* is the nature to which the communication of divine majesty was made. For since in the one person of Christ there are two distinct natures, the question is; according to which nature was the communication of majesty made to the person of Christ? To which we distinctly respond; according to the human nature. We confirm our assertion; 1) Whatever was given to the person of Christ not according to the divine nature, that was given to him according to the human nature; But the divine majesty, etc. Therefore. The major is established; because whatever is

predicated of the person of Christ pertains either to the divine, or to the human, or to both of his natures; because the person is not some third thing and really distinct from those two personally united natures. The minor is proven; because the divine nature is too exalted to be exalted, too rich to be enriched, too glorious to receive an increase of glory, too perfect for anything to be given or added to it. 2) Holy scripture designates the subject to which the communication of majesty was made, John 6:51, 54, where the flesh of Christ is called life-giving, and the same subject is determined by a specificative particle, John 5:27, "The Father has given the Son authority to execute judgment, because he is the Son of Man"; where the particle ὅτι (hoti), because, is not taken reduplicatively or causally, because the human nature is not the cause of that giving; otherwise it would follow that all men have judicial authority (ἐξουσίαν κριτικὴν), since, the cause being posited and not impeded, the effect follows; but it is taken specifically, to determine the nature according to which the divine majesty was given to the person of Christ. 3) There exists a most common rule, approved by the greatest consensus of the whole orthodox church: "Whatever scripture says was given to Christ in time is understood to have been given to him not according to the deity, but according to the assumed humanity." Which rule D. DANNHAVER, in *hodos phænom.* VIII, p. 660, limits with various

instances; "Whatever idiom was given to Christ in time by the grace of union or exaltation, for the perfection of the recipient, not only manifestatively but really, was given to him according to the human nature." Now, that the divine excellences (ἀρχήματα) were given to Christ is liquidly established; because a) Holy Scripture itself expresses the circumstance of time in which this donation occurred: "Seventy weeks are decreed... to anoint the most holy," says the prophet Daniel, ch. 9:24. And Christ himself, addressing the Father, says in John 17:1, 5, "Father, the hour has come; glorify your Son that the Son may glorify you! ...And now, Father, glorify me in your own presence with the glory that I had with you before the world existed." b) Because exaltation is described as the immediate consequence of the emptying. Therefore, exaltation also belongs to Christ according to the same nature according to which he was emptied in time, that is, according to the human nature.

The sacred letters teach the connection of the emptying and the exaltation in many places. "It is necessary for the Christ to enter into his glory through suffering," Luke 24:26. "He became obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name," Philippians 2:8-9.

**Question LI. Were truly divine, uncreated, infinite, and immense gifts communicated to Christ according to his human nature?**

Through and on account of the personal union, truly divine, uncreated, infinite, and immense gifts were given to Christ according to his human nature.

Obf. Threefold gifts belong to the human nature of Christ. Some belong to it by the condition or character of its own nature, e.g., health of body, senses, intellect, will, memory, etc. Some belong to it by habitual grace, of which kind are certain peculiar gifts, yet created and finite, which inhere in it habitually, subjectively, and indeed in the highest degree. Some were imparted to it by the grace of personal union, which are truly divine, uncreated, and infinite. The question has been formed concerning these.

Our assertion is proven 1) from the testimony of Paul, who says, Colossians 2:9, "In Christ dwells all the fullness of the Godhead bodily." Obf. a) The Greek πλήρωμα (plērōma) denotes an all-encompassing and consummate perfection. Therefore, πλήρωμα τῆς θεότητος (plērōma tēs theotētos) is the full and perfect deity. For the sake of greater emphasis is added πᾶν πλήρωμα τῆς θεότητος (pan plērōma tēs theotētos), to indicate that the full and perfect deity, and everything that is really in it, dwells in Christ. Therefore, "all the fullness of the Godhead" comprehends omnipotence, omniscience, omnipresence, and finally all the properties and all the ἐνέργεια (energeia, operation) of God. Obf. b) σωματικῶς (sōmatikōs) is rendered by some as "personally"; by some, "as in its own body," as is expounded by THEODORET; and also by DAMASCENE, Τοῦτ' ἐστίν, ἐν σαρκὶ αὐτοῦ (Tout' estin, en sarki autou), "that is, in his flesh," to imply that the flesh of Christ is the most sacred temple and dwelling place of the inhabiting

divinity (\*). AUGUSTINE confirms this exposition in epistle 7 to Dardanus: "It is said 'bodily,' because God dwells in the body of Christ, which he assumed from the virgin, as in a temple." Where one must distinguish between a common and a proper temple. The saints are common temples of the inhabiting God, but the flesh of Christ is a proper temple, personally assumed. c) Inhabitation implies habitation or possession.

Hence IGNATIUS called the body of Christ σῶμα ἔχον τὸν Θεὸν ἐνοικον (sōma echon ton Theon enoikon), "a body having God as an inhabitant"; but it has him not by the condition of human nature, but by supernatural union and communication. These things being established, we argue: He in whose flesh, as in a proper and personally assumed temple, dwells all the fullness of the Godhead, he has and possesses in his flesh all the divine idioms not through himself, but through union and communication. But in the flesh of Christ, etc. Therefore.

2. From the statement of St. John the Protobaptist, John 3:34-35. "He whom the Father has sent speaks the words of God, οὐ γὰρ ἐκ μέτρου διδῶσιν ὁ Θεὸς τὸ πνεῦμα (ou gar ek metrou didōsin ho Theos to pneuma), for God does not give the Spirit by measure (to him). The Father loves the Son and has given all things into his hand." Obf. a) The Giver here is God the Father, the fount of the deity, who in the fullness of time sent the Son, born of a woman, Galatians 4:14, and anointed him with the Holy Spirit and with power, Acts 10:38, and out of most singular love gave all things into his hand. b) The person to whom the donation was made is Christ according to the human nature; for he is described as sent in time, who also in the course of time had to grow, and into whose hand all things were given. Now, concerning things given in time, the rule is certain, that they were given to Christ only according to the human nature. c) That which was given

is the Holy Spirit, who here is understood not only with respect to his person, but also with respect to his gifts; for his gifts in the outward communication (κατ' ἔξω) are not to be separated from his person. Now those gifts are said to be given, if you look at the manner, ἐκ μέτρου (ek metrou), that is, without measure, and therefore in an immense way. The faithful men receive gifts according to the measure of the gift of Christ, Ephesians 4:7, whose gifts are finite; but those which were given without measure are infinite. Whence we validly conclude: To whomever the gifts of the Holy Spirit were given not by measure, he is endowed with immense and infinite gifts of the Holy Spirit; But to the human nature of Christ, etc. Therefore. You say: The immense gifts of the Holy Spirit were given to the person of Christ, but not to his human nature. Resp. The person is not a third thing, distinct from the natures. Therefore, if the immense gifts of the Holy Spirit were given to the person of Christ, the question is: according to which nature? Were they conferred according to the divine or the human nature? But nothing could be given to the divine nature in time; Therefore, they were given to the human nature of Christ.

3. From the description of the glory given to Christ, John 17:5. "And now, Father, glorify me in your own presence with the glory that I had with you before the world existed." Obf. a) The glory which Christ had with the Father before this world was made is the divine, eternal, uncreated, and infinite glory. b) Christ, as God, had eternal glory with the Father, not by reason of intention or predestination, but actually and in reality, as the only-begotten of the Father, John 1:14. The same, as man, he received through the personal union, as to κτήσις (ktēsis), or possession; but through the ascension into heaven and the session at the right hand of God, as to χρῆσις (chrēsis), or full use. c) The

(\*) There is a certain third interpretation, and it is indeed the most probable, namely this: antotypically. The testimony of AUGUSTINE seems to me to point rather to this third one than to that second one. For it is most likely that σωματικῶς (sōmatikōs) ought to be understood in the same way as that word, σῶμα (sōma, body), v. 17. Σῶμα is opposed to σκιά (skia, shadow), ibid. σκιά without any doubt is the type, the image of the future thing, signified in the O.T. Therefore, σῶμα is the antitype; Therefore, σωματικῶς is also equivalent to what is usually called antotypically. We see the type in Exodus 40:34, 1 Kings 8:11. Both those structures, the tabernacle and the temple, were like a shadow of the human nature which God was to assume, John 1:14, 16; 2:19, 21. There God dwelt πραγματικῶς (pragmatikōs, actually), but by that type it was foretold what would be perfectly and ὑποστατικῶς (hypostatikōs, hypostatically) in the antitype, which is the human nature of Christ.

Savior speaks of a real glorification, not a declarative one, or a bare manifestation of glory. For Christ desires to be glorified with the Father, just as he had glory with him before the world was created. But he had the same really and in fact before the foundation of the world. Therefore, he also desired the actual and real participation of the same glory in time. These things being premised, we argue; Whatever glory Christ desired that he might be adorned with by the Father in time, the same he received in reality, communicated according to the human nature; But Christ desired eternal and infinite glory, that he might be adorned with it by the Father in time; Therefore. The major is of manifest truth; for Christ desired glory according to that nature according to which he could be glorified by the Father. But according to the divine nature he could not be glorified by the Father; because it is immutable, most perfect, and most high, so that it is neither in need of glory, nor can it be advanced to a greater sublimity. Therefore, he desired glorification according to the human nature, according to which he had been emptied. Add to this, that the glory which the Savior here sought is a gift given to Christ in time. But whatever gifts were given to Christ in time were given to him not according to the divine nature, but the human. You say: I. The divine glory is not understood in that passage, but the mediatorial glory, which is inferior to the divine glory, not equal to it, but next to it; yet more sublime than all the glory of creatures. Resp. The glory indicated is that which Christ had with the Father before the world existed. But before the world was created, there was nothing but eternity, nothing but infinite majesty. Therefore, the mediatorial glory is supreme and infinite. You say: II. Christ had glory with the Father before the foundation of the world by reason of divine predestination. Resp. There is no indication of predestination in the text. Christ asks to be glorified in time really; therefore, the possession of glory before the world is also real, and does not consist merely in intention and bare predestination. If Christ had spoken of glorification by reason of a divine decree, he would have said nothing that does not also apply to other elect. For all the elect receive at the appointed time that glory to which they were predestined before the world was made. You say: III. The words of Christ are to be understood of the declaration and

manifestation of glory through the resurrection and session at the right hand of God. Resp. Christ here desired to be glorified with the Father, and therefore the manifestation of glory before men cannot be understood.

4. From the exaltation of Christ, Philippians 2:9. "God has highly exalted Christ and bestowed (ἐχαρίσατο, gave out of grace) on him the name that is above every name." A name above every name implies not some finite majesty, but an infinite and truly divine one; for if it were finite, it would not yet be a name above every name, but would have above itself another more infinite and sublime name.

5. That the majesty of omnipotence, omniscience, omnipresence, and of religious adoration has been given to the human nature of Christ, we will clearly show below.

6. Christ performs the works of office (by redeeming, gathering, illuminating, regenerating, justifying, governing, defending the church, etc.) according to both natures. But in order that the human nature of Christ might be able to concur and cooperate in those results (ἀποτελέσματα), it has need not only of created or finite gifts, but of the communion of the very infinite power of the Word (τῷ λόγῳ); since those works are not of a finite, but of an infinite virtue; about which we are to treat in the following questions.

#### Question LII. Are all the divine attributes communicated to the flesh of Christ?

All the divine attributes have been communicated to the flesh of Christ, as to inhabitation and possession a); but for use and immediate predication, the active (ἐνεργητικά) or operative divine idioms have been conferred upon it b).

a. It is proven. 1) To whomsoever the infinite hypostasis has been communicated, to him also have all the divine idioms been communicated; for they do not really differ from the divine subsistence. 2) The personal union and the perichoristic communion of the divine and human natures necessarily imply the communication of all the divine idioms, as to inhabitation and possession. For how would all the fullness of the Godhead dwell in the flesh of Christ, as in a personally assumed temple, unless all the divine idioms dwelt in him?

b. It is proven. The inactive (ἀνενεργητα) or quiescent divine attributes (e.g., eternity, infinity, immensity, etc.) do not admit of a

second act, and therefore do not exert themselves through an operation *ad extra*. Therefore, the same have not been communicated to the human nature of Christ for use (χρησιν); for which reason also the quiescent divine idioms are not predicated immediately of the assumed flesh of Christ. But the active (ἐνεργητικά) divine properties exert themselves through an operation *ad extra*, and therefore can be communicated for use. From this it happens that they are predicated immediately of the flesh of Christ, e.g., "The human nature of Christ is omnipotent, life-giving, omniscient, a searcher of hearts," etc.; since omnipotence, the life-giving power, omniscience, the searching of hearts exert themselves in and through the flesh of Christ. But the inactive (ἀνενεργητά) attributes, although they are not predicated immediately of the assumed flesh of Christ (for the flesh of Christ is not called eternal, infinite, etc.; it implies a contradiction to be eternal and to have begun in time, to be infinite and to remain finite); yet they can be predicated of the same mediately (by means of an operative attribute), e.g., "The power of the man Christ is infinite, immense, and eternal." The reason is: because infinity, immensity, and eternity do not exert themselves through their own operations (ἐνεργήματα), but through the actions of omnipotence. For the action of omnipotence is of an eternal, immense, and infinite operation. Add to this, that this difference is also clear in this, that the former contribute to the function of the mediatorial office, royal, priestly, and prophetic, which cannot be discharged without the communicated operative attributes. The Son of God would not discharge the priestly, royal, and prophetic office through the flesh, unless it were instructed with omnipotence, omniscience, omnipresence, majesty, and glory. But the quiescent divine idioms through themselves and immediately do not concur in the execution of the mediatorial office. You say: The divine attributes on the part of God do not differ. Therefore, if all have been communicated to the flesh of Christ, they can also be predicated of the flesh of Christ. Resp. 1) The divine attributes do not differ κατ' ἔσω (internally), or within the most simple complex of the divine essence, but they do differ κατ' ἔξω (externally), by reason of the external operation. 2) All the divine attributes are predicated of the human nature of Christ, the operative attributes

immediately, the quiescent attributes mediately. It is illustrated by similar examples: The soul, united perichoristically to the body, imparts to it life and the sensitive faculties, so that the body can be called living and sentient; yet from a spiritual, immortal, and invisible soul, the body is not called spiritual, immortal, and invisible. In glowing iron, there is the power of burning and shining, there is also lightness and simplicity, since fire is a light and simple body; yet the iron is not therefore called a light and simple body. Thus the flesh of Christ is not immediately denominated from the quiescent divine idioms communicated to it.

**Question LIII. By what mode of communication was the flesh of Christ made a partaker of the divine idioms?**

The mode of communicating by which the flesh of Christ was made a partaker of the operative divine idioms is not effective, by gemination a), nor transient or transfusive b), nor adequate c), nor subversive or destructive of the human nature d), but entelechial and perichoristic e), not unto subjective inherence f), but unto common possession, use, and denomination g).

a. It is proven. There is not a twofold omnipotence, omniscience, omnipresence, and glory in Christ, but whatever glory the divine nature of the Word (τοῦ λόγου) has from eternity, the same the assumed flesh received in time, John 17:5, just as the body has the same life as the soul.

b. It is proven. The attributes of the Son of God are so communicated to the humanity that they nevertheless perpetually remain the properties of the divine nature, and never become the properties of the human nature. For they do not depart from the hypostasis of the Word and immigrate and pass into the human nature as into a subject; but the humanity, assumed into the communion of the person by God the Word, was at the same time made a partaker of the divine nature and its properties. Nor does it receive them into itself as into a subject, so that they become its properties; but it possesses them in the person of the Word by a real communication.

c. It is proven. For equalization, not only the communication of the same thing is sufficient, but in addition the same mode of having it is required; which is one with respect to God and the Son of God, another



with respect to the flesh; the former has majesty by eternal generation, the latter by the grace of union. Whence even today Christ, as man, is less than the Father, 1 Corinthians 15:28, because the divine idioms which he received, he has from grace, Philippians 2:9.

d. It is proven. By the communication of idioms, the human nature is not abolished or destroyed, but is adorned and perfected for the function of the mediatorial office. For the fullness of the divinity inhabits the body of Christ, as its proper temple, not to subvert it, but to illustrate it.

e. & f. The internal and perfect union of two substances, essentially distinct indeed, but intimately joined, of which one has the manner of an ἐντελέχεια (entelechy), or perfecting act, the other the manner of a δύναμις (dynamis), or perfectible power, necessarily implies a communication of the idioms, which inhere subjectively in the more virtuous, uncreated substance, but are participated by the other for common possession, use, and denomination. For example, life and the sensitive faculties inhere in the soul and exert themselves through the members of the body. Fire is in iron, yet it burns and shines through the glowing iron. As specifically pertains to the divine idioms of the Word (τοῦ λόγου), since they are not qualities or accidents, they inhere in no subject by inherence; yet their subject of attribution, primary and immediate, to which they formally and through themselves belong, is the divine nature of the Son of God; the subject of attribution, secondary and mediate, to which they belong participatively and by the grace of personal union, is the human nature.

g. It is proven. The active (ἐνεργητικά) divine idioms inhabit the flesh of Christ, as their proper temple, they operate through the flesh, as an instrument hypostatically united, and they are predicated of the flesh, as the subject of attribution, secondary or mediate.

Obf. We have discussed the mode of communicating more broadly above, in question XXXVIII.

**Question LIV. At what moment of time was the divine majesty communicated to the flesh of Christ?**

At the same moment that the personal union took place, the communication of majesty took place, as to κτήσις (ktēsis), possession and first act a). The flesh of Christ was advanced to the exercise, or full and

never-ceasing use, of majesty at the same point in time when it was exalted to the right hand of God b).

a. It is proven. The personal union occurred at that point in time when the hypostatic power of the Most High overshadowed the virgin Mary, that is, descended in a mysterious way into the womb of Mary, filled the virginal mass of blood, stirred by the Holy Spirit, with a peculiar approximation, and united it to itself, so that the whole fullness of the divinity (to which all the divine idioms pertain) dwelt in the body of Christ, as a most sacred temple, Colossians 2:9.

b. It is proven. Christ, being exalted, received a name above every name, that is, the highest and truly divine majesty, Philippians 2:9, and was glorified with the glory which he had with the Father before the world was created, John 17:5, namely as to the exercise and full use of majesty.

**Question LV. For what purpose were the divine idioms communicated to the flesh of Christ?**

They were communicated for the salutary function of the priestly, prophetic, and royal office.

It is proven. Christ performs the highest office, priestly, prophetic, and royal, according to both natures; for which salutary office, to be discharged with care and fruit, the human nature would have been by no means equal, unless it had been endowed with omnipotence, omniscience, omnipresence, and divine glory.

The antithesis is that of the Pontificians, Socinians, and Arminians, who utterly deny that the divine majesty was communicated to the flesh of Christ, moved by the following arguments:

I. Whatever nature is finite is not capable of infinite majesty; But the human nature of Christ, etc.; Therefore. The major is proven from the most celebrated axiom: "No finite thing is capable of the infinite." Resp. I deny the major. To the proof we say that the finite is indeed not capable of the infinite by a physical, comprehensive, active, and adequate capacity; yet the finite is capable of the infinite by a supernatural, participative, passive, and inadequate capacity. To be sure, it is most certain that no finite thing can actively and adequately grasp and physically comprehend the infinite; yet it is no less certain that the finite can passively grasp, or inadequately

receive, the infinite (especially through the supernatural grace of God). For all and every creature are capable of their most present creator; who, without any division of himself, is whole in all things and everywhere. The same are capable of divine, and therefore infinite, conservation and cooperation. The human intellect is capable in its own way of knowing God and eternal things. The faithful are capable of the triune God, who dwells in their hearts by a most benevolent union and communication of himself. The same are capable, as to knowledge as well as fruition, of the infinite satisfaction of Christ, of the infinite divine mercy, of the infinite justifying and saving grace also. Finally, the flesh of Christ is capable of the most closely joined to it, and certainly infinite, Word (Λόγος), and of his infinite hypostasis; from which in Colossians 2:9 the whole fullness of the deity is said to dwell in Christ bodily, that is, in the body of Christ, as its appropriate temple.

II. To whomsoever the divine idioms are communicated, he is God; The human nature of Christ is not God; Therefore. Resp. To whomsoever the divine idioms are communicated by an essential communication, through eternal generation or procession, so that they are the properties of him to whom they are communicated, and thus belong to him *per se*, he is God; I grant. To whomsoever the divine idioms are communicated by a personal, entelechial, and perichoristic communication, he is God; I deny. For just as the properties of the soul are communicated to the human body by an entelechial and perichoristic communication, and yet the body is not therefore called soul, but animated; so the divine idioms are communicated to the human nature of Christ, and yet it is not therefore to be called God, but deified, or a partaker of the deity, since the divine attributes do not belong to it κατ' αὐτό (in itself), through itself, but κατ' ἄλλο (according to another), through the grace of the personal union.

III. If on account of the personal union and the περιχώρησις (perichoresis) of the natures, the divine nature communicates its idioms to the human nature, for the same reason the human nature will also communicate its idioms to the divine nature; The consequent is false; Therefore, so is the antecedent. The consequence of the major is proven, because the union is reciprocal, and the περιχώρησις is mutual. The falsity of the consequent is clear; because, if the human

nature had imparted its idioms to the divine, the deity would have suffered, died, been buried, would be palpable, divisible, etc. Resp. I deny the consequence of the major. The union is indeed reciprocal and the περιχώρησις mutual, but not equally, or in the same way. For the divine nature is not only united, but also uniting; but the human nature is only united. The former is assuming, the latter assumed. It is the part of the assuming to give, according to the canon of LEO THE GREAT, not of the assumed. The advancement is of the assumed, not of the assuming. The περιχώρησις is indeed mutual, but not active on both sides. For it is active on the part of the Word (Λόγου), passive on the part of the flesh. The former permeates, the latter is permeated. From this it happens that the human nature indeed passively receives the divine idioms; but it does not actively communicate its own properties to the divinity. To this is added that it is repugnant to the immutable, most perfect, and most simple divine nature to receive any alteration, passion, or finite property into itself.

IV. Whatever dogma produces a confusion of the divine and human nature is Eutychian; The dogma of the communication of the divine idioms produces a confusion of the divine and human nature; Therefore. The minor is proven; of those things whose properties are the same, their nature is the same; But in the opinion of the Lutherans, the properties of the divine and human nature are the same; Therefore. Resp. I deny the minor of both syllogisms. For the Lutherans do not assert that the divine idioms are communicated to the human nature of Christ by a transient or transfusive communication, so that they become the idioms or properties of the human nature, but they teach with Holy Scripture and the primitive church that on account of the closest union and the intimate communion of the natures, the divine idioms have been communicated to the assumed flesh for common possession, use, and denomination, so that the human nature of Christ, although omnipotence does not belong to it formally and as its primary subject, can nevertheless operate through it and is truly called omnipotent. Therefore, the distinction between the divine and human nature remains unharmed. The former is omnipotent ἐσιωδῶς (essentially), or formally, immediately, κατ' αὐτό (in itself), and *per se*;

the latter is omnipotent *οικονομικῶς* (economically), or communicatively, mediately (by means of the divine nature), and κατ' ἄλλο (according to another), or through the grace of the personal union.

V. With the communication of idioms made to the human nature standing, the arguments which are drawn from the divine properties to prove the divinity of Christ perish. For if such an argument is constructed: "He to whom the divine idioms belong is God; But to Christ, etc. Therefore, etc."; the Socinians can object that the divine idioms belong to the human nature of Christ, yet this is not God. Resp. 1) With the communication of idioms standing, the argument drawn from the divine idioms to prove the divinity of Christ remains valid, provided it is formed in the following way: "He to whom the divine idioms belong per se, formally, and from eternity, is true God; But to Christ, etc. Therefore." 2) The orthodox doctors, through the doctrine of the communication of idioms, do not undermine the demonstration of the divinity of the Word (τῷ λόγῳ), but rather presuppose it; because the divine idioms could not have been communicated to the human nature from the Word (ἀπὸ τοῦ λόγου), unless the same had belonged to the Word (τῷ λόγῳ) from eternity.

VI. The divine nature does not have idioms properly so called; Therefore, it does not communicate them to the human nature. The antecedent is clear; because those things which are called idioms of the divine nature are not really distinguished from the divine nature; Therefore, they are not properly so called idioms of the divine nature. Resp. For predicamental idioms, it is indeed required that they be really distinguished from the subject of inherence. But the divine idioms are transcendental, which although they do not differ really from the divine essence, they nevertheless differ formally, and are

called idioms, or properties, because they are perfections of God, which according to our mode of conceiving, follow the divine essence through themselves, are predicated of it paronymously, and are reciprocated with it.

Obf. See the remaining arguments, which are usually objected to our assertion, above, question XXXVIII.

#### Question LVI. Was omnipotence communicated to the flesh of Christ?

*Communication of omnipotence.* Infinite, uncreated, immense, and therefore truly divine power, which we commonly call omnipotence, was communicated by the Son of God to the assumed flesh, through the grace of the personal union.

It is proven. 1) From "all authority in heaven and on earth" given to Christ, Matthew 28:18. "All authority in heaven and on earth has been given to me," said Christ, just as he was about to ascend into heaven. To whom all authority in heaven and on earth has been given, to him omnipotence has been communicated; But to Christ as man, etc. Therefore. You say: I. Christ speaks of his person, not of his human nature. Resp. The composite (σύνθετος) person of Christ does not really differ from the two natures. Wherefore, the person having been named, it must be discerned according to which nature all authority was given to Christ. But since it was not given in time to Christ according to the divine nature—which, being immutable and most perfect, receives no perfection of itself in time—it is easy to conclude that it was granted to Christ according to the human nature, so that it might be rendered fit for the efficacy of the works of office, such as here are: the institution of the ministry of the word and sacraments, the gathering of the church from all nations, and its protection, even to the consummation of the age, vv. 19-20 (\*). You say: II. ἐξουσία

(\*) That this saying ought to be understood of that which was given to Christ in time, is plainly apparent from John 5:27: ὅτι (quatenus, inasmuch as) he is the Son of Man. But Christ asserts that all things were bestowed upon him, according to his human nature, not only in the glorious state, but also in the calamitous state, when he himself humbly walked the earth, Matthew 11:27, John 3:35, 16:15, and indeed for this reason, that all might trust in him alone, and thus by his benefit aspire to eternal salvation, John 3:36. Therefore, not then only, when the ascension to the highest peak of dignity was made, were all things given to him, but at that very moment when the Son of God assumed the flesh, the closest conjunction of both natures and the most perfect communication was made at the same time. And how could Christ, according to his human nature in the state of κένωσις (kenosis, emptying), have been able of his own will to abstain from the use of divine perfections,

(exousia) or right and authority is one thing, δύναμις (dynamis), power, force, and faculty, is another. Often a prince has the right and authority to occupy a province, for which he nevertheless lacks the power and faculty. Resp. Human authority is sometimes destitute of sufficient strength; but all divine authority in heaven and on earth, without divine power, cannot even be conceived (\*\*).

2. From the "authority over all flesh" given to Christ, John 17:2.

3. From the authority granted to the "Son of Man to execute judgment," John 5:27.

4. From the "proper and supreme authority to forgive sins," which Christ, as the "Son of Man," exercised even in the state of emptying, Matthew 9:6.

5. From the power "that is able to subject all things to himself," Philippians 3:21, which is the victor and triumpher over all, Revelation 5:12.

6. From the "life-giving power," John 6:51. "I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give is my flesh, which I will give for the life of the world."

The antithesis is that of the Pontificians, Socinians, and Arminians, who deny that omnipotence was communicated to the flesh of Christ. Their more important arguments are:

I. No dependent being is omnipotent; The flesh of Christ is a dependent being. Therefore. Resp. No dependent being is omnipotent ἐσιωδῶς (essentially), formally, and through itself; I grant. No dependent being is omnipotent οἰκονομικῶς (economically), participatively, and through the grace of union; I deny.

II. Whoever is omnipotent is God; The flesh of Christ is not God; Therefore. Resp. 1) In this syllogism there are four terms. For the major is understood of the concrete, or of the

person, in this sense: "Whatever person is omnipotent, that person is God." In the minor, however, the abstract is subsumed, or the human nature, which is designated by "flesh." 2) If the syllogism is formed thus: "Whoever is omnipotent is God; The man Christ is not God," then the minor is denied; for the man Christ is God personally. Instance: The argument can be constructed thus: "Whatever nature is omnipotent is God; But the human nature of Christ is omnipotent; Therefore, the human nature of Christ is God." Resp. "Whatever nature is omnipotent, through itself and formally, is God"; I grant. "The human nature of Christ is omnipotent through itself and formally"; I deny. For since the human nature of Christ is omnipotent participatively and through the grace of the personal union, it is easily concluded that it should not be called God, but deified, or a partaker of the deity; for the idiomatic predications are not synonymic, but paronymic.

III. Whoever has infinite power cannot be overcome by a finite power; The man Christ was overcome by the finite power of the Jews; Therefore, the man Christ is not omnipotent. Resp. "Whoever is omnipotent and fully uses his omnipotence cannot be overcome by any finite power"; I grant. The man Christ in the state of emptying was not lacking the κτήσις (ktēsis), or possession, of omnipotence, but he suspended the χρῆσις (chrēsis), or full use, of that omnipotence, so that by his death he might reconcile us to God, Romans 5:10.

IV. Whatever nature sustains human infirmities and death itself is to be called impotent rather than omnipotent; The human nature of Christ sustained human infirmities and death itself, etc. Therefore. Resp. Whatever nature sustains human infirmities and death itself out of necessity, and not from a most free will, is not omnipotent. The man Christ assumed human infirmities of his

unless he had already then had them, communicated with his human nature? But that he himself had them, as the Son of God, by eternal generation from the nature of the Father, before the world was created, is clear from John 17:5.

(\*\*) Most lucid is the statement by which δύναμις (dynamis, power) itself is also ascribed to Christ, and in such a way that that nature of his is considered, according to which he is the slain lamb, Revelation 5:12. Indeed, what was said most significantly, so that nothing can be above it: ἐνέργεια τοῦ δύνασθαι... τὰ πάντα (energeia tou dynasthai... ta panta, the working of the power... all things), Philippians 3:21. Most openly also, and most plainly, Christ is said to be exalted above all ἀρχή (archē, rule) and ἐξουσία (exousia, authority), and δύναμις (dynamis, power), Ephesians 1:21. But this is attributed to him by reason of that nature by which he himself was raised from the dead (and that is without doubt the human), ibid. v. 20.

own accord, and with a most free will underwent a most bitter death, so that he might perform the mediatorial office and become a victim for our sins. By which act he indeed did not exert the second act of omnipotence, but he did not lack infinite power, as the first act, in the state of emptying.

V. Whoever is subject to another, his power is not infinite; The man Christ is subject to God the Father, 1 Corinthians 15:28. Therefore. Resp. In whatever respect someone is subject to another, in that respect his power is not infinite. Christ with respect to his human nature, considered in itself, is subject to the Father. Therefore, with respect to his human nature, considered in itself, he is not omnipotent; thus we concede the whole argument. Namely, Christ is subject to God the Father according to the act of his human nature, precisely considered, or according to those things which he has from nature as man; he is not subject to the Father as to the act of the person, or according to those things which he has from the personal union.

#### Question LVII. Was omniscience communicated to the man Christ?

*Communication of omniscience.* Infinite and truly divine knowledge of all things was communicated to the human nature of Christ, by virtue of the intimate union with the divine nature of the Word (τῷ λόγῳ), at the first moment of conception, which knowledge, however, in the state of emptying, he did not always and everywhere use, but freely, when and where he willed.

It is proven. 1) From the testimony of Paul, Colossians 2:3. "In Christ are hidden all the treasures of wisdom and knowledge." Obf. 1) "All the treasures of wisdom and knowledge" designate the divine all-wisdom and omniscience, which the Apostle calls "the depth of the riches and wisdom and knowledge of God," Romans 11:33. 2) These treasures are hidden in Christ according to his humanity, according to which all the fullness of the Godhead dwells in him as its proper temple, v. 9. They are notably said to be "hidden," because Christ in the form of a servant did not bring forth or use these treasures. Whence an argument is born; If in Christ, as man, all the treasures of wisdom and knowledge are hidden, then certainly Christ, as man, is omniscient; The antecedent is true; Therefore, so is the consequent.

2. From the knowledge of all things ascribed to Christ, John 16:30. "Now we know that you know all things and have no need that anyone should question you." Obf. a) To know all things is the same as to be omniscient. b) The Apostles in their assertion respect not only the divine but also the human nature of Christ, since they say, "now we know that you know all things." That Christ, as God, knew all things was not obscure to the Apostles; but now they had learned by experience that the rays of the inhabiting omniscience shone forth from the mouth and speech of Christ. Cf. John 20:17.

3. From καρδιογνωσία (kardiognōsia), or the inspection of hearts, which the Evangelist John attributes to Christ, ch. 2:24-25. "But Jesus on his part did not entrust himself to them, because he knew all people and needed no one to bear witness about man, for he himself knew what was in man." That these words are said of Christ as man, we prove by this argument; According to which nature Christ, in his earthly and visible conversation, guarded himself from the multitude of weak faith, according to that nature also, by the light of his divine knowledge, he penetrated the recesses of the hearts of those conversing with him; But according to his human nature, etc. Therefore. The major is evident; because Jesus, as man, guarded himself from the surrounding multitude of men for this reason, that he inspected their hearts, which were prone to perfidy and fraud.

4. From the administration of the future judgment, John 5:27. "The Father has given the Son authority to execute judgment, because he is the Son of Man." Here the authority to exercise the ecumenical judgment is distinctly attributed to Christ as man. From which we conclude; According to which nature Christ will judge the thoughts, words, and deeds of all men, according to the same he is omniscient; But according to his human nature, etc. Therefore.

The antithesis was formerly that of the Agnoetae, who taught that Christ, according to his human nature, does not know all things in his glory; today it is that of the Pontificians, Socinians, and Arminians, who deny that infinite and truly divine knowledge was communicated to the soul of Christ. They rely on the following arguments;

I. He who grows in wisdom and knowledge is not omniscient. But the man Christ, etc. Luke 2:53. Resp. Christ, as man, grew in finite, habitual knowledge, inhering

subjectively in the human nature; he did not grow in the omniscience communicated to the soul of Christ by virtue of the personal union, as that which admits no degrees, no increments.

II. The man Christ was ignorant of the day of the last judgment, Mark 13:32, Matthew 24:36. Therefore, omniscience was not communicated to the soul of Christ. Resp. to both: Some of the ancient Fathers expound the words of Christ concerning an economic ignorance, that the son of man did not know the last day not for himself, but for others, i.e., that he did not know the day of the universal judgment, so as not to reveal it to others. But by the same reasoning it could be said of the angels and men, to whom Christ compares himself, that they indeed know the last day for themselves, but not for others, that they do not know it so as not to reveal it. But just as men and angels are naturally ignorant of the final day, so Christ, according to the act of his human nature, and therefore according to his finite and habitual knowledge, was truly ignorant of the day and hour of the universal judgment, which he nevertheless knew according to the act of the person, and therefore according to the omniscience communicated by virtue of the personal union. For Christ exactly and infallibly predicted the signs of the last day, Matthew 24:29, Mark 13:24, Luke 21:25; why would he not also have had the last day itself in full view? But he did not wish to exercise the knowledge personally communicated in the state of emptying at that time when he compared himself with the angels and other men, being about to restrain the curiosity of the disciples who were affecting hyper-angelic knowledge (\*). "He sufficiently repressed the apostles," says CHRYSOSTOM, "that they should not learn or seek that which the angels themselves do not know, because they are not superior to the angels and to Christ, considered according to the act of his nature, but are far inferior." Cf. JOANNES ADAMUS OSIANDER's *colleg. systemat.* part III, *On Christ*, p. 93.

III. Christ, according to his human nature, was ignorant of certain things; Therefore, according to his human nature he is not

omniscient; The antecedent is proven because Christ, as man, was ignorant of the absence of fruit on the fig tree, which is clear from his closer approach to it. He certainly would not have approached the tree more closely if he had known that it lacked fruit, Mark 11:13. He was also ignorant of the location of Lazarus's tomb, John 11:34. Resp. The man Christ, considered according to the properties of human nature, was truly ignorant of certain things. But he exerted the majesty of omniscience not always and everywhere, but when and where he pleased, in the state of emptying.

IV. Christ is said to have been tempted, Hebrews 2:18, ch. 4:15. But temptation belongs to one who is ignorant. Resp. a) Not every temptation belongs to one who is ignorant. How many times was the omniscient God tempted by the Israelites in the desert? b) Temptation contributes not a little to experimental knowledge, which, for the human nature precisely regarded, as to its proper condition, formally competent to it, subjectively inheres in it. But from this, the personally communicated omniscience is not to be denied.

#### Question LVIII. Was the majesty of omnipresence communicated to the man Christ?

*Communication of omnipresence.* The Son of God, through the personal union, truly and really communicated the majesty of omnipresence to the human nature assumed into his divine hypostasis, so that it, from the first moment of conception, was most present with the divine nature of the Word (τῷ λόγῳ) to all creatures a), and now indeed in the state of glory, the same, having been raised to the right hand of God the Father, operates most presently everywhere, and governs all things in heaven and on earth most powerfully b).

Obs. I. A distinction is made between physical or natural presence, and hyperphysical or supernatural presence. The former is gross, corporeal, extensive, diffusive, and local; the latter is majestic, divine, spiritual, indivisible, and illocal. Not the former, but the latter was communicated

(\*) Not only about to restrain, but also to expiate. For this modesty of our sponsor was thus fitting to the purpose, or end, of the Sacerdotal office, that by this pact he himself might make satisfaction for a most grave sin of men, namely, the affected knowledge of things that do not pertain to them, a most perfect knowledge of all things, which would be entirely equal to the divine, Genesis 3:5, also the foreknowledge of future events, the cognition of which God reserved for himself alone, Acts 1:7, add Mark 13:32.

to the flesh of Christ through the personal union, namely the same which belongs to the divine nature of the Word (τῷ λόγῳ). Therefore, just as the latter is not extended, expanded, or diffused, so as to be omnipresent; so neither should or can the assumed flesh be said to be co-extended with the Word (τῷ λόγῳ), so as to be omnipresent. For insofar as the human nature is considered in the Word (λόγῳ), in that respect it is certainly as exempt from all place as if there were no place at all; since the hypostasis of the Word (ὑπόστασις τοῦ λόγου), within which the humanity subsists, is no less today outside all places than it once was, when there was as yet no place in the nature of things. For just as with the hypostasis of the Son of God all times are like a certain atom (ἄτομον), a now, or a moment, Psalm 90:4, so before the same hypostasis this universe is like a single speck of dust, or a droplet, Isaiah 40:15, 17. Therefore, in no way is any local extension required for the divine omnipresence communicated to the flesh of Christ.

Obs. II. A distinction is made between the natural and the personal act of the flesh of Christ. The flesh of Christ by a natural act, when Christ walked on this earth, was in a certain place, in the womb of his mother, on the cross, in the tomb, etc., circumscriptively or occupatively; and now also in the state of glory, according to the property of glorified bodies, it is in some celestial place, not indeed circumscriptively, but definitively. But this natural act does not obstruct that personal act, by which it is illocally in the Word (λόγῳ), from which presence all local ideas or concepts must be abstracted. See D. AEGIDIUS HUNNIUS, *de commun. idiomat.* p. 86.

Obs. III. That which is the omnipresence of the divine nature of the Word (τῷ λόγῳ), the same is the omnipresence of the human nature, with a different mode of being. For the divine nature is omnipresent by essence; the human nature is omnipresent by the grace of union. The former is omnipresent formally and immediately; the latter is omnipresent participatively and mediately (by means of the hypostasis and divine nature, of which it has been made a partaker through the hypostatic union and the mutual communion of the united natures). In the same sense, the divine nature of the Word (τῷ λόγῳ) is said to be omnipresent essentially; the human nature is said to be omnipresent personally. Cf. GERHARD, *exeg.*

book IV, *On Christ*, § 261. But it must be especially noted that "personally" is taken in a twofold sense: a) It notes only the subject, namely that only the person, or hypostasis, is present, but not the human nature; which sense is heterodox; or b) it designates the mode and cause, that the human nature itself is present not from the property of its own nature, but through and on account of the personal union, because and insofar as it subsists in the person of the Son; which sense is that of our church, and is orthodox. See D. CALOV, *de persona Christi*, p. 106.

Obs. IV. A distinction is made between the intimate and the external presence of the divine and human natures. The intimate presence is that by which the Word (ὁ λόγος) is present to the flesh, and the flesh to the Word, so that neither is the Word outside the flesh, nor the flesh outside the Word. The external presence is that by which the Word together with the flesh, and the flesh together with the Word, is most present to creatures, so that nowhere and never is the Word, after the union was made, where the flesh is not. The external presence is a consequent of the intimate presence, and is inferred from it by an unmovable consequence, as we will now show.

Obs. V. A distinction is made between the external presence, taken ὁλικῶς (holistically), or totally, and taken μερικῶς (meristically), or partially. In the phraseology of scripture, omnipresence taken holistically designates a presence that operates effectively and governs creatures, and since its modes are distinct—because, with respect to some things the presence is of power, to others of grace, to others of glory—it is commonly called modified presence, also the presence of dominion. But omnipresence taken partially notes a bare ἀδιαστασία (adiastasia, non-distance), a substantial proximity or non-distance in essence to all creatures, and is called simple, absolute presence, also the presence of proximity or of non-distance. Cf. D. SCHERZERUS in *syst. theol.* loc. VIII, *de Christo*, p. 223.

a. It is proven. That the flesh of Christ in the state of emptying was omnipresent and non-distant from all creatures is confirmed 1) from the perichoristic and indissoluble union of the two natures in Christ. Whatever is united really and actually, by a total and personal union, to that which is present to all creatures, it itself, by virtue of this union, is also non-distantly present to all creatures. But the human nature of Christ, constituted

in the state of emptying, is united really and actually, by a total and personal union, to the divine nature, which is present to all creatures. Therefore, the human nature of Christ, constituted in the state of emptying, by virtue of the personal union, was also non-distantly present to all creatures. The major is established; because, where one of the united things is, there also is the other. Whence it is impossible that there be a real union without a real presence of the united things. You say: I. It is not universally true that where one of the united things is, there also is the other. For the human soul is so united to the human head that it is also outside the head in the hands, feet, etc. Resp. We are speaking of a total and adequate union, whose term is one subsistent being (ὁφιστάμενον); the soul and the head are united partially and inadequately. Venerable antiquity compared the union of the divine and human natures with the communion of the soul and body. "Just as the rational soul and the flesh are one man, so God and man are one Christ," says ATHANASIUS in his Creed. Therefore, just as the soul is not outside the body, nor the body outside the soul, saving the natural union; so neither is the divinity of the Word (τῷ λόγῳ) outside the humanity, nor the humanity outside the divinity, saving the personal union. You say: II. Where one of the united things is, there also is the other, as to intimate presence, but not always as to external presence. Thus the flesh was always present to the Word (λόγῳ), where he existed, yet it does not follow from this that the flesh was present to creatures existing outside the Word (λόγον). Resp. When the external presence is removed, the intimate one is also taken away. For whatever is not non-distantly present there, where the Word (λόγος) is present, that is not even non-distantly present to the Word (λόγῳ) itself. The reason is manifest; because things that differ somewhere, as distant and non-distant, as present and absent, those two are not present to each other in the same place. Therefore, if the Word (ὁ λόγος) is present to creatures somewhere where the flesh is distant from them, there the flesh is not non-distantly present to the present Word, and thus the Word will be outside the flesh. But if the Word (λόγος) is outside the flesh, a διάστημα (diastēma, interval) is given between the divine and human natures of Christ; by which the bond of personal union is dissolved.

2. From the communion of the divine hypostasis. Whatever subsists by a subsistence proximate to all creatures, that also, by virtue of that subsistence, is present to all creatures; But the flesh of Christ, etc. Therefore. The major is evident; because, where the hypostasis of the Word (λόγου) is, there also must be the flesh, which is assumed into that hypostasis. For subsistence is not outside the subsisting nature, which it affects and terminates as a mode. It is impossible for a mode to be outside the thing itself of which it is the mode, and for the ultimate act of subsisting to be outside the nature which enjoys that act of subsisting. Surely where someone subsists, there he exists.

3. From the perichoristic communion of the two natures in Christ. In which nature the whole fullness of the Godhead dwells bodily, or as in its own personal temple, to it for this very reason it belongs to be present everywhere in a divine and illocal manner; But in the human nature of Christ, even in the whole state of emptying, the whole fullness of the Godhead dwelt bodily, Colossians 2:9. Therefore. The major is established; because, if the divinity is outside the flesh of Christ, it cannot be said that the whole fullness of the Godhead dwells in the flesh of Christ, or that the whole divinity of the Word (λόγου) is incarnate.

4. From the condition of the composite (συνθέτου) person. The God-man (θεάνθρωπος) person, according to the divine and human natures, is present everywhere; But Christ in every state, both of emptying and of exaltation, is the God-man (θεάνθρωπος). Therefore. The major is clear; wherever the divinity of the Word (τῷ λόγῳ) is, where the assumed humanity is not, there Christ is not the God-man. But wherever Christ is, he is the God-man. Therefore, nowhere is the divinity of the Word (λόγου) where the humanity is not. Furthermore; If the Word (ὁ λόγος) is anywhere whole outside the flesh, he will certainly be there without flesh (ἄσαρκος); and again; Wherever he is whole in the flesh, he will be there with flesh (ἔνσαρκος). From which it follows that there are two persons in Christ, one simple, the other composite.

5. From the presence of Christ in heaven and on earth. Whoever exists on earth and at the same time is present in heaven, is omnipresent; But the man Christ, emptied, existed on earth and at the same time was present in heaven; Therefore, the man Christ,



emptied, existed as omnipresent. The minor is proven from John 3:13. "No one has ascended into heaven except he who descended from heaven, the Son of Man who (still) is in heaven." The discourse is about the Son of Man, who was already visibly conspicuous on earth and familiarly engaged in human society, and thus was constituted in the state of emptying. He, after performing the mediatorial office, was to ascend into heaven, from which he had descended by assuming human flesh, and yet he was in heaven, not indeed by a natural presence, but by a personal one.

b. It is proven. That omnipresence modified, or the presence of dominion, belongs to Christ in the state of exaltation, according to his human nature, is gathered 1) from his session at the right hand of God. According to which nature Christ sits at the right hand of God, according to the same he dominates omnipresently (for the right hand of God fills heaven and earth, Psalm 139:7-8); But according to his human nature, etc. Therefore. The major is established; because to sit at the right hand of God is expounded as "to reign," 1 Corinthians 15:25. Therefore, just as the right hand of God is everywhere and everywhere dominates—since in the sacred letters it designates the immense and infinite virtue and power of God, nowhere excluded, nowhere not operative—so to sit at the right hand of God is, by virtue of exaltation, to dominate everywhere with truly immense divine virtue, which cannot even be conceived without omnipresence, since divine dominion is not of one who is absent, but of one who is present.

2. From the royal office of Christ. According to which nature Christ is the king and head of the church, according to the same he is omnipresent; But according to not only the divine but also the human nature, etc. Ephesians 1:22. Therefore. The major is clear; because a divine king rules his subjects presently, and the head is not torn away from its members.

3. From the filling of all things, about which Paul says in Ephesians 4:10. "He who descended is the one who also ascended far above all the heavens, that he might fill all things." Cf. Ephesians 1:22. "(God the Father) put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all." We conclude; According to which nature Christ ascended far above all the heavens, that he might fill all things, according to that

nature he is omnipresent, and being most present, governs all things in heaven and on earth; But according to his human nature he ascended far above all the heavens; Therefore. The major is proven; because the effective (ἐνεργητική) or operative presence of God is described by the filling of all things, Jeremiah 23:24, Wisdom 1:7. The minor is clear; because the ascension of Christ is with respect to that nature according to which he could be moved in place, and according to which he suffered and was emptied. You say: From this passage the governing omnipresence of Christ is not validly concluded. For 1) If Christ was also omnipresent in the state of emptying, to what end did he ascend into heaven, that he might fill all things? 2) While Christ is said to have ascended according to his human nature, it is certainly signified that he is absent from us, not that he is everywhere according to his human nature. 3) The filling of all things does not necessarily note omnipresence, but either the fulfillment of prophecies, or the effusion of the gifts of the Holy Spirit, with which he fills the church.

Resp. To 1): In the state of emptying, Christ, as man, was omnipresent by a presence of non-distance, or absolute presence; but the filling of all things notes a modified omnipresence, or a presence of dominion and of unceasing operation, to which the man Christ was at length admitted through exaltation. To 2): The ascension into heaven does not imply an absence from the earth of every kind, but only a visible one. The glorified flesh of Christ ascended into heaven visibly, κατ' οἰκονομίαν (according to dispensation), according to the character or condition of glorified bodies; although in an invisible manner, in the mode of the communicated hypostasis, he was most present to every creature, especially the church, as to his personal act. For the rest, it is so far from being the case that the absence of the flesh of Christ is inferred from the ascension of Christ into heaven, that it is rather validly concluded from it. For Christ ascended into heaven for this reason, that he might fill all things with a most omnipresent dominion. To 3): By the scriptural phrase, "the filling of all things," is designated the operative omnipresence of God, by which God everywhere, especially in the church, operates most efficaciously; for which reason the church is called the body and fullness of him who fills all in all, Ephesians 1:22. But when scripture speaks of the fulfillment of

prophecies, it uses this prefix: "that it might be fulfilled what was written." The filling with gifts is not treated here, since Christ is said to fill all things, not only to fill the church. Moreover, when the discourse is about gifts, to the word "to fill" is added a mention of gifts or of grace, see e.g., Colossians 1:9, Philippians 1:11.

4. From the universal power and dominion. As true and certain as it is that all things are subject to Christ according to the flesh, that all authority in heaven and on earth has been given, so also true and certain is it that the majesty of omnipresence has been communicated to the same; But it is most true and most certain, etc. Therefore. The major is proven; because Christ would not have all things subject to himself unless all places were also subject to him; nor would he exercise full authority over all things subject to him in heaven and on earth unless he were most present to them. The minor is clear from Psalm 8:7, 1 Corinthians 15:27, Ephesians 1:22, Matthew 28:18.

5. From the universal cooperation of Christ, who cooperates everywhere with the sacred preachers, about which Mark 16:20 says, "And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs." Whoever cooperates with the Apostles, who are preaching everywhere, is omnipresent; But the man Christ, etc. Therefore. The major is proven; because the cooperation of Christ is not of one who is absent, but of one who is most present. The minor is clear; because in the cited passage, the discourse is of the Lord who ascended and was received into heaven.

6. From the promise of Christ, which is had in Matthew 18:20, "For where two or three are gathered in my name, there am I in the midst of them," and ch. 28:20, "And behold, I am with you all the days, even to the end of the age." From which we argue: Whoever is in the midst of all the members of the church, wherever they are gathered in the name of Christ, all the days until the end of the age, is omnipresent;

But Christ according to both natures, etc. Therefore. The major is clear; since the members of the church are dispersed throughout the entire globe. He who is present to all of them must be omnipresent. You say: Christ is in the midst of the members of the church according to his divine nature, because 1) the pronoun "I" indeed notes the person, but it must be

restricted to the divine nature, as in John 8:58; 2) because here the concern is not with the presence of the body, but of the spirit and of grace; 3) the promise of Christ is to be understood of a special or gracious presence, not of omnipresence. I respond a) generally. The one who promised is Christ the God-man (θεάνθρωπος), who, wherever he is present, there is present not only his divine but also his human nature, unless the personal union is to be dissolved; just as, where the whole person of Abraham is, there is not only the body but also the soul of Abraham. The thing promised is a gracious presence in the midst of the faithful, which pertains to the mediatorial and royal office of Christ, which Christ discharges according to both natures. The promise was made to those who are gathered in the name of Christ the God-man (θεανθρώπου), so that we may acknowledge, invoke, and venerate him not only as God but also as man, our redeemer. Therefore, Christ is present in the midst of Christians not only according to the divine but also the human nature. Resp. b) Specifically to 1): The passage John 8:58 is cited impertinently. For there, pre-existence before Abraham is predicated of the Word before incarnation (λόγῳ ἁσάρκῳ); but we assert that the incarnate Christ (ἐνσαρκον) is omnipresent according to both natures. To 2): The presence of grace and of the spirit does not exclude the body or the human nature of Christ. The context (συνάφεια) of verses 19 and 20 teaches this. "Whatever two or three of you shall ask in my name, it will be done for them by my Father"; Reason: "because I am in the midst of them." Whence we argue: According to which nature Christ makes the prayers of the faithful acceptable and valid to God, according to that nature he is present to them. But he makes the prayers of the faithful acceptable and valid to God as much according to the divine as the human nature (because he performs this as mediator between God and men according to both natures); Therefore. To 3): From a special presence, a universal one is rightly inferred. For the presence of grace presupposes the presence of power, just as well-being presupposes being. Christ could not be present to the faithful with special grace, wherever they are gathered in his name, unless he were omnipresent.

7. From the invocation of Christ. Christ is to be invoked according to both natures (which we are now about to demonstrate); Therefore, Christ is omnipresent according to

both natures. No one of sound mind invokes one who is absent, who neither hears prayers nor is present to help. Whence Holy Scripture closely connects religious worship with the divine presence, Deuteronomy 4:7, Psalm 91:15, Psalm 145:18.

8. From the sacramental presence. Whosoever body and blood is truly and really present in the Holy Eucharist is present in the whole world; for the Holy Supper can be dispensed in the entire world; But the body and blood of Christ is truly and really present in the Holy Eucharist; Therefore.

The antithesis is that of the Pontificians, Socinians, and Arminians. Their more important arguments are:

I. Whatever is not immense and infinite is not omnipresent. But the flesh of Christ is not immense and infinite; Therefore. The major is evident; because immensity is the root of omnipresence, which an infinite nature enjoys. Resp. Whatever is not immense and infinite is not omnipresent by essence; I grant. But the flesh of Christ is said to be omnipresent not by essence, but by the grace of union and communication, because it subsists in the hypostasis of the Word (τοῦ λόγου), which is immense and infinite.

II. Of those things whose omnipresence is the same, their divine essence is the same (because the latter does not really differ from the former); But in the mind of the evangelical doctors, the omnipresence of the divinity of the Word (τῷ λόγῳ) and of the assumed humanity is the same. Therefore, in the mind of the evangelical doctors, the essence of the divinity and of the humanity is the same, which to assert is Eutychian. Resp. 1) by an instance; Of those things whose infinite hypostasis is the same, their divine essence is the same, because the latter does not really differ from the former. But of the divinity of the Word (τῷ λόγῳ) and of the assumed humanity, the infinite hypostasis is the same. Therefore, of the divinity of the Word (τῷ λόγῳ) and of the assumed humanity, the essence is the same. The Pontificians concede the minor. Whatever, therefore, they will respond to the Socinians, we will reply to them. 2) Of those things whose omnipresence is the same, as an essential property, their divine essence is the same; I grant. But of the divinity of the Word (τῷ λόγῳ) and of the assumed flesh, the omnipresence is the same, as an essential property of both; I deny. For omnipresence remains an essential property of the divine nature, although through the hypostatic

union it has been communicated to the human for common possession, use, and denomination.

III. Every natural body is in one place; The body of Christ is a natural body. Therefore. Resp. a) Generally; The conclusion of this argument is drawn from theology, and the major proposition, on which the syllogism chiefly rests, is taken from physics. Therefore, a μετάβασις εἰς ἄλλο γένος (a transition into another genus) is committed. b) Specifically α) to the major, I distinguish between being locatable and being in one place. Every body is locatable, i.e., it can be in one place; but infinite power of God can separate actual location from it. β) To the minor, I distinguish between a natural body by reason of substance, and by reason of qualities or inherent properties. The body of Christ is indeed natural by reason of substance; but it is not natural by reason of its singular and hyperphysical affections, but is far superior to them, because it is a body most eminently glorified, assumed into the divine hypostasis, and exalted to the throne of the divine right hand and majesty; whence it is not to be judged concerning the same according to the rules or laws of physics.

IV. The Lutheran opinion concerning the omnipresence communicated to the flesh of Christ subverts three most grave articles of faith; 1) concerning the truth of the flesh of Christ; 2) concerning the death of Christ; 3) concerning his ascension into heaven. Therefore, the Lutheran opinion concerning the omnipresence communicated to the flesh of Christ is not to be tolerated in the church. The antecedent is proven; because a true human nature cannot be extended to infinity, so as to be omnipresent. Secondly, he who is omnipresent cannot die, because by death the union of body and soul is dissolved. But if Christ is omnipresent, his soul was always there where his body was; Therefore, that union was not dissolved, and consequently Christ did not die. Furthermore, if Christ is omnipresent by virtue of the personal union, he was certainly in heaven and on earth before his ascension into heaven. But if he was in heaven before the ascension, how could he ascend into it? Resp. No article of faith is subverted by the Lutheran opinion concerning the omnipresence communicated to the flesh of Christ. The article 1) concerning the truth of the flesh of Christ is not undermined by the same, since it is not omnipresent by a physical and extensive presence, but by a hyperphysical, divine, and

illocal one, which belongs to it not formally and through itself, but participatively and by the grace of the personal union. 2) The article concerning the death of Christ is not overturned; For by death the natural union of the body and soul was indeed dissolved, yet the hypostatic union of the divine and human natures remained safe; just as when a soldier unsheathes his sword, holding the sword in one hand and the sheath in the other, the union of the sheath and the sword is indeed dissolved, yet nevertheless both this and that remain joined with the soldier. 3) The article concerning the ascension of Christ is not subverted; For before the ascension, the flesh of Christ was present in heaven by a presence of non-distance, as to its personal act; but κατ' οἰκονομίαν (by dispensation), with his glorified body he ascended visibly into heaven, that he might fill all things with the omnipresence of dominion. For Christ by his divine omnipotence can make himself present in different ways.

V. Whoever is a true man, and yet omnipresent, must be present in all jugs, dishes, and sordid places; But the man Christ is not in all, etc. Therefore. Resp. I distinguish between a physical and a hyperphysical presence; The former implies inclusion in a certain place, not the latter. The Holy Spirit is omnipresent, yet a pious mind shudders to assert that the Holy Spirit is in all jugs, etc.

VI. Christ in the state of emptying progressed from place to place; Therefore, in the state of emptying he was not omnipresent. Resp. I distinguish between the natural and the personal act of the man Christ. The former flows from the properties of the human nature, and is common to Christ, as man, with all men, except for sin; The latter is said to be that which befell the human nature of Christ alone from its intimate assumption into the hypostasis of the Word (τοῦ λόγου). The emptied Christ progressed from place to place, as to his natural act, but yet he was omnipresent, as to his personal act.

VII. If Christ in the state of emptying was omnipresent, he was conceived in the wombs of all women, crucified on all mountains, buried in all tombs; The consequent is false; Therefore, so is the antecedent. Resp. The same predicates do not belong everywhere to him who is everywhere, since he can exert a peculiar act in a peculiar place. Hence you would wrongly conclude; The omnipresent God gave his law on Mount Sinai; Therefore,

he sanctioned and promulgated it on all mountains. The omnipresent Holy Spirit appeared in a dove over the baptized Christ; Therefore, he showed himself to be seen in all doves. For the rest, that Christ, conceived, lay in the womb of one virgin, was crucified on one mountain, this is to be referred to the natural act of the man Christ, but the personal omnipresence of the man Christ is not therefore to be denied.

VIII. Scripture distinctly testifies that the man Christ is not everywhere: a) Matthew 26:11. "You will not always have me." b) John 16:28. "I am leaving the world." c) "I am glad that I was not there," John 11:15. d) The angel says: "He is not here, but has risen," Luke 24:6. Resp. 1) In general. From the negation of a special and modified presence, to the negation of a general and absolute presence is not a valid consequence. 2) In specie. Resp. to a); Christ says: "you will not always have me," namely in a humble and servile state, so that you can relieve my indigence and anoint me in prefiguration of my death. To b); Christ left the world by withdrawing his visible presence from it, which world, however, having been raised to the right hand of God the Father, he governs most presently in an invisible manner. To c); I distinguish between κτήσις (ktēsis, possession) and χρῆσις (chrēsis, use), or between the majesty and the exercise of the effective (ἐνεργητικῆς) or operative presence. Christ, as to both natures, had been invisibly present in the house of Mary and Martha, but had abstained from the exercise of his operative presence, by not keeping Lazarus safe and immune from the power of death. To d); Christ was not in the tomb locally and visibly, according to the mode of a dead body; for according to that mode the women sought to anoint the body, and did not find it, Luke 24:3.

IX. He whom heaven contains is not omnipresent; But Christ, etc. Therefore. The minor is proven from Acts 3:21, ὃν δεῖ οὐρανὸν μὲν δεῖξασθαι (hon dei ouranon men dexasthai), "whom heaven must receive"; and therefore, as Peter testifies, heaven contains and comprehends Christ, so that he cannot be everywhere. Resp. The relative pronoun ὃν (hon, whom) refers to Christ, who is the subject of this sentence, but the remaining words, οὐρανὸν μὲν δεῖξασθαι (ouranon men dexasthai), comprise the predicate, to designate the majestic occupation, possession, and governance of the heavenly kingdom, not, however, a local containment

or inclusion. For Christ so occupied heaven that, ascending above all the heavens, he fills all things in heaven and on earth with a most present dominion, Matthew 28:18, Ephesians 1:20. That Christ is not contained by heaven is clear from the fact that after his ascension into heaven he appeared several times in his true body, and was seen by Paul four times: on the road to Damascus, Acts 9:3; in the city of Corinth, Acts 18:9-10; in the camp at Jerusalem, Acts 23:11; in the Roman court, 2 Timothy 4:17; and also by Stephen, Acts 7:55.

X. Christ is not a priest on earth, Hebrews 8:4. Therefore, he is not omnipresent. Resp. The words of the Apostle are: "For if he were on earth, he would not be a priest." By which words, not simply the place is excluded, but the state of the earthly priesthood, so that the sense is: If Christ were on earth, or an earthly and typical priest, he would not be a priest sufficient for our redemption. Christ certainly functioned as a priest on earth, but he is not an earthly and typical priest, such as are those Levitical priests who serve a copy and shadow of the heavenly things, v. 5.

XI. Christ is to come in his body for judgment on the last day, Acts 1:11. Therefore, before the last day he is not present to us who are living on earth in his body. Resp. The advent of Christ to judgment will not be a local transition from some higher place to some lower place, but a visible appearance in a certain place, namely on a cloud, where he will place the throne of his visible judgment. Therefore, the return of Christ to judgment is called ἐπιφάνεια τῆς παρουσίας (epiphaneia tēs parousias), "the appearance of his presence," 2 Thessalonians 2:8, to imply that Christ, by reason of his human nature, is by no means absent from us, even if his presence does not appear.

XII. Operation cannot be separated from divine presence; Therefore, if the emptied flesh emptied itself of operation, it could not be present to all creatures by the divine presence. Resp. 1) by an instance; Divine operation cannot be separated from divine omnipotence (creatures existing). Therefore, if the emptied flesh emptied itself of divine operation; Therefore, it was not omnipotent in the state of emptying; which is absurd. 2) The divine presence cannot be separated from operation in him who is present by nature, or by a natural act; but it can well be in him who is present only by the grace of union, or by a personal act. Instance; Christ, as an emptied man, abdicated the use

(χρῆσει) of omnipresence and retained its possession (κτῆσιν). Resp. The use (χρῆσις) can be absent from a modified presence, or presence of dominion, but not from an absolute presence, or presence of proximity. For whoever possesses and retains proximity is altogether proximate. You should not understand by χρῆσις the act, and by κτῆσις the potency. For just as the emptied flesh was united to the Word (τῷ λόγῳ) in act, not only in potency; so also it was present in act, not only in potency, wherever the Word (ὁ λόγος) was. The words of LUTHER, which are recounted in the *Formula of Concord*, p. 784, are most worthy of remembrance. "There are not in Christ two separate persons, but there is only one person. Wherever it is, there is only one and undivided person." And wherever you should rightly say, "here is God," there you must confess and say: "Therefore, Christ the man is also present." And if you were to show some place in which God alone was, but not the man, the person would immediately be divided. For then I could rightly say: "here is that God who is not a man, and who has never yet been made man."

#### Question LIX. Is the religious worship of adoration communicated to the human nature of Christ?

*Communication of adorability.* To the human nature of Christ, subsisting in the person of the Son of God, the religious worship of adoration has been communicated through the hypostatic union, so that the flesh of Christ the mediator is to be venerated and adored with the same adoration as the divine nature in the Word (τῷ λόγῳ).

Obs. I. We are not here speaking of civil worship, nor of some intermediate worship between civil and religious, but of religious worship.

Obs. II. We do not assert that the flesh of Christ is to be adored separately, and as a separate nature, but as a nature that has its subsistence (ὑποστᾶσαν), subsisting in the person of the Son of God.

For the adequate object of divine adoration, by which Christ is worshipped, is not the human nature in Christ alone, but the whole God-man (θεάνθρωπος) person, adorable according to both natures, so that the worship of adoration, which is offered to him, terminates in both natures.

Here the definition of the Council of Ephesus, anathema VIII, must be accurately observed.

"If anyone does not venerate Emmanuel with one supplication, and render one glorification, because the Word was made flesh, let him be anathema."

Therefore, we are bound to follow Christ with one glory of adoration, according to his divine and human nature; not to co-adore the man assumed by God the Word.

This is likewise explained by the Blessed CYRIL, the author of the anathemas, in *On the Right Faith to the Queens* and in *Defense of the Anathemas*. "8. If anyone says that the flesh of our Lord is unadorable, as that of a man, and not to be adored, as the flesh of the Lord and God, the holy and catholic church anathematizes him."

Obs. III. The human nature of Christ is not to be adored in itself, on account of some subjectively inherent excellence, nor, however, even accidentally, just as those venerating a king accidentally venerate his purple robe and crown, but on account of the indwelling of the fullness of the divinity, of which the human nature of Christ is the proper temple and the hypostatically united, and therefore most suitable (ἑνχρησόν), organ.

Proof I. By the words of Christ, John V, 22-23: "For the Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father."

From this we argue: According to the nature by which God the Father gave the Son the power of executing judgment, according to that same nature the Son of God is to be afforded the same worship of honor as the Father, i.e., truly divine; But it is according to the human nature, etc. Therefore.

II. By apostolic testimony, Philippians II, 9: "God has highly exalted Jesus Christ and given him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." From which apostolic testimony we conclude:

According to the nature by which Christ received the name above every name, so that at the name of Jesus every knee should bow, according to that nature he is to be religiously adored; But it is according to the human nature, etc. Therefore.

III. By his mediatorial office. Christ is to be invoked as mediator, Apocalypse V, 8. But

Christ is our mediator according to both natures. Therefore, he is to be invoked according to both natures.

IV. By the unity of person. The whole person of Christ is to be adored, John V, 22-23. The whole person of Christ is both of his natures; Therefore, both natures of Christ are to be adored. The minor premise is clear; because the person is not a third thing, different from the two natures, but the two natures are the person itself. For Christ is not εἰς ἑτέρων ἑτερόν τι (something different from other things), but εἰς ἀμφοῖν τὰ αὐτὰ (the same things from both), DAMASCENUS book 3, ch. 4.

You say: The whole Christ is to be adored, but not the whole of Christ. Just as those venerating a king robed in purple and crowned do not look to the king's purple or crown, but to his majesty, although they do not separate the crown and purple from it; so in religious worship, the humanity of Christ is not to be regarded, but his divinity, although the humanity is not to be segregated from it.

Resp. The given analogy does not fit. For the king and the purple cohere by an external, parochoristic, and accidental union; the two natures of Christ are joined by an internal, perichoristic, and personal union. Therefore, just as those venerating a king honor both the soul and the body of the king, so those venerating Christ adore both his divinity and his humanity.

V. By the communication of idioms. Whichever nature of Christ is a participant in omnipotence, omniscience, and omnipresence, that one is a participant in divine adorability. But the human nature of Christ is, etc. Therefore.

VI. From the examples of angels, Psalm XCVII, 7, Hebrews I, 6; of the elect in the church triumphant, Apocalypse V, 12; and of the faithful in the church militant, Matthew II, 11, ch. VIII, 2, ch. V, 22, etc., who adored and invoked Christ the man.

The antithesis is that of the Pontificians, Socinians, and Arminians, who attribute to Christ, as a man, not the highest and truly divine worship, but one inferior to the divine. Their arguments are:

I. Whoever is not God is not to be adored; Christ the man is not God. Therefore.

Resp. Whoever is not God, neither essentially nor personally, is not to be adored; But Christ the man is God personally.

II. God will not give his glory to another, Isaiah XLII, 8. Therefore, not to the flesh of Christ.

Resp. God will not give his glory to another person existing outside of God, whether this be a true or a fictitious person, like an idol. But the human nature of Christ is neither a person, nor does it exist outside of God, but pertains to the person of the Word Incarnate (λόγῳ ἐνσάρκα). For there is not in Christ ἄλλος καὶ ἄλλος (another and another, i.e., a different person), but ἄλλο καὶ ἄλλο (another and another, i.e., a distinct nature).

III. Cursed is he who trusts in man, Jeremiah XVII, 5.

Resp. Cursed is he who trusts in a mere man (ψιλανθρώπων). Christ is the deified God-man (θεάνθρωπος), or a partaker of divinity.

IV. Christ the man is our fellow servant, Isaiah LIII, 11. Therefore, he is not to be adored.

Resp. In that passage, Christ in his state of humiliation is called the servant of the Father on account of his voluntary subjection and obedience even unto death, but he is nowhere in the sacred letters called our fellow servant.

V. Whoever adores him who by nature is not God, they are idolaters: Whoever adores Christ the man, adores him who by nature is not God: Therefore. The major premise is from Paul, Galatians IV, 8. The minor is clear: because Christ the man, although personally called God, is not by nature God.

Resp. The Apostle in that passage speaks of the personal and adequate object of adoration, which is not the human nature of Christ; yet this is part of that adequate object, spoken of analogically, because with the Son of God it makes one composite person (σύνθετον), to be adored according to both natures.

Objection: Thus it will be that Christ is worshipped with a double adoration; because one terminates on the human nature, the other on the divine.

Resp. The adoration is not twofold, but one and indivisible, because in religious worship we behold the human nature of Christ not separately, but conjointly, so that our adoration terminates on Christ the God-man (θεάνθρωπον), Immanuel and the giant of twofold substance, in one person.

Question LX. What is to be observed concerning the idiomatic predications

pertaining to the second kind of communication of idioms?

To be observed in these predications are their a) quality, b) subject, c) predicate, d) foundation, e) difference from other idiomatic propositions.

Obs. a. The predications of this second kind are not synonymic, but paronymic. Hence you would wrongly say: The human nature of Christ is God. The reason is: because a synonymic predication argues and presupposes an essential agreement of the predicate with the subject; and therefore it has no place in a communication that is κατὰ συνδύασιν (by combination), but only in a communication κατὰ μέθεξιν (by participation). DAMASCENUS, in book III of *On the Orthodox Faith*, ch. 17, calls the flesh of Christ, with CYRIL, GREGORY NAZIANZEN, and other ancient writers, ἀποθεωθεῖσαν, deified, and adds this exposition: the flesh of Christ is deified, not κατὰ μεταβολὴν φύσεως, ἢ τροπὴν ἢ ἀλλεῖωσιν, ἢ σύγχυσιν (according to a transmutation, conversion, alteration, or confusion of nature), but κατὰ τὴν οἰκονομίαν (according to the economy), the hypostatic union, and κατὰ τὴν περιχώρησιν (according to the perichoresis), the mutual indwelling of the natures.

BASIL THE GREAT, in *On the Incarnation of the Word*, says: The human flesh of the Lord was made a partaker of the Godhead. Cf. D. CHEMNITZ, *De Duabus Naturis*, ch. 25, fols. 152, 165. D. CALOVIUS, *De Persona Christi*, pp. 168, 170.

Obs. b. The subject of these predications is the person of the Word Incarnate (λόγῳ ἐνσάρκα), stated sometimes by a concrete term of the person, e.g., "All authority in heaven and on earth has been given to me (Christ)," Matthew XXVIII, 18; sometimes by a concrete term of the human nature, e.g., "The Son of Man has authority to forgive sins," Mark II, 10; sometimes by a more abstract term, e.g., "The flesh of Christ is life-giving," John VI, 51. The flesh, however, is the subject of divine excellences not in a primary, immediate, and formal sense, which is the divine nature of the Word (τοῦ λόγου); but in a secondary, mediate, and participative sense. Whence I explain this proposition, "The flesh of Christ is omnipotent," thus: The flesh of Christ is omnipotent not formally, but participatively; not immediately, but mediately (through the

medium of the divine nature); not by essence, but by the grace of the personal union.

Obs. c. The predicate of these propositions is not abstract, but concrete, because of the paronymic mode of predication. The human nature of Christ is not called omnipotence, because this is and remains an essential property of the divinity; but to the human nature it is communicated only as a divine and most sublime gift, out of the grace of the union.

Obs. d. The foundation of these predications is the personal union and the intimate communion of the divine and human natures. For since the human flesh of the Lord was made a partaker of the Godhead, as BASIL says, it is also a partaker of all the divine idioms, which do not really differ from the Godhead itself.

Obs. e. The predications of this second kind differ from the idiomatic propositions of the first kind of communication of idioms; because the subject of the latter is never abstract, but always concrete, e.g., Holy Scripture does not say that the deity shed its own blood; whereas the subject of the former can also be abstract (\*). The first kind is reciprocal and alternately admits divine and human predicates; but the predicates of the second kind are only divine idioms. When divine idioms are predicated of the Son of Man in the first kind, they are asserted of the divine nature, to which they formally belong, e.g., "the Son of Man is before Abraham," namely, according to his divine nature; but in the second kind, the divine idioms are considered as they belong to the human nature communicatively or inhabitatively. The predications of this

(\*) A certain distinction is needed. Namely, the Abstract is one thing in mind and thought (logically so called); another in reality itself (really). The former is such a mode of thinking by which our mind discerns a thing, which is in and inheres in a subject, from it; the latter, however, is a separation, by which the thing is indeed absent from the subject. Theologians use this word in this place in the former way, but by no means in the latter. For the human nature of Christ is never separated from its subject, nor is it ever outside the divine nature in Christ, although in our thought it can and should be considered in itself separately. Therefore, it is not permissible to speak thus: the human nature, separated from its subject, is in itself everywhere present, all-powerful, all-knowing (for that would be a real abstract). But this is what we profess: The human nature of Christ, which and insofar as it is in Christ, is indeed always and everywhere (which is a logical Abstract). This opinion is found in our Formula of Concord and its declaration, chapter VIII, p. 776, signified in these words: "finally, Scripture in this matter not only makes mention of the Son of Man in general, but as if it points a finger at the assumed human nature, when it says: the blood of Christ, the Son of God, cleanses us from all sin." Thus the flesh of Christ is life-giving... Therefore, that this Abstract is not real, but logical, is there declared with sufficient clarity, both by the addition of this word, "assumed," and by the copious explanation a little before, on pages 773 ff., where it is most plainly written that the human nature, so abstractly called, is to be understood as none other than that which is in the person of Christ. To be compared with these is the general preface, prefixed to the symbolical books, §. "As for the phrases," etc. In which way the disputes between TILEMANN HESHUSIUS on the one hand, and JOHANN WIGAND on the other, were not difficult to resolve, about which see the esteemed JOHANN GEORG WALCH's *Introduction to the Symbolical Books*, p. 836. But already before that time, the Württemberg theologians had disputed against the Crypto-Calvinists about the use of the abstract, as is mentioned *ibid*, p. 834. What was debated on this matter in the Colloquy of Kassel, see in the aforementioned WALCH's *Introduction to the Controversies in the Evangelical Church*, Part I, p. 290 ff. We are indeed pleased with the modesty of the theologians, in the Blessed HUTTER's *Concordia concors*, ch. XI, p. 680, where these words are read: "1) That they compel no one to use these phrases, provided it remains firm that Christ according to his human nature was made a partaker of the divine majesty, 2) that before the unlearned multitude they do not use those phrases, 3) nor wish to use them elsewhere, unless necessity should require it." But these last words declare why we ought not to abstain entirely from the use of the name "abstract," namely when we must counter the errors of the followers of CALVIN, especially the Crypto-Calvinists, who deny the true and real communication of divine properties and perfections to the human nature in Christ, and with the intention that from this they may draw the conclusion: that the body and blood of Christ are not truly and really present in the most holy supper.



second kind differ from the idiomatic propositions of the third kind; because the subject of the latter is the person of the Word (τῷ λόγῳ) considered according to both natures; but the subject of the former is the person of the Word (τῷ λόγῳ) considered according to the human nature. The predicates of the third kind are ἀποτελέσματα, or works of his office; but the predicates of the second kind are divine idioms, with which the human nature is endowed to become a suitable organ (ὄργανον ἑυχρησόν) for performing the works of the mediatorial office.

**Question LXI. What is the third kind of communication of idioms?**

*Third kind of communication of idioms.*

The third kind of communication of idioms is when in the actions of his office each nature of Christ does what is proper to it, with the communication of the other in acting.

Obs. I. This third kind of C.I. is called by CYRIL κοινοποιία, also κοινοποιήσις, a communion of operations. The reason for this denomination may be sought from the Declaration of the F.C. p. 773. "As for the matters of the office of Christ, the person

does not act and operate in, or, with one, or through one nature only, but rather in, with, according to, and through both natures." By DAMASCENUS it is called κοινωνία ἀποτελεσμάτων, communion of the works of his office; because each nature of Christ in the actions of his office acts not dividedly, but conjointly and unitedly to produce one ἀποτέλεσμα, which is referred to both natures. (\*\*).

Obs. II. Our definition is taken from the canon of the Council of Chalcedon: "Each form (i.e., each nature in the person of Christ) acts with the communication of the other, what is proper to itself, the Word of course operating what is of the Word; and the flesh executing what is of the flesh." Because this ecumenical council not only expressly names this kind κοινωνίαν, but also adds that each nature in Christ acts μετὰ κοινωνίας, with the communication of the other, which is ἴδιον, proper, to each nature, therefore this kind is rightly called κοινωνία τῶν ἰδίων, i.e., communication of idioms, taking the name of idioms in a broader sense.

(\*\*) And so this name, ἀποτέλεσμα, is accustomed to be used in a broader sense. For otherwise, taken more strictly, it denotes not just any action, but the completion of a work, for the accomplishment of which several conjoined actions are required. In which sense that would at last be a ἀποτέλεσμα, strictly so called, when the dying Christ pronounced: τετέλεσται. Most worthy of note is the saying of James I, 15. This is a great comfort to us. Thus indeed, by the benefit of Christ, we enjoy such great felicity that, escaping the ἀποτέλεσμα of sin, we embrace with firm confidence the ἀποτέλεσμα of our Savior O. M. Between ἐνέργημα and ἀποτέλεσμα there is this difference, that ἐνέργημα is indeed each single action, but ἀποτέλεσμα is the completed business, to the resolution of which all actions pertain. In order that Christ might perform the duties of a sponzor, many actions were required, closely connected among themselves, but especially an infinite price, necessary for the reconciliation and eternal salvation of all men, both to be recovered and to be imparted to each one. From this it is easily understood what in each of Christ's offices is ἐνέργημα, and what is ἀποτέλεσμα. In the priestly office (as far as its first part, the offering of the sacrifice to God) each of those things which Christ performed, both in doing and in suffering, is an ἐνέργημα, but the expiation of sins, completed through all those actions and sufferings of evils, is the ἀποτέλεσμα, John XVII, 4. ἐτελείωσα, I have finished the work commanded to me. Add. V. 19. Hebrews X, 10. In the prophetic office, each voice of Christ, and also each miracle, is an ἐνέργημα, but the whole doctrine, and the correction of men, effected through the power of all the words and miracles, is the ἀποτέλεσμα. In the kingly office, the individual acts pertaining to the governing of the church are ἐνεργήματα, but the universal government itself, and its effect and fruit, namely the preservation and blessedness of the church, is the ἀποτέλεσμα. But, by established custom, the word ἀποτέλεσμα has a broader scope, so that it contains within its compass any action common to both natures, considered individually. Ἐνέργημα, however, in a stricter sense, is called the effect proper to one or the other nature. And indeed, every single action of Christ, where neither nature does anything without the communication of the other, is by its own right called an ἀποτέλεσμα, certainly for this reason, because each of those actions is in no way deficient, but has that perfection which is required for this act.

**Question LXII.** What is to be observed for distinctly understanding the third kind of communication of idioms?

In this third kind of communication of idioms, there are to be observed and diligently distinguished the principle of acting, the action itself, the term of the action, the communication of each nature, the foundation of the communication.

**Question LXIII.** What is the principle of acting?

The principle of acting is either *quod* (that which) or *quo* (by which). The principle which operates (in Greek ἐνεργῶν) is the whole God-man (θεάνθρωπος) person, God and man a). The principle by which the official action is performed (in Greek ἐνεργητικὸν) is both natures of Christ, divine and human b).

Proof a. Since actions and passions belong to their suppositis, the actions of his office are attributed to Christ the God-man (θεάνθρωπον), with sacred scripture leading the way. For thus says Paul, Ephesians V, 2: "Christ gave himself for us, an offering and a sacrifice to God for a fragrant aroma," and Galatians II, 13: "Christ redeemed us from the curse of the law, having become a curse for us."

Proof b. The principle by which the actions of the priestly, royal, and prophetic offices are carried out is both natures of Christ; and indeed the divine nature is the original principle, to which infinite power of acting formally belongs; but the human nature is the organic principle, with respect to the divine operations, e.g., redemption, satisfaction, salvation, etc. For it acts as an instrument personally united with the divine nature, by the divine power communicated to it through the hypostatic union. But the same human nature of Christ is the formal principle, with respect to its own actions and passions, e.g., speaking, the shedding of blood, etc.

Obs. I. When the human nature of Christ is called the organ or instrument of the actions of the mediatorial office, this is to be understood in a most eminent sense, so that the name of instrument is cut off from all imperfection. For it is not a separate instrument, as a window is when the sun shines through; not inanimate, like the axe or hammer of a craftsman; not inactive (ἄνεργον), like the staff of Moses; but it is an instrument most closely and personally

united, and cooperative (σύνεργον). It is a living organ, just as the members of the body are living organs of the soul, acting through them. It is not a brute instrument, like the talking donkey of Balaam; but intelligent; not common, like any minister of the church; but most singular and without parallel.

Obs. II. There is a huge difference between Christ the man, and the Prophets and Apostles, who also performed miracles, and are called vessels and organs of God. For the Word (ὁ λόγος) operated in the flesh, as in its own temple; with the flesh, as personally united; through the flesh, as a most effective and singularly cooperative instrument; according to the flesh, as a subject partaking of divine majesty. From this it follows that the flesh of Christ is rightly called life-giving, his hand omnipotent, his eye all-seeing, his blood cleansing from sin. On the other hand, Christ operated in Paul, who was united not personally, but accidentally; not through Paul as a most singular instrument, but as a common one; much less according to Paul, as a subject partaking of divine omnipotence. Wherefore, the flesh of Paul is not to be called life-giving, nor his hand omnipotent, nor his eye all-seeing.

**Question LXIV.** Are the ἐνέργειαι, the powers of acting and operations, of the two natures of Christ therefore distinct?

In the mediatorial office, the ἐνέργειαι, the powers of acting and operations, of the divine and human natures in Christ are distinct, but not separate. Therefore, in carrying out the threefold office, each nature does τὸ ἴδιον, what is proper to it.

Proof 1) Generally: Just as the two natures of Christ, personally united, are and remain really distinct; so also they act distinctly, but not dividedly. "Of whom the nature is distinct, of them also the operation is distinct," says DAMASCENUS in book III of *On the Orthodox Faith*, ch. 9.

Proof 2) In the priestly office the flesh suffers, obeys, intercedes; the divine nature wills the obedience, does not repel the force inflicted, sustains the human nature, lest it succumb, adds infinite force, momentum, price, value. In the royal office the divine nature rules all things most presently; the human nature understands with a conscious mind, wills the same things, sees with a human eye, will call forth the dead on the last day. In the prophetic office the human

nature embraces the divine counsels, wills, executes, speaks, preaches, offers its mouth, hand, body for miracles; the divine nature brings forth the counsels from the bosom of the Father, by its own infinite power performs miracles and casts out demons. Conf. DANNHAVER in *Hodosophia Phenomenon* IX. p. 674.

**Question LXV. What is the terminus of the divine and human ἐνέργεια?**

The terminus of the ἐνέργεια is the work flowing from it, and it is either an ἐνέργημα or an ἀποτέλεσμα. An ἐνέργημα is an effect proper to one nature a). An ἀποτέλεσμα is a common effect resulting from the intimate and communicative confluence and efficacious influx of both natures, divine and human b).

Proof a. The effect of the human nature is the shed blood; The effect of the divine nature is the value and price of the blood.

Proof b. "The blood of Jesus Christ, the Son of God, which cleanses us from our sins," 1 John I, 7, is an ἀποτέλεσμα, a work common to both natures, divine and human. It is called by DAMASCENUS a θεανδρικὸν work, God-manly, or divine-human. Indeed, the official actions themselves are commonly called θεανδρικοί, God-manly, because Christ acts in the mediatorial office as both God (θεός) and man (άνηρ).

**Question LXVI. By what mode of communicating do the divine and human natures flow together for theandric action?**

The mode of communication and mutual confluence consists in this, that the divine nature in the Word (τῷ λόγῳ) not only performs divine works, but also truly and really appropriates to itself the actions of the assumed flesh; while the human nature acts in the office of mediator not only according to its natural powers, but also according to that divine power which it has communicated to it from the personal union.

Proof 1) Generally from the rule of the Council of Chalcedon: "Each nature in Christ acts what is proper to it, with the communication of the other." Which κοινωνία is not accomplished by a divine concurrence with the action of Christ the man; because God concurs with the actions of all men, who act according to their natural powers, and yet a theandric work does not result from this; but a real κοινωνία of the natures in acting is also required, from which

comes the divine-human action, as from a flaming sword there is a burning cut and a cutting burn.

Proof 2) Specifically. When St. Paul in Acts XX, 28 asserts that "God purchased the church with his own blood," he not obscurely implies that the divinity of the Word (τῷ λόγῳ) appropriated to itself the shedding of the blood which flowed from the flesh of Christ; and when Christ teaches that "God the Father has given him authority to execute judgment, because he is the Son of Man," John V, 27, he clearly indicates that the assumed human nature concurs in the execution of the universal judgment, not only according to its natural powers, but also according to the divine power given by the Father to the flesh of Christ.

DAMASCENUS illustrates this excellently in book III of *On the Orthodox Faith*, ch. 17: "Not according to its own operation, but on account of the Word united to it, did it (the Lord's flesh) perform divine things, the Word manifesting through it its own proper operation. For ignited iron also burns, not possessing the burning operation by its natural reason, but obtaining it from the union of fire and iron. Therefore, the Lord's flesh itself was mortal on its own account, and life-giving on account of its hypostatic union to the Word."

**Question LXVII. What is the foundation of this communication of theandric operations?**

The remote foundation of this communication is the unity of the person and the intimate communion of the divine nature in Christ a). The proximate foundation is the communication of idioms of the first and second kind b).

Proof a. From the unity of the person flows the unity and community of the ἀποτελεσμάτων. From the communion of the natures, in turn, results the confluence and communion of the united operation. We argue; Whatever person is one, consisting of the divine and human natures, most closely united, and therefore having mutual communion between themselves, of that person each nature has mutual communion in performing the works of the office; But the person of Christ, etc. Therefore. The major premise is constant; because the mode of operating follows the mode of being.

Proof b. If the incarnate divine nature of the Word (τῷ λόγῳ) truly appropriates to itself those things which are of the human

nature, and communicates to this its own properties (omnipotence) for possession and use; it infallibly follows that the divine nature appropriates to itself what the human nature does in the mediatorial office, and that the latter operates not only by natural, but also by the communicated divine *ἐνεργεῖα*. The antecedent is true; Therefore, so is the consequent.

The antithesis is that of Bellarmine, Tanner, Danaeus, and others, who deny the mutual communion of the natures of Christ in acting. Their arguments are:

1. Whatever is an instrument of the operating divine nature, does not operate by divine power; But the human nature of Christ, etc. Therefore. The major premise is constant; because an instrument does not possess the same power as the principal cause, e.g., the staff of Moses was not instructed with the same power as Moses.

Resp. Distinguish between a separate instrument and a conjoined one. Not the former, but the latter can be instructed with the same power as the principal cause enjoys, e.g., a flaming sword burns with the same heat as fire, the eye sees with the same faculty as the soul. The difference is that the principal cause has the same power formally, the instrument participatively. Moreover, the human nature of Christ is an instrument personally united, living, intelligent, and most effectively cooperative.

2. The doctrine by which the *ἐνεργεῖαι* of the divine and human natures are confounded is not consonant with the truth; But by the doctrine of the Lutherans, etc. Therefore. The major premise is clear from the rule of the Council of Chalcedon: "Each nature in Christ acts what is proper to it." The minor is manifest; because according to the opinion of the Lutherans, the human nature of Christ in theandric actions is said to act not only by its own proper power, but also by the divine power communicated to it.

Resp. 1) To the major; in it is committed the fallacy of division; for the council adds: *μετὰ τῆς ἑτέρου κοινωνίας*, with the communion of the other. 2) To the minor: The Lutherans neither confound nor separate the *ἐνεργεῖαι* of the natures, but with orthodox antiquity they assert their *κοινωνίαν*. Communion in acting is not confusion. The soul communicates its faculties in operating to the members of the body, without any confusion.

3. If in the works of the office the human nature of Christ were to operate by

communicated divine power, it would understand with divine omniscience, and will with the divine will, which is the error of the Monothelites.

Resp. The Monothelites, as far as was in them, took away from the human nature of Christ its own will; but we teach and believe that the human nature retains its own knowledge and will; but that the intellect of the man Christ is illuminated by the light of divine omniscience, and his human will is perpetually ruled by the divine will.

4. The works by which the Word (*ὁ λόγος*) rules the church, by hearing prayers and remitting sins, are performed immediately by the divine nature; Therefore, the human nature of Christ does not carry them out. The reason for the consequence is; because the divine nature of the Word (*ὁ λόγος*) in the works of the office uses the human nature as an organ, personally united. But hearing prayers and remitting sins are inorganic actions, which are carried out by the act of the divine mind and will alone.

Resp. The human nature of Christ not indeed per se, but nevertheless through communicated omniscience truly hears the prayers of the faithful, and by the power communicated to it, remits sins.

**Question LXVIII.** Of how many orders are the *ἀποτελέσματα* of Christ?

The *ἀποτελέσματα* of Christ are of a twofold order; some the divinity of the Word (*τῷ λόγῳ*) cannot produce without the confluence of the flesh a); some by free will, or good pleasure, it does not wish to produce without the flesh b).

Proof a. Of the former order are the satisfactory passion, the shedding of blood that cleanses from sin, the life-giving death, the enriching poverty.

Proof b. Of the latter order are the miracles, which the divinity of the Word (*τοῦ λόγου*) could have performed by the mere nod and command of its will, but by a certain counsel employed the flesh for their performance, as a most efficacious organ.

**Question LXIX.** What is to be observed concerning the predications of the third kind of communication of idioms?

To be observed are a) the subject, b) the predicate, c) the mode of predication.

Obs. a. The subject of the propositions of the third kind of communication of idioms is a concrete name, denominating the person

either from both natures or from one. For sometimes a concrete term of the person is used, e.g., 1 Corinthians XV, 3: "Christ died for our sins"; sometimes a concrete term of the divine nature, e.g., 1 John III, 8: "The Son of God appeared to destroy the works of the devil"; sometimes a concrete term of the human nature, e.g., Luke IX, 56: "The Son of Man came to save the souls of men."

Obs. b. The predicate is an ἀποτέλεσμα, or an operation of his office, as is clear from the biblical propositions adduced. When Paul says, 1 Corinthians XV, 3, that "Christ died for our sins," the predicate "to die for our sins" is a work of the mediatorial office, which comprises partly "to die," which is an idiom of the human nature, and partly the addition of infinite value, so that that death should have the character of a ransom (λύτρον) for our sins, which infinite value is from the divine nature.

Obs. c. The mode of predication is true and real. For the Word (ὁ λόγος) truly and

really appropriates to itself the actions and passions of the human nature, by virtue of the first kind of communication of idioms, and the human nature is a true and real participant of supernatural powers for operating, by virtue of the second kind of communication of idioms.

**Question LXX. How does the third kind of communication of idioms differ from the first and second kind?**

It differs from them by certain criteria (κριτηρίοις).

Proof. In the first kind, properties are asserted of that nature to which they formally belong; in the third kind, the ἀποτελέσματα are asserted of the person, operating according to both natures. In the second kind, Christ as man is placed as the subject, a divine idiom stands as the predicate; but in the third kind, the subject is the composite person (σύνθετος), the predicate is the divine-human work.

MEMBER II.  
ON THE  
MEDIATORIAL  
OFFICE OF CHRIST

Question LXXI. What is the mediatorial office of Christ?



THE MEDIATORIAL OFFICE of Christ. The mediatorial office of Christ is that by which Christ acts as a mediator between an offended God and sinful man, sanctioning the covenant of grace between both with his blood and death, declaring and offering the sanctioned covenant in his gospel, and confirming and preserving the offered covenant by his most powerful governance.

Obs. I. The sanction of the covenant of grace pertains to the priestly office of Christ,

the declaration and offering of that covenant to the prophetic office of Christ, the confirmation and preservation of the covenant to the kingly office of Christ.

Obs. II. If the mediatorial office of Christ is taken in a stricter sense, it seems to coincide with his priestly office, according to 1 Timothy II, 5-6. Nothing, however, prevents it from being taken in a broader sense, so as to embrace the prophetic and kingly offices. For the prophet Moses is also called a mediator, Galatians III, 19, according to the opinion of some theologians, and that kings not rarely sustain the persons of mediators, escapes no one (\*).

(\*) For in general, a Mediator is one who intercedes between two parties, to undertake and accomplish something that pertains to both. Therefore, Christ is εἰς μεσίτης Θεοῦ καὶ ἀνθρώπων (1 Tim II, 5), because he alone intercedes between God and men, with the express intention of performing a matter partly divine, partly human. This, therefore, was specifically done in the threefold office which he himself discharged. For Christ presented himself as a mediator between God and men, 1) by reconciling the disagreeing parties, God and men, to each other with his bloody atoning sacrifice, 2 Cor. V, 19-20, and then by procuring the application of men's salvation by his intercession with God—which is the duty of a Priest, for which reason the high Priest of the O.T., typically signifying Christ, was to be considered a Mediator, inasmuch as he offered and immolated victims to God for the expiation of men's sins, as is plainly written in Heb. V, 1: ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα κ.τ.λ.; 2) by revealing the decrees of the divine will to men, John XVII, 6, 8 (this is of a Teacher, or Prophet; therefore Moses, the interpreter of the divine will, is named μεσίτης, Gal. III, 19, cf. with Ex. XX, 19, Deut. V, 5, עַמִּד בֵּין יְהוָה וּבֵינֵכֶם; Christ, however, is μεσίτης καινῆς διαθήκης, Heb. IX, 15); 3) by imparting the fruit of divine grace to men, and bending the minds of men to obedience, but coercing and punishing the disobedient and contumacious (and this is to be attributed to the kingly office). Therefore, the name of Mediator is entirely fitting for the threefold office of Christ, not only the priestly. He himself is the one μεσίτης, no other, whose preeminence is so great that by his own power and efficacy he can perform these duties, for which no other, unless an infinite person, is adequate. Therefore, it was necessary that this μεσίτην should have both natures, both divine and human, that he himself might plead the cause of both parties, both of God and of all men. Therefore, he could not not be Immanuel.

**Question LXXII. According to which nature is Christ our mediator?**

Christ is our mediator according to both natures a), divine b) and human c).

Proof a. 1) From the name of mediator. ATHANASIUS aptly says in dialogue 1 of *On the Trinity*: "If Christ were only man, or only God, he would not be a mediator between God and man." 2) For the works of the mediatorial office, such as blood that takes away sins, life-giving death, satisfactory passion, etc., the κοινωνία and confluence of both the divine and human natures are necessarily required, since, according to the elegant saying of FAUSTUS, "neither God alone could feel death, nor man alone could overcome it."

Proof b. 1) From apostolic testimony: "God was in Christ, reconciling the world to himself," 2 Corinthians V, 19. From which we argue: According to the nature by which Christ reconciled us to God, according to that he is our mediator; But it is according to the divine nature, etc. Therefore (\*\*). 2) From the purpose of the incarnation, about which Paul says, Galatians IV, 4: "But when the fullness of time had come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive the adoption as sons of God." If a mere man could have redeemed sinful men from the curse of the law, and acquired for them the divine adoption (τὴν υἰοθεσίαν), the Son of God would never have come in the flesh, never have subjected himself to the law.

Proof c. 1) From the clear designation, 1 Timothy II, 5: "There is one mediator between God and men, the man Jesus Christ." 2) From the remission of sins, flowing from the blood of the Son of God, 1 John I, 7; Romans V, 9. According to the nature by which Christ shed his blood for the remission of sins, and died for our reconciliation with God, according to that same he is our mediator; But it is according to the human nature, etc. Therefore.

The antithesis is that of the Osiandrists, who acknowledge Christ as our mediator according to the divine nature alone, and of the Stancarians, who with the Pontificians

acknowledge him according to the human nature alone. Their arguments are:

1. According to the nature by which Christ is called our righteousness, according to the same he is our mediator (because the final cause of mediation is the restoration of righteousness): But according to the divine nature, etc. Therefore. The minor premise is established from Jeremiah XXIII, 6: "Jehovah is our righteousness." Resp. The words of Jeremiah are: "The branch of David shall be called Jehovah our righteousness." Which is a personal proposition, by which the union of the divine and human natures is expressed, and their communion in the unity of the person, and consequently the same thing is implied, that Christ is our righteousness according to both natures.

II. Whichever nature cannot restore eternal righteousness, according to it Christ is not our righteousness; But according to the human nature he could not, etc. Therefore. The major premise is constant; because the office of the mediator is to restore eternal righteousness, Daniel IX, 24. The minor is clear; because the human nature is not eternal, nor does it have eternal powers. Resp. Distinguish between the human nature subsisting outside the divine hypostasis, and that assumed into the hypostasis of the Word (τοῦ λόγου). The former indeed, but not the latter, is destitute of the powers to restore eternal righteousness. And although the human nature of Christ did not exist from eternity, yet divine power, which is eternal, was communicated to it.

The Pontificians object:

I. Our mediator is explicitly called a man, 1 Timothy II, 5. Resp. In that passage is not understood a mere man (ψιλάνθρωπος), but the God-man (θεάνθρωπος), the deified man.

II. If Christ were our mediator according to the divine nature, then God the Father and the Holy Spirit would also be our mediators (because they have the same divine nature as the Son of God); The consequent is false; Therefore, so is the antecedent. Resp. Distinguish between the divine nature considered absolutely, and relatively, insofar as it is marked by the hypostatic character of the Word (τῷ λόγῳ). It performs the work of mediation not in the former sense, but in the latter.

(\*\*) Indeed, this reconciliation had to be mutual, so that both the angry God to men, and men alienated from God would in turn be reconciled to God, which we constantly maintain against the Socinians. Therefore, it is apparent even from this that a most close union of the divine and human nature in this one Reconciler was most necessary.

III. Every mediator is distinct from the party that is injured: The Son of God, according to the divine nature, is not distinct from the party that is injured. Therefore. Resp. Distinguish between a mediator, so called because of his distance from both disagreeing parties; such a one is not required here; and a mediator so called because of his conjunction with both parties; and such is Christ the God-man (θεάνθρωπος). For a mediator is rather named from his appropriation (οικειώσις) to each party, as IRENAEUS says, book III, ch. 20, than from his distance from each party. For the end of a mediator is to join those who are disjoined. But if distance is precisely urged, Christ the man is distant from God, as God is distant from man.

IV. If Christ were a priest according to his divinity, according to the same he would be less than the Father: The consequent is false: Therefore, so is the antecedent. The consequence of the major is clear: because a priest is less than the one to whom he sacrifices. Resp. In a priest there are two things, dignity and subjection. The former is due to his divinity, the latter to his humanity: just as the Son of God is said to be sent and to obey the Father without any inequality of himself (an obedience not subjective, but voluntary, from the decree of always doing what pleases him, John VIII, 29; Hebrews X, 7). The Father is also said to beseech

(παρακαλεῖν), without any diminution of his majesty, 2 Corinthians V, 20.

#### Question LXXIII. What is the priestly office of Christ?

The priestly office of Christ. The priestly office of Christ is that by which Christ the mediator and priest of the new testament, by a most exact fulfillment of the law, and by the sacrifice of his body, satisfied the injured divine justice on our behalf, and offers the most efficacious prayers to God for our salvation.

#### Question LXXIV. What kind of priest is Christ?

Christ is a priest who is truly and properly so called a), high b), unique c), eternal d), and impeccable e).

Proof a. Christ is frequently in Holy Scripture called a priest: Psalm CX, 4; Hebrews V, 10; ch. VI, 20; ch. VII, 26; ch. IX, 11; ch. X, 21. He is called a priest not metaphorically or improperly, but properly and truly: because he performed the duties of properly called priests. The duties of properly called priests are to offer an expiatory sacrifice for sins and to intercede for sinners (\*). We shall now show that Christ the priest performs these two things.

Proof b. Christ is distinctly called ἀρχιερεὺς μέγας, the great high priest (\*\*), who has passed through the heavens,

(\*) Both parts are predicated conjoinedly in 1 John II, 1-2. To these two, a third is rightly added by some, namely, blessing. For it is agreed among all that it was some part of the priestly office, both of Melchizedek, Heb. VII, 1, 6, 7, and of Aaron, Lev. IX, 22, Num. VI, 22, 1 Chron. XXIII, 13 (that is, insofar as blessing is the annunciation of divine grace and of all benefits, indeed also the bestowal in the name of God, or, as it is commonly called, the ministerial collation; for otherwise, if by that name nothing more is understood than a wish and a prayer, to bless another is the duty of any upright man). There were indeed more sacred actions commanded to the O.T. priests, e.g., to pass judgment on leprosy and its healing; but all can be conveniently referred to one or the other of these three kinds. But all the O.T. priestly actions were secret, or typical, which prefigured the coming Christ as in a shadow. Therefore Christ is said to bless us, Genesis XXII, 18, add Acts III, 25, Gal. III, 8, Eph. I, 3, indeed as often as mention is made of some blessing angel, who is not created, as in Genesis XVI, 10, XXXII, 26, 29, 30, XLVIII, 16. So also that expression, Hebrews IX, 28: ὁφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν, is to be illustrated from the typical rites of the O.T. priests, see Luke I, 21: ὁ λαὸς ἦν προσδοκῶν τὸν Ζαχαρίαν, that is, with great attention of mind to receive the blessing.

(\*\*) The reason for this name must be diligently inquired into (for there is no doubt about its meaning). The Roman Catholics persuade themselves of a falsehood, rashly proclaiming that Christ is by this name distinguished from the priests of the New Testament properly so called, namely those who were accustomed to offer a propitiatory sacrifice to God daily, and especially the supreme priest, as the vicar of Christ, whose see is Rome. The principle of this error is this: that they imagine the Mass to be a sacrifice for sins to be expiated on any given day. For that reason, they wrongly attribute the title of priest to those who



Hebrews IV, 14. Which greatness is estimated 1) from a comparison with the Aaronic priesthood. The dignity of the Aaronic priesthood was supreme, miraculously confirmed by divine authority, Numbers XVI, 35; CXVII, 8. But as the shadow yields to the body, so Aaron yielded to Christ in eminence. For the Levitical priests are said to have served a copy and shadow (ὑποδείγματι καὶ σκιᾷ) of the heavenly things, Hebrews VIII, 5. But Christ gave himself for us, an offering and a sacrifice to God for a fragrant aroma, Ephesians V, 2. The Levitical priests first offered sacrifices for their own sins, then for the sins of the people; But Christ has no necessity of sacrificing for his own sins, since he is ἄκακος καὶ ἁμίαντος, innocent and undefiled, Hebrews VII, 26, 27. 2) From a comparison with the Melchizedekian priesthood. Melchizedek was greater than Aaron. Christ is Melchizedek antitypically. Therefore, he is also greater than Melchizedek, which argument the Apostle treats at length, Hebrews VII, 1 ff (\*).

officiate in sacred rites, and indeed not to all, but only to those to whom the power has been given to consecrate the Holy Supper, or, as they say, to confect it. But since that Mass sacrifice is entirely non-existent (Heb. X, 14 & 26), it follows that this reason for the name must be utterly repudiated. Paul certainly, in Eph. IV, 11, when he is in the process of enumerating the sacred orders which Christ established by his own authority, makes no mention of priests, who would have been named in the first place, if the opinion of our adversaries had any validity. We defend the true opinion, that Christ is so called with respect to all the priests of the Old Testament, even the high priest himself, for this one ἀρχιερεὺς far and greatly surpasses him also; for which reason Christ is not so simply called ἀρχιερεὺς, but with the distinguished addition, ἀρχιερεὺς μέγας, and also τοιοῦτος ὁ ἀρχιερεὺς, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου κ.τ.λ. Heb. VIII, 1. Such was not the dignity of the O.T. high priest, who, so far was he from sitting on this throne, that it was not even permitted for him to perform his duty sitting in the earthly temple. And it must be well observed that in the entire letter to the Hebrews, our Jesus is perpetually opposed to the high priest, whom the divine religion in the Old Testament commanded all to venerate. But of the Roman Pontiff, both in this epistle and in the whole of Scripture, there is a deep silence.

(\*) The excellence and preeminence of the priestly office, which was entrusted to Christ, are declared by two propositions.

FIRST PROPOSITION: The priesthood of Christ is far more excellent than the Levitical priesthood of the O.T. We see its prerogative with respect to the subject; Namely 1) Every O.T. priest was a ψιλάνθρωπος, nothing but a mortal man, Heb. V, 1, add VII, 8, and the same was contaminated by sin, ch. VII, 28. But Christ, and he alone, is a θεάνθρωπος, and the eternal Son of God, *ibid.* and ch. I, 1, 1 ff., indeed also, if you consider his human nature, void of all sin, ch. IV, 15, VII, 26. 2) Every O.T. priest had to offer victims not only for the sins of his people, but also for his own, ch. V, 2, 3. Much differently Christ, ch. VII, 27. 3) Every O.T. priest originated from the tribe of Levi; but Christ arose from the tribe of Judah, because he alone had to be conspicuous not only with priestly, but also with royal dignity, ch. VII, 14. 4) All O.T. priests, and especially the highest of all, and all the functions of the so holy office, were types and images, adumbrating Christ and his sacred work to be done. The antitype, however, undoubtedly excels the type, the body surpasses the shadow in dignity, Heb. X, 1 ff. With respect to the legation: 1) Each of the O.T. priests was indeed sent from God, but mediately, through men, and so Aaron himself, by Moses the minister of God, Heb. V, 4 coll. with Ex XXVIII, 1; Christ immediately from his Father, Heb. V, 5, not only so sent, but equally also declared and inaugurated by his Father, Matth. III, 17. 2) They indeed all, without an oath; but Christ received a much more splendid vocation, confirmed by the Father's oath, Heb. VII, 20, 21. 3) With respect to the object, namely the sacrifice to be offered to God: 1) The O.T. priest was always different from the victim; Christ, on the contrary, offered himself as a victim to God, Heb. IX, 23-26. 2) The blood by which the O.T. priests indeed expiated sins was entirely that of brute animals; but the atoning blood of Christ of the N.T. precedes by an infinite price, Heb. IX, 12, 13, 14. 3) The O.T. sacrifices all had to be repeated often, and those indeed which prefigured the future acquisition of our salvation, once a year, Heb. IX, 7, 25, but those which signified the application of the same through trust to be placed in the merits of Christ, daily, Heb. IX, 27.; Christ, on the contrary,

immolated himself once, as if forever, *ibid.* and ch. IX, 26, X, 18 & 26. 4) The O.T. sacrifices all had no power of expiation in themselves, Heb. X, 3, 4, 11, but it all depended on the thing signified, and the faith of men in Christ, whom those shadows signified as coming, Heb. VIII, 5, IX, 22, X, 1. In themselves they were worth no more than to effect a cleansing of the body, or its Levitical declaration, Heb. IX, 13. But Christ's atoning sacrifice has all power in itself, *ibid.* v. 14. 5) The O.T. High Priest had to enter the earthly most holy place, and indeed with the blood of another, Heb. IX, 25. But Christ entered the heavenly sanctuary, and not otherwise than with his own blood, in the same ch. v. 12, 24. 4) With respect to the adjunct, namely duration. All O.T. priests were mortal, and for that reason many, one succeeding another. On the contrary, Christ is immortal, and the same unique and perpetual N.T. Priest, Heb. VIII, 23 & 24.

SECOND PROPOSITION: Christ is a priest according to the order not of Aaron, but of Melchizedek, Ps. CX, 4, Heb. VI, v. last & VII, entire. It is not my purpose now to fight and win on the question: Who was Melchizedek? Was it Christ himself, seen by Abraham in human form? Or some other, a type and image of Christ? The latter is indeed more probable. But this dispute pertains more to hermeneutical than to dogmatic theology. This one thing pertains here: what was the difference between the Melchizedekian and the Aaronic Priesthood?

It is indeed a) one true one, which the sacred letters show us is fourfold. For it is not credible that in the classic passage, chapter VII of the epistle to the Hebrews, anything was omitted of what is true, what is worthy of note, what is relevant to the matter. 1) The genealogy of Melchizedek always remained hidden, but Aaron's family was obscure and unknown to no one. Thus was signified this excellence of Christ, by which he, God, is ἀμῆτωρ, and the same, man, is ἀπάτωρ, Heb. VII, 3. 2) Melchizedek was both King and Priest, v. 1, 2. But no one of the order of Aaron was permitted to usurp royal power. In this, therefore, Melchizedek was an image of Christ the Priest, at the same time conspicuous with Royal dignity and therefore sprung from the royal tribe, v. 13, 14. 3) The fruit of the Melchizedekian Priesthood pertained to Abraham himself, but that of the Aaronic only to the posterity of Abraham, v. 5, 10. 4) Melchizedek left no successor in the office; so also Christ, v. 23, 24. Therefore, the principal error of the Gichtelians is plainly intolerable, and peculiar to this sect, concerning the Melchizedekian Priesthood, common to all reborn men. But, you say, an order is a succession of many, of whom one follows another as is fitting. Resp. α) There existed a certain successor, but he was none other than Christ, who succeeded in the place of Melchizedek, not as an equal to an equal, but as an antitype succeeds a type. β) Order is not always spoken of with respect to succeeding men, but sometimes also with a view to the things and parts of the office. γ) The Greek name, τὰξις, corresponds to the Hebrew דְּבָרָה, inasmuch as it denotes not so much an order as an institution, a manner, a condition, just as the word τὰξις is sometimes used, e.g., Col. II, 5.

b) Another, false, reason for the distinction, which the Roman Catholics have fabricated, thinking it to be chiefly situated in this: that the Aaronic priests immolated bloody victims, while Melchizedek offered an unbloody sacrifice to God, and that a propitiatory one, namely bread and wine, Gen. XIV, 18. They think so with the express intention of serving their own hypothesis about the sacrifice of the Mass. Wrongly, indeed! For α) that offering of bread and wine was by no means a priestly and sacrificial action, but was only a civil one, to refresh and restore the strength of Abraham; for Melchizedek offered these gifts not to God, but to Abraham, but every sacrifice had to be consecrated to the one God, and it is not even written so: הקריב or הביא, but the verb הוציא is used, which is never accustomed to be used for sacrifices to be offered to God; β) much less is it to be thought that the sacrifice was propitiatory, of which kind there can be none without shed blood, Heb. IX, 22. γ) Melchizedek is called a priest not because of the offered bread and wine, since that action is distinguished from the name of priest by the Athnach accent, but by reason of the blessing, Gen. XIV, 18. For which reason Paul, certainly the best interpreter, when he is entirely occupied with explaining that type, passes over that action in silence, and commemorates nothing but the blessing, Heb. VII, 1. δ) Christ is compared with the Aaronic priests in that he himself made a bloody sacrifice, Heb. IX, 12, 24-26, and so indeed that this, once performed and perfected, is never to be repeated, much less often, indeed on any day, Heb. X, 10, 12, 17.

Proof c. 1) The Old Testament differs from the new, in that there were many priests, here one; Therefore in the N.T. there is none but a monadic priest. The antecedent is clear from Hebrews VII, 23-24: "And they indeed (the Levitical priests) have been made many priests, because they were prevented by death from continuing; but this one, because he remains forever, has an unchangeable priesthood." 2) The Old Testament also differs from the new by daily repeated and more than once made oblations: Therefore a daily repeated and more than once made oblation can have no place in the N.T. The antecedent is clear from Hebrews VII, 27: "Christ offered himself once," ch. X, 14: "Christ by one offering has perfected for all time those who are being sanctified." 3) Christ is not a priest according to the order of Aaron, in which the priesthood was transferred to successors, but according to the order of Melchizedek, who had neither predecessors nor successors in the priesthood. Hebrews VII, 11, 12, 15.

Proof d. Hebrews VII, 3: "The Son of God remains a priest forever." The fruit of Christ's priesthood extends into past and future ages, or the merit of Christ the priest is valid backwards and forwards.

Proof e. "It was fitting for us to have such a high priest, holy, harmless, undefiled, separated from sinners, and made higher than the heavens," Hebrews VII, 26. "Christ was tempted in every way, according to the likeness (of the common lot of men), yet without sin," Hebrews IV, 15.

The antithesis is 1) of the Pontificians, who deny that Christ is the unique, properly called priest of the N.T. 2) of the Arminians, who maintain that Christ is not simply an impeccable priest, or immune from all power of sinning (\*). 3) of the Socinians, who deny the eternal priesthood of Christ.

The Pontificians argue with the following reasoning: Christians are called priests, Apocalypse I, 6. Therefore, Christ is not the unique priest of the N.T. Resp. Christians are called priests metaphorically, on account of the eucharistic (εὐχαριστικά) sacrifices of prayers and praise; but Christ is a priest properly so called, on account of the

expiatory (ἱλαστικὸν) sacrifice, which Christ offered once, Hebrews VII, 27.

Objection: Christ the high priest indeed offered a bloody sacrifice once; but it is the duty of subordinate priests to offer an unbloody sacrifice more often, so that that bloody sacrifice, which acquires salvation, may be applied again and again. Resp. The sacrifice of Christ, offered on the altar of the cross, is applied not through another sacrifice, but through the word and sacraments.

The Arminians argue:

I. Whoever descends from Adam can sin; for Adam, most holy, was not immune from the power of sinning; But Christ, etc. Therefore. Resp. Whoever descends from Adam by natural means can sin; I grant it. But Christ descends from Adam not by a natural way of natural propagation, but by a supernatural one, by virtue of the supervening promise, Genesis III, 15.

II. Whoever is tempted, comforted in temptation, and has prayed to avoid the cup of temptation, is not simply impeccable; But Christ, etc. Matthew IV, 1; Luke XXII, 43. Therefore. Resp. The temptation of Christ does not presuppose his peccability, but the extreme impudence of the devil, and serves Christians as a consoling hope of victory, and as an example of a strenuous fight against the devil. The angelic comforting was not done to prevent some moral fallibility of Christ, but to support the infirmity of his nature in the highest degree of humiliation. Nor does the prayer to avoid the cup, being conditional and tempered to the will of the Father, argue a power of sinning; but it demonstrates the highest conformity with the will of the Father. For Christ did not resist draining the cup absolutely, but with the condition of some other way of redeeming the human race, supposed by his divine and infinite power.

The Socinians conclude: Whoever did not exist from eternity is not an eternal priest; But Christ the man, etc. Therefore. Resp. Christ the man did not indeed exist from eternity naturally, or entitatively, as to his substance; yet he existed from eternity morally, by virtue of the decree and

(\*) Indeed, the first followers of ARMINIUS, at the Synod of Dort, defending a good cause badly, in the heat of disputation fell into this most grave error, which thereafter the Remonstrants, as they are called, held with great obstinacy of mind, as is wont to happen. But more recent ones are nevertheless ashamed and embarrassed of so great an error, from which ADR. de CATTENBURGH professes himself to be alien in his *Spicilegium Theologiae Christianae*, pp. 341 ff.

prescience of God, i.e., from eternity Christ was foreseen by God as the impulsive and meritorious cause, moving God to receive sinners into grace.

**Question LXXIV. By which acts is the priesthood of Christ fulfilled?**

*Acts of the Priestly Office.* The priesthood of Christ is fulfilled by two acts, satisfaction and intercession.

Proof. The office of the O.T. priests consisted 1) in the oblation of an expiatory sacrifice; 2) in intercession for the people, that God might forgive them; so Christ "gave himself for us as an offering and a sacrifice, for a fragrant aroma," Ephesians V, 2, "and intercedes for us," Romans VIII, 34.

**Question LXXV. What is the satisfaction of Christ?**

*Satisfaction.* Satisfaction is an act of the priestly office, by which Christ, by divine decree, with the most complete obedience, active and passive, satisfied the divine justice, which was injured by the sins of men, for the praise of divine justice and mercy, and for the acquisition of our righteousness and salvation.

Obs. 1. Satisfaction is not a biblical word, but an ecclesiastical one, whose synonyms, however, exist in the sacred code, namely ἱλασμός, propitiation for the sins of the whole world, 1 John II, 2; καταλλαγὴ, reconciliation, Romans V, 10; ἀπολύτρωσις, redemption, Ephesians I, 7; the payment of a ransom (λύτρον), Matthew XX, 28. For that redemption denotes the payment of a price, which is sufficient, for a captive, and that reconciliation of God with men is so described in the scriptures that it is clear that it was not made without a ransom (λύτρον), which divine justice demanded from the mediator (\*).

**Question LXXVI. Do the satisfaction and the merit of Christ denote the same thing?**

(\*) There are more things that note the same thing, and especially these two: 1) the Hebrew הָשִׁיב, Ps. LXIX, 5, the force of which word you can know from Num. V, 7-8; 2) the Greek δικαίωμα, whose power, and of what kind, is apparent from its opposites. When it is opposed to κατὰκριμα, it cannot but denote the judge's sentence of absolution, or, as it is said, justification, Rom. V, 16. But when it is the contrary of παράπτωμα, then it signifies the expiation of a crime, or satisfaction for guilt and punishment, to be rendered to the judge; *ibid.* v. 18.

(\*\*) The most ample testimony of PAUL, Romans V, 10, is of great value in confirming this distinction.

The satisfaction and the merit of Christ are indeed inseparably joined, yet they differ in various respects.

Proof. For 1); Satisfaction precedes, merit follows: For having rendered satisfaction, Christ merited righteousness and eternal life. 2) Satisfaction is made to God and his justice; But Christ merited salvation not for God, but for us (\*\*). 3) Merit, generally speaking, precedes the order to a reward, satisfaction to compensating an injury. Therefore, Christ by his satisfaction compensated for the injury inflicted upon God, expiated iniquity, paid the debt, and freed us from eternal punishments; but by his merit he acquired for us righteousness and eternal salvation. 4) The satisfaction of Christ is the payment of our debts, by which we were bound to God; but merit arises from the fulfillment of the law and an undeserved passion. 5) The acts of Christ's humiliation are at the same time satisfactory and meritorious; the acts of his exaltation are only meritorious, if merit is considered broadly. Conf. D. FEUERBORN, *Syntagma*, I, p. III, dissert. VIII.

**Question LXXVII. To whom did Christ make satisfaction?**

Christ made satisfaction to the triune God a), who is infinite b), just and angry c); truthful d), wise and merciful e).

Proof a. Because God the Father, Son, and Holy Spirit were offended by sin, Psalm V, 5. Therefore, the triune God had to be expiated. Observe that Christ in a certain respect made satisfaction to himself. For insofar as Christ made satisfaction as mediator, he is regarded as the God-man (θεάνθρωπος); but insofar as he himself also demanded satisfaction, precisely as God, the author and vindicator of the law, essentially just, he must be viewed.

Proof b. The one injured was the infinite God, on account of whose offense sin is said to have infinite guilt (not formally, for so it admits of more and less; but objectively). For the greater the dignity of the person violated,

the greater the offense. But here an infinite person was violated.

Proof c. The wrath of the most just judge God was kindled by the sins of men; "For the wrath of God is revealed," provoked "from heaven against all ungodliness and unrighteousness of men," Romans I, 18. Wherefore the most just judge could not but vindicate evil, either in the sinner himself, or in his sponsor.

Proof d. The most truthful God willed that the threatening decree against Adam and his posterity should stand firm, Genesis II, 17; "You shall surely die."

Proof e. The wisdom and mercy of God shine forth most greatly from the admirable satisfaction of the mediator, by the most precious ransom (λύτρον) most wisely found, and most mercifully decreed and accepted.

From these divine attributes arises a most valid argument; Whatever judge is of infinite majesty, and incensed by the sins of men, and has threatened to justly vindicate the same, must be satisfied by an infinite ransom, most wisely found and most acceptable; But God is such a judge, etc. Therefore (\*\*).

**Question LXXVIII.** By what means did Christ satisfy the triune God?

*Means of satisfaction.* Christ satisfied by active and passive obedience. By active obedience Christ most exactly fulfilled the divine law in our place, so that penitent sinners, applying this vicarious fulfillment of

the law to themselves by true faith, might be reputed righteous before God the judge a). By passive obedience Christ transferred the sins of the whole world onto himself, and willingly paid the penalties due to them, shedding his most precious blood, and undergoing a most ignominious death for all sinners, so that for believers in Christ the redeemer, sins might not be imputed to eternal punishment b).

Proof a. 1) From Galatians IV, 4-5: "But when the fullness of time had come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive the adoption of sons." Obs. a) The speech is about Christ the God-man (θεάνθρωπος); for the Son of God is said to be born of a woman in the fullness of time. b) The law to which he is subject is understood as both universal, or moral, and particular, i.e., ceremonial and forensic, to which Christ was subject, not for himself, out of debt or obligation, but for us out of mere grace, since he is the Lord of the law, Mark II, 28. c) The end, or effect, is both our redemption and the reception of spiritual sonship. We argue; Whoever is the God-man (θεάνθρωπος), and therefore Lord of the law, and fulfilled the law for the purpose that we might be made sons of God, he satisfied divine justice for us; But Christ, etc. Therefore.

2. Romans X, 4: "For Christ is the end of the law for righteousness to everyone who

(\*\*) So that we may understand what was necessary for undertaking and perfecting so great a business, these things must be established beforehand; Satisfaction was to be rendered 1) to God the judge, 2) and that vicariously, 3) for men, indeed 4) for all men, for all the sins of all. Therefore, a subject of this kind would always be unequal to performing this work and bearing this burden, which either 1) was not at all fit to know and holily observe the divine laws, and to feel the vengeance of an angry Deity; or 2) was itself already obligated to render obedience to the laws, and to endure punishments (for thus it would have rendered not another's, or vicarious, but entirely its own, due by itself, satisfaction); or 3) was not a partaker of human nature, and therefore not capable both of the duties which, as far as they are concerned, befit human nature, and of the punishments which, as far as they are concerned, are denounced against depraved men; or finally 4) was not suitable for expiating all sins, and reconciling to God the entire multitude of men, for placating God, who is infinitely just. Therefore, there are four properties required for this satisfaction; Our sponsor, if there were to be one, had to be one who 1) enjoyed intellect and free will, 2) was bound by no laws, much less already subject to the guilt of fault and punishment, 3) would assume human nature, 4) would possess infinite power. From these, a necessary consequence is effected; A suitable subject could be neither any thing lacking the use of reason (for requirement 1 is absent, along with the rest, cf. Heb. X, 4, 1 Pet. I, 18); nor any man, insofar as he is a man, much less as he is guilty of sin (for requirements 2 & 4 are lacking); nor any angel (for requirements 2, 3, 4 are repugnant); nor any created thing, even if it were the most excellent of all (against requirements 2, 3, & 4). Therefore, only the God-man (θεάνθρωπος) was capable of this, himself the Lord of the law, Mark II, 28, who of his own accord took upon himself all our obligation, Heb. X, 7.

believes," cf. Matthew V, 17: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." We conclude: Whoever is the end of the law, not by abolishing it but by fulfilling it, so that the end of its fulfillment, namely righteousness, might redound to believers, he has satisfied divine justice in our place: But Christ, etc. Therefore.

Proof b. Penal satisfaction is either proper or vicarious. The former the guilty party himself, the debtor of the punishment, renders; the latter another, in his place. We are not now speaking of proper satisfaction. If penal vicarious satisfaction is considered a) formally, there is required 1) Surrogation, by which another is substituted in the place of the debtor, and a transfer of guilt, or the imputation of another's crime; 2) the payment of penalties, which the substituted surety, or sponsor, pays in place of the debtor. Considered finally, that payment of penalty is made to obtain the absolution of the debtor, so that he may be pronounced immune from guilt and punishment.

That these requisites of true satisfaction concur in the satisfaction of Christ is easy to demonstrate.

1) Christ was substituted in the place of all sinners, and transferred their crimes upon himself. Paul teaches this openly, a) 2 Corinthians V, 21: "Him who knew no sin (inherently), God made to be sin for us (ὕπερ ἡμῶν) (imputatively), so that in him we might become the righteousness of God." Obs. Sin, repeated a second time in this apostolic saying, denotes a sinner imputatively so, and consequently a victim for sin. b) Galatians III, 13: "Christ redeemed us from the curse, having become a curse for us (ὕπερ ἡμῶν κατάρα)." Therefore, Christ, substituted for sinners, devolved their guilt upon himself (\*).

2) Christ paid the penalties for our sins. a) Christ is said to bear our sins, Isaiah LIII, 4: "Surely he has borne our griefs and carried our sorrows"; 1 Peter II, 24: "He himself bore our sins in his body on the tree." Cf. John I, 29. To carry, or bear sin, is to take upon oneself the penalties of sin, and thus to satisfy for sin by the payment of penalties (\*\*). He who bore the sins of men paid the

(\*) Not only that little word ὑπερ has this meaning: in place of another; but also ἀντι, Matth. XX, 28, whence it is called ἀντιλυτρον, 1 Tim. II, 6, just like the Hebrew word תחת, Gen. XXII, 13, Is. XLIII, 3, 4. This was once signified by an illustrious type, namely the propitiatory sacrifices of the O.T., in which the imposition of hands was necessary for offering them to God. For that the imputation of sin was indicated by this custom is plainly apparent from the appended interpretation: "he shall bear the sin," he shall suffer the penalties, Levit. XXIV, 14-16. Therefore, this very rite, joined with the confession of the people's sins over the head of the victim to be immolated in the sacrifices for the people, was an indication that the sins of the whole people were to be attributed to that animal, and that it would therefore be a vicarious victim. Hence, this manner of speaking among the Jews is both very old and common, used of such sacrifices: נפש תחת נפש (a soul for a soul).

(\*\*) The Socinians interpret these words only as "to take away," and in no way as "to bear," an imputation having been made. We maintain the contrary opinion, and argue for it 1) from what we said before about the force of the words ὑπερ, ἀντι, 2 ; תחת) from the interpretation which ISAIAH expressly taught us, ch. LIII, v. 6 coll. with v. 12: יהוה הפגיע בו ; 3 ; את עון כלנו) from the perpetual usage of this expression in holy scripture; for by the custom of divine speech, "to bear sin" is nothing other than to be held in guilt, for the purpose of undergoing punishment, Ezech. XVIII, 19, 20, and therefore it is joined with an express denunciation of punishment, as Ex XXVIII, 43, Levit. XX, 17, 19, 20, XXIV, 15, 16, Num. V, 31; 4) from a synonym, or the use of another verb, which means the same thing and is used to designate the same matter, namely סבל; for that is never "to take away," it always denotes "to bear," to receive something into oneself, so that it may be attributed to oneself as one's own, or, as it is customary to say, imputed, and this very verb is accustomed to be used for vicarious penalties, substituted for someone, if someone pays the penalties merited by the fault of others, Thren. V, 7; 5) finally from the matter itself: If Christ did nothing more than what the Socinians want; by what right then should he be named our sponsor? why was a bloody victim needed? would there even be anything proper and singular to Christ? Do not God the Father and the Holy Spirit also take away our sins from us, through a true change and renewal of mind?

penalty due to sins and satisfied vindictive divine justice; But Christ, etc. Therefore.

b) Christ transferred the penalties of our sins upon himself; because "he was pierced for our transgressions, he was crushed for our iniquities," Isaiah LIII, 5; "delivered up to death," Romans IV, 25; "died for our sins," Galatians I, 4, 1 Corinthians XV, 3, 1 Peter III, 18, Hebrews X, 12. Since, therefore, "death is the wages of sin," Romans VI, 23, it is easily concluded that Christ diverted onto himself the penalties merited by the sins of men. c) The same is proved by the places of scripture in which Christ is said to have been offered, or to have offered himself for our sins, and to be that one sacrifice which was adumbrated by the expiatory sacrifices of the O.T. For as the sacrifices of the O.T. offered for sins were expiatory, on account of the one sacrifice of Christ; so the sacrifice of Christ is in itself expiatory and satisfactory for sins, the matter itself speaks. "Christ was offered once to bear the sins of many," says the Apostle, Hebrews IX, 28, and ch. X, 12: "After he had offered one sacrifice for sins forever, he sat down at the right hand of God."

3) Christ paid the penalties due to sins, so that the sinner might be absolved from the penalties. For Christ "gave his life as a ransom (λύτρον) for many," Matthew XX, 28. Christ gave himself "as a ransom (ἀντιλύτρον) for all," 1 Timothy II, 6. We were therefore "reconciled to God through the death of his Son," Romans V, 10, and we are cleansed

from sins by the blood of Christ, 1 John I, 7; washed, Apocalypse I, 5, so that we may have "in his blood the forgiveness of sins," Ephesians I, 7, and "be justified by the redemption that is in Christ Jesus," Romans III, 24. But he who, by the payment of a ransom (λύτρον), has freed a guilty party of temporal and eternal punishment from guilt and punishment, so that he may have remission of sins, and be reputed just before the divine tribunal, has truly satisfied divine justice for him; But Christ, etc. Therefore.

The antithesis was formerly that of Photinus, Abelard, and today is that of the Socinians, Schwenckfeldian, and Weigelians, who deny the satisfaction of Christ for our sins, relying on the following arguments.

I. The name of satisfaction is not found in the sacred letters; Therefore, the satisfaction of Christ is not to be believed. Resp. Although the word "satisfaction" does not exist in the sacred letters, we have already shown that the thing signified is nevertheless found in them. (\*).

II. Whatever a man can do, God can do much more (otherwise he would be more impotent than man); But a man can remit a sin without satisfaction; Therefore. Resp. 1) The question here is not what God could have done absolutely (namely, whether he could have remitted sins without satisfaction); but what he willed, and how he revealed his will concerning the pardoning of sins. If sins could have been pardoned to us without the intervention of satisfaction, it is

(\*) Although most Socinians are unwilling to bear this name, "satisfaction," as it is most hateful to this sect, some of them, nevertheless, do not hesitate to use it. But they speak ambiguously. For that to which satisfaction can be made is either the will, or vindicating justice. In the former sense, it is written in Mark XV, 15: ἰκανὸν ποιῆσαι, namely, to the will and desire, add Luke XXIII, 24-25. Therefore, they affirm that Satisfaction was rendered by Christ; but to whom? Indeed, to the will of the Father only. But they deny, and utterly deny, that satisfaction was also made by Christ to vindicating justice. The truth which we profess proceeds entirely from this principle; that vindicating justice in God is not arbitrary, as they indeed opine; but entirely natural and necessary. For there can be no property and perfection in God, unless it is most agreeable to the divine nature, and such and so great as God himself is, nor can there be anything in God which is not God himself. But this is the nature of God, that he alone is the necessary being; Therefore, divine justice cannot but be equally necessary. As to the matter, the Socinians indeed confess in their Racovian catechism, p. 171, 4to ed., that Christ suffered and died for us, for the purpose that he might expiate our sins. When they say expiation, they understand a liberation partly from all guilt of punishment, partly from the dominion of sins, lest we should serve them in the future. But they think that former part is nothing other than a defense from all punishment, by a propitiatory victim, slain indeed on earth, but to be offered to God in the heavens. For they opine that Christ, at the time when he was on earth, had not yet performed the office of a priest, nor truly sacrificed. Therefore, they utterly deny the vicarious penalties which Christ suffered for us, and they also completely deny that the obedience which Christ rendered by acting was vicarious.

credible that the most wise God would have spared his only-begotten Son, and not so easily, and with no pressing necessity, have subjected him for our sake to such great torments and a most ignominious death. 2) Resp. to the major, a) Whatever a man can do, without any mark of imperfection, God can do that much more; I grant. But not whatever a man does on account of some imperfection, can God do that. A man moves from place to place, eats, drinks, God, the purest Spirit, cannot do that. A man remits, because he himself is a sinner. If he is adorned with any righteousness, it is mutable. But God is most perfectly holy, and his justice is natural. b) Whatever a private man can do, a universal judge can also do that; I deny. For a private man can remit injuries without satisfaction, but with the right of the superior being safe. But who is superior to God? A judge without satisfaction cannot justify a sinner, with justice being safe: "He who justifies the wicked is an abomination to Jehovah," Proverbs XVII, 15. "Your eye shall not pity," Deuteronomy XIII, 8. "The magistrate does not bear the sword in vain," but for vengeance, that justice may be satisfied, Romans XIII, 4.

III. Whatever is a debt can be remitted without satisfaction; Sins are ὀφειλήματα, or debts; Therefore. The minor is clear from Matthew VI, 12. Resp. Distinguish between a monetary debt and a blood debt, or a crime. The former can be remitted out of mere liberality without detriment to the public good, with justice unharmed; not the latter. Proverbs XVII, 15.

Objection: Even a crime must be remitted freely. Resp. Eli, not punishing the crimes of his sons, gravely offended God, 1 Samuel III, 14. Cf. Deuteronomy VII, 16; ch. XIII, 8; 1 Samuel XV, 2, 9; 1 Kings XX, 42.

IV. Whoever is an absolute lord can remit offenses without satisfaction; because he does what he wills; But God, etc. Therefore. Resp. Whoever is an absolute lord, and acts absolutely, with no regard to justice or law, can remit without satisfaction. But God in the business of justification does not act absolutely, but as a most just judge, who is a law to himself, and to whom justice is natural. Hence he set forth his Son as a propitiation (ἱλαστήριον), through faith in his blood, for a demonstration of righteousness (εἰς ἐνδειξιν δικαιοσύνης), Romans III, 25.

V. As our mercy ought to be, such is the mercy of God, Luke VI, 36. But our mercy ought to be gratuitous, urging no satisfaction,

Matthew XVIII, 35: Therefore. Resp. As our mercy ought to be, such is the mercy of God, in the matter and in the sincerity of mercy, Matthew XVIII, 35; not in the mode of the matter, or of mercy; otherwise, by the example of God, a human father also, moved by mercy toward a guilty party, could or should kill his own son, which would be impious.

VI. God is a king who remits debts to a servant without satisfaction, Matthew XVIII, 27. Resp. Even if in that parable there is no mention of the satisfaction of Christ, because Christ did not wish to declare the whole business of the remission of sins, but only the principal source of divine mercy, and to direct it to the confusion of our lack of mercy, on the occasion given by Peter; yet it is sufficient that it is proposed in other places of scripture.

VII. Whatever is impossible with respect to God the Father is not to be maintained; But the satisfaction of the Son of God for sinners is impossible with respect to God the Father; Therefore. The minor is proved. It is impossible for God to lie, Hebrews VI, 18. But God has bound himself that he will not punish one for another; not the father for the son, nor the son for the father, Ezekiel XVIII, 20. Resp. This place is cited impertinently. For a) the prophet Ezekiel speaks of a son who is a mere man; but Christ is the God-man (θεάνθρωπος). b) The saying of the prophet is legal, but the passion and death of Christ pertain to the Gospel. The former urges strict justice (ἀκριβοδικαίον), the highest rigor; the latter shows equity (ἐπιείκειαν), and a tempering of justice and clemency. c) The prophet's speech is about personal sins, or individual sins of the father, not about common ones. For these God is accustomed to visit also upon the sons, Exodus XX, 5; Joshua VII, 24; ch. XXII, 20; 2 Samuel XXI, 6.

VIII. Whatever judge inflicts capital punishment on an innocent person for a guilty one is neither just nor clement. According to the mind of the evangelical doctors, God the Father inflicts capital punishment on his innocent Son for the guilty. Therefore. Resp. The Apostle Peter says, 1 Peter III, 18: "Jesus suffered for the unjust." Distinguish therefore a) between God the judge, and a human one. The latter cannot inflict capital punishment on an innocent person for a guilty one, since he is not the supreme lord, not the absolute lord of life and death. Namely, men have



delegated power over life only in the case of a capital crime, but God is the supreme arbiter of life. b) Distinguish between an unwilling innocent person, and a willing one; also between an innocent person simply free from all guilt, and one who is a partaker of guilt either by himself or by imputation. Christ, most innocent, was afflicted with capital punishment for sinners not unwillingly, but willingly, and is a partaker of human guilt not indeed *per se*, but nevertheless imputatively, not only as a sponsor, but also as the lamb, bearing the sins of the world. He who willingly bears the sins of another, transfers that one's punishments upon himself (\*).

IX. Whoever He loved men before Christ died, his wrath or justice did not need to be satisfied by the death of Christ; But God, etc. John III, 16; Romans V, 8; Ephesians I, 6. Therefore. The major premise is constant; because love and wrath are opposed to each other. Satisfaction is made to one who is angry, not to a friend. Resp. 1) Distinguish between a general love and a special one. The former is a love of mercy, benevolence, and ordering of means; the latter is a love of complacency and conferring of friendship. The former obtains a place in God, even when he is angry with the human race; the latter presupposes a placated God. 2) Distinguish between supreme wrath and tempered wrath. The former excludes benevolence, the latter does not. An offended person (e.g., an enemy in war) thinking about reconciling peace can propose conditions of peace, which is a general love of benevolence and placability; but he is not actually placated, or enters into friendship with the offender, unless he is satisfied.

X. Whatever cannot be made another's cannot be handed over to death in place of

another; But the life of Christ cannot be made the life of a sinner. Therefore. Resp. The life of one cannot be made the life of another physically, but it can morally and imputatively. Which life, although it is not the same in number, is nevertheless the same in species, and is imputed to another for impunity.

XI. Whoever did not sustain the same punishment that damnable men were bound to sustain, did not pay their penalty, and therefore did not make satisfaction for them; But Christ, etc. Therefore. The minor is proved because the punishment of damnable sinners is eternal, namely perennial death; But Christ's death was for three days. Resp. Whoever did not sustain the same punishment that damnable men were bound to sustain, nor an equipollent punishment, could not pay their penalty; I grant. But Christ sustained a punishment equipollent to eternal punishment; for he underwent the infernal penalties intensely, as to their force, weight, and substance, although not extensively, as to duration and the accidents of the suffering subjects. He sustained the extremity of torments, not the eternity.

Objection I: We cannot understand with our intellect how the three-day death of one man can be equal to the eternal punishments of many thousands. Resp. Our adversaries would understand this, a) if they acknowledged the truly divine and infinite majesty of Christ the God-man (*θεανθρώπου*), from which the passion and death of the mediator receive infinite force and weight, so that it is an equivalent ransom (*λύτρον ἰσόρροπον*), an equivalent price for the sins of the whole world; b) If they distinguished between the debtor, or the guilty one, upon whom the wrath of God remains, John III, 36, and the sponsor, or

(\*) To attribute the most grave crimes of another to a certain innocent sponsor will by no means be unjust, under this condition: 1) If the sponsor willingly receives the guilt of another upon himself (Ps. XL, 8-9); 2) if he enjoys perfect power over himself, and does not depend on the will of another (John II, 19; X, 18); 3) and not to his own harm; even though he was not born under the condition of acquiring something for himself by his own merits, since he already possesses all things (*ibid.* v. 17; Phil. II, 9 ff.); 4) if the sins of others, attributed to him, are by this pact abolished, and it cannot otherwise be done that violated justice is satisfied, and at the same time the salvation of those who have sinned is provided for, and irreparable damage is repaired (Matth. XXVI, 39; Rom. VIII, 3); 5) if the matter is conducted in such a way that no lust for sinning is sustained by the hope of impunity (John III, 18; Gal. II, 17; 2 Pet. II, 1; Rom. VI, 1; 2 Cor. V, 14-15); 6) if the supreme Judge by his own decree fully consents to that sponsorship (John X, 18). These requisites are nowhere in a human court, and indeed cannot be anywhere, and they are fitting for no man, except the God-man (*θεάνθρωπος*). Do not wonder, therefore, that not one single example of such imputation is ever found in the entire universe of men.

surety, who had to taste death in such a way as to swallow it up, 1 Corinthians XV, 54. For Christ was able, with an infinite price, through a passion of three days, to pay off to the last farthing the whole that all men owed; Therefore, he could depart after three days. The damned debtors in hell never pay off what they owe; Therefore, they never depart.

Objection II: The human nature of Christ suffered, which does not have infinite majesty. Resp. God in the human nature of Christ suffered; for he appropriated to himself the passion and death of the flesh, and added force, value, and weight to its passion.

Objection III: Christ did not despair; Therefore, he did not sustain infernal punishments. Resp. Despair is not a part of the infernal torments, but their adjunct, and the condition of the damned debtor, who can never pay off what he owes.

XII. Whatever obscures the glory of divine grace is not to be believed; But satisfaction, etc. Therefore. The minor is proved because God remits sins to us through the bowels of mercy, Luke I, 77, and we are justified freely, Romans III, 24. But remission and satisfaction, gratuitous justification and that provoked by some merit, mutually cancel each other out. Resp. Gratuitous remission and satisfaction do not mutually cancel each other out, but present for consideration a

tempering of grace and divine justice. The latter demands punishment either on the guilty party or on his sponsor. But divine grace a) remits sins, without our merit; b) decreed and ordained satisfaction, Romans V, 8; John III, 16; c) kindly accepted the satisfaction of another, d) derives the same upon us, just as if we ourselves had made satisfaction. Hence it is that we have remission in the blood of Christ, according to the riches of the grace of God, Ephesians I, 7, and we are justified freely by the grace of God, through the redemption of Christ, Romans III, 24.

XIII. Scripture does not say that Christ reconciled God to us, but that we were reconciled to God by the death of Christ; Therefore, God was not angry with us, but we did not love God, but rather pursued him with hatred. From which it is concluded that God was not reconciled, but that we were converted by the death of Christ, the hatred of God being extinguished, and love for him being kindled. Resp. God was indeed angry, which is most apparent from the divine threat, Genesis II, 17. But Holy Scripture pointedly says that we are reconciled to God, because a) God was the offended party, b) man the sinner was the offending party, c) the source and origin of reconciliation is found in God, not in the sinner (\*).

XIV. If Christ satisfied God the Father for our sins, his mercy toward the human race

(\*) Thus the Socinians think that this reconciliation was made as a one-sided act (μόνopleυρος), not two-sided (δίπλευρον). But to us the documents of mutual reconciliation are most clear, that both God was reconciled to the world, and the world in turn to God. The arguments by which we prevail are especially these three: 1) God is said to be propitiated, Luke XVIII, 13; Rom. III, 25; 1 John II, 2. The word ἱλάσκομαι has this power; to turn away someone's wrath, to render propitious him who is angry. H. GROTIUS indeed, in his annotations on 1 John II, 2, has falsely interpreted the force of this word: "you provide strength, lest we sin in the future." He, however, elsewhere, in *Defense of the Catholic Faith concerning the Satisfaction of Christ*, ch. 7, contradicting himself, rightly professes: "ἱλάσκεσθαι among all Greek writers is to placate, and is accustomed to be construed with the accusative designating the person whose wrath is turned away." 2) Christ is said to have effected this, that "we have peace with God," Rom. V, 1, and that peace indeed a) which is founded on justification, v. ibid. (but this justification is posited in this, that we obtain the remission of sins, ch. IV, 6-8, so that no condemnation is to be feared thereafter, ch. VIII, 33-34); b) by which it is effected that access to God is opened to us, whose grace had hitherto been denied to us, V, 2, προσαγωγὴν ἐσχήκαμεν, which is to be illustrated by its opposite, Is. LIX, 2; c) to which is opposed the wrath which condemns and destroys us, v. 9 of the cited ch. V of the ep. to the Rom. Therefore, the reconciliation in v. 10 must be so understood that God is placated, and his wrath is turned away from us. A passage related to this is found in Ephesians II, 17, add vv. 3, 16, & 18. 3) As the enmity is, such also must the reconciliation be; But that is certainly mutual, and not only is the impious man of a hostile and inimical mind toward God, Rom. VIII, 7, but also the most holy God toward the wicked man, Ps. V, 5-6; Is. LXIII, 10; John III, 36; Rom. V, 10 coll. with the preceding v. 9. On both, see Rom. VIII, 7 & 8.

was greater than the Father's; because he moved him to have mercy on us and be reconciled to us; The consequent is absurd; Therefore, so is the prior. Resp. Speculation about the degrees of divine mercy is superfluous. The supreme charity of the Father is commended to us in the scriptures, that he did not spare his Son, but delivered him up to death for us, Romans VIII, 32. The supreme charity of the Son is commended, that he died for his enemies, Romans V, 6-7. But supreme love does not admit of degrees.

XV. The passion and death of Christ is an example of patience, Matthew X, 22; of charity, John XV, 13; of most humble obedience, Philippians II, 5. Therefore, it is not a ransom (λύτρον) or price of redemption. Resp. Subordinate ends are not to be opposed. The primary end of the passion and death of Christ is that it be a ransom; the secondary is that it be an example.

XVI. In the O.T., men were justified without a ransom, e.g., Abel. Resp. The merit of Christ is valid backwards and forwards. Abel, sacrificing, looked with the eye of faith to the Word (τὸν λόγον) to be incarnated, the lamb slain from the foundation of the world, Apocalypse XIII, 8, and Hebrews XI, 4.

XVII. The doctrine of satisfaction extinguishes the ardor of piety. Resp. It does not extinguish, but kindles it. This Paul teaches, 2 Corinthians V, 15: "Christ died for all, that those who live should no longer live for themselves but for him who died for them and was raised again."

The satisfaction of Christ through active obedience, rendered to the divine law, was denied by JOHANNES PISCATOR (\*\*),<sup>187</sup> whose arguments are:

A. Whoever is himself subject to the law cannot satisfy the law in place of others; But Christ the man, etc. Therefore. The major premise is clear; because by due obedience we merit nothing. The minor is proved because Christ the man is a creature; but every creature owes obedience to the creator. Resp. 1) Christ satisfied the divine law not

only as man, but as the God-man (θεάνθρωπος); although the human nature of Christ is a creature, it nevertheless subsists in the hypostasis of the Word (λόγου), and is a partaker of divinity, and therefore is not per se liable to the law (\*).

II. If Christ fulfilled the law in our place, we are not bound to fulfill the same; The latter is false; Therefore, so is the prior. Resp. We are not bound to fulfill the law for the cause of satisfaction; yet we are bound to observe the law to declare our faith and render obedience.

III. "By a single offering Christ has perfected for all time those who are being sanctified," Hebrews X, 14. Therefore, the satisfaction of Christ, to be rendered by obedience to the law, was not necessary. Resp. The one offering of Christ is opposed not to active obedience, but to the repetition of victims, which was commanded in the O.T.

IV. The action of one cannot be the action of another; The fulfillment of the law is the action of Christ; Therefore, the fulfillment of the law cannot be our action. Resp. An action is considered either physically, as it is the motion of the agent, or morally, as it is good or bad. Not physically, but morally, the action of one can be that of another through imputation. Thus the laudable deed of Phinehas, killing the fornicators, was imputed to all the Israelites, so that the plague might be averted, Numbers XXV, 8.

V. If Christ by the holiness of his life made satisfaction to God for us, his death will be superfluous; The consequent is false; Therefore, so is the antecedent. The consequence of the major is proved; because if the fulfillment of the law rendered by Christ is imputed to us by God for righteousness, what need will there be for the imputation of the death of Christ? Resp. I deny the consequence of the major. For a twofold satisfaction is needed for a twofold salutary end for us. We sinners are 1) unjust, on account of contracted guilt, 2) damnable, on account of merited punishment. Christ by

(\*\*) Those who in our age follow the Illustrious Count ZINZENDORF as their leader pass over in silence the obedience which Christ rendered by acting. The blood and wounds are always on their lips, nothing more.

(\*) This is added; that Christ became man not for his own sake, but for us men, and for our salvation. All divine laws were sanctioned with this counsel, that they might be means for us to our felicity, for living well and blessedly. But as is the end of human nature, such also cannot but be all the actions suitable to it. Since, therefore, a certain entirely singular end was established for the human nature in Christ, that he should not live for himself, but for us, and should meet death, and, revived, enter into glory; it follows that not for his own cause, but for the cause of all men, he alone satisfied the law.

suffering and dying devolved our penalties upon himself, so that we might be immune from punishment and damnation; by acting most holily, he most perfectly fulfilled the law in our place, so that he might derive the righteousness abounding from the fulfillment of the law not into himself, but into us.

**Question LXXIX.** Is the death and oblation of Christ on the cross a true sacrifice, so that on account of it Christ may properly be called a priest?

The death of Christ, which he met on the altar of the cross, is a true propitiatory sacrifice, on account of which Christ on this earth was a true, properly so called, and most consummate priest.

**Proof.** 1) From the Pauline testimony, Ephesians V, 2: "Christ loved us and gave himself up for us, an offering and a sacrifice to God for a fragrant aroma." At the time when Christ gave himself up to death, at that same time he offered a most pleasing sacrifice to God; But at the time when Christ was affixed to the cross, he gave himself up to death; Therefore.

2. From the Petrine testimony, 1 Epistle II, 24: "Christ himself bore our sins in his body on the tree." At the time when our sins were imposed on Christ to be borne on the tree of the cross, at that same time he was truly made a sacrifice for our sins; But at the time of the passion, etc. Therefore.

3. From the nature of sacrifices, which consists in slaughter, Leviticus I, 3. But Christ was slaughtered and killed on earth.

4. From the cleansing of sins, which preceded the ascension into heaven, about which the Apostle says, Hebrews I, 3: "After Christ had by himself made purification for sins, he sat down at the right hand of the Majesty on high." The Apostle speaks of the acquisition of the purification of sins, which was completed before the session of Christ at the right hand of God; but its application, by which we are made partakers of the remission of sins, continues until this machine of the world shall stand.

The antithesis is that of the Socinians, who maintain that the death of Christ was only a preparation for his priesthood, and that the sacrifice of Christ was not performed on earth, but is finally performed in the heavens. Their more important arguments are:

1. Whoever is not a priest on earth could not offer a sacrifice on earth; But Christ, etc.

Therefore. The minor is established from Hebrews VIII, 4: "If indeed he were on earth, he would not be a Priest." Resp. By the words of the Apostle, not simply the place, but the state of the earthly priesthood is excluded, so that the sense is: If Christ were on earth, or an earthly and typical priest, he would not be a priest sufficient for our redemption.

II. As all those things which the high priest of the old testament did in slaughtering the animal, before he entered the holy of holies, were only a preparation for the future sacrifice; so also the very affliction and death of Jesus Christ were only a certain preparation for his sacrifice, which he actually perfected upon entering heaven. Resp. The Socinians err from the truth by the whole heaven. For the O.T. priests sacrificed in the holy place, or the first tabernacle, but not in the Holy of Holies, in which there was no altar destined for sacrifices. The high priest entered the holy of holies once a year; but sacrifices were not made only once a year. The high priest was already a priest before he entered the holy of holies; so also Christ before he entered heaven.

**Objection:** But "Christ entered once into the holy places through his own blood, so that he found eternal redemption," Hebrews IX, 12. Therefore, the oblation of the blood of Christ was made in heaven. Resp. Christ the priest entered into the holy places through blood, but in the holy places he did not offer the blood as a sacrifice. Oblation is one thing, presentation of the blood another. In the O.T., the presentation of the blood and appearance before God in the holy of holies happened after the sacrifice was performed, not the sacrifice itself. So also the sacrificial oblation of the blood of Christ was made in his passion, Hebrews IX, 27; but the presentation of the blood was made in heaven, so that Christ might now appear in the sight of God for us, i.e., intercede for us, Hebrews IX, 24.

III. "We have a high priest who has passed through the heavens," Hebrews IV, 14. Therefore, Christ is a priest in heaven. Resp. We grant that our priest is in heaven, for the cause of interceding for us. But from this it does not follow that Christ was not a priest on earth, nor that he sacrificed there; just as it does not follow: The prophet Elijah ascended into heaven; Therefore, he was not a prophet on earth, but was finally made a prophet in heaven. The Apostle describes not the time of the priesthood, but the glorious state of our priest.

**Question LXXX. For whom did Christ make satisfaction?**

Christ satisfied the triune God for all the sins a) of all men fallen into sin b), and for all the penalties of sins c).

Proof a. 1) From the testimony of John, 1 Epistle II, 2: "Christ is the propitiation for our sins; indeed, not for ours only, but for (the sins of) the whole world." By this saying the universality of the merit and satisfaction of Christ is most openly established. For the Apostle proceeds from the commemoration of the faithful to the entire human race, with a very clear amplification, saying: "not for our sins only, but also for the sins of the whole world." Which amplification was indeed entirely necessary for the solid force of apostolic consolation, lest any of sinners should despair, and, carried away by the waves of doubts, presume himself excluded from the salutary fruit of the intercession of this paraclete.

2. From the Pauline testimony: "Christ gave himself for us, to redeem us from all iniquity," Titus II, 14. Christ redeemed us from the guilt of all sin, because by his blood he cleanses us from all sin, 1 John I, 7; and also from the dominion of all sin, so that being made free from sin we may serve righteousness, Romans VI, 18.

Proof b. 1) From those sayings of scripture which are manifestly universal. In the O.T., the oracle of Isaiah is clearer than light, ch. LIII, 6: "All we like sheep have gone astray, each of us has turned to his own way, and the Lord has laid on him (the Messiah) the iniquity of us all." In the N. Test., the apostolic words diffuse no less light: a) Romans VIII, 32: "God did not spare his own Son, but delivered him up for us all"; b) 2 Corinthians V, 14: "If one died for all, then all died"; c) Hebrews II, 9: "Jesus by the grace of God tasted death for everyone"; d) 1 Timothy II, 6: "One mediator between God and men, who gave himself as a ransom (ἀντίλυτρον) for all."

2. From those sayings of scripture which extend the merit of Christ even to the reprobate, and those who perish by their own

fault: a) Romans XIV, 15: "Do not by your food destroy him for whom Christ died"; b) 1 Corinthians VIII, 11: "And the weak brother will perish by your knowledge, for whom Christ died"; c) 2 Peter II, 1: "There will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, bringing upon themselves swift destruction"; d) Hebrews X, 29: Those who sin against the Holy Spirit are said to have been sanctified by the blood of the covenant.

Proof c. 1) Isaiah LIII, 5: "The chastisement of our peace was upon him, and by his wound we are healed." The word מוסר denotes chastisement, or affliction, which has the nature of a penalty, on account of guilt either proper or imputed. It is called the chastisement of peace, because by the chastisement or affliction of Christ, peace and impunity were acquired for us, as if to say: Christ therefore sustained penalties for the sins of men, so that men might be immune from penalties.

2. Galatians III, 13: "Christ redeemed us from the curse of the law, having become a curse for us." A curse is the execratory and damnatory sentence of the divine law, concerning the temporal and eternal penalties to be undergone which are due to sin. But Christ was made a curse for us, i.e., accursed, or execrable, by the divine casting, derivation, and imputation of our sins and punishments upon him, for the purpose that he might redeem us from the curse of the law, i.e., from the temporal and eternal punishment which the law denounces, or might free us by a price paid.

The antithesis is that of Perkins, Piscator, Jansen, Weigel, and others, who deny the universality of the satisfaction and merit of Christ; who rely on the following arguments:

1. "Christ gave his life as a ransom for many," Matthew XX, 28. Therefore, not for all. Resp. The opposition of "all" and "many" is not accurate. For all men are also many. Therefore, there is no consequence: Christ redeemed many by his blood, therefore a few elect (\*).

(\*) A multitude sometimes is called the university of men, especially when "many" are opposed to "one." The most perspicuous example of all is Romans V, 19, in which place they cannot but be πάντες, with no one excepted. This is plainly apparent 1) from the opposition, and that a twofold one, α) of words, for πολλοί are opposed to τῷ ἑνί, β) of expressions and things; for just as "many" are said to be sinners, namely all to a one (in which cause the Reformed agree with us); so equally "many" are called endowed with righteousness (as far

II. For whom Christ does not pray, for them he did not die; For both intercession and satisfaction are acts of the priestly office, and therefore of equal latitude; But Christ does not pray for all, John XVII, 9. Therefore. Resp. Distinguish between the general and special intercession of Christ. The former prays for all, that they may be converted; the latter intercedes for the faithful, that they may be preserved in the acknowledged truth and concord.

III. Those for whom Christ died, God the Father loved, Romans V, 8. But he did not love the reprobate (for how would God love those whom he reprobates?). Therefore. Resp. Distinguish between the love of benevolence and the love of friendship. Those for whom Christ died, God loved with a love of benevolence; in which way he also loved the reprobate, not as reprobate, but as creatures and men.

IV. Those for whom Christ died, he reconciled to the Father and saves, Romans V, 10, cf. 2 Corinthians V, 14. But Christ did not reconcile the reprobate, nor does he save them; Therefore. Resp. a) The major premise is two-membered; 1) that they have been reconciled for whom Christ died; 2) that they have been saved. Reconciliation is understood either with respect to merit, insofar as it is acquired, or with respect to fruit and event, insofar as it is applied to salvation. If reconciliation is understood in the former sense, the major is granted, and the minor is denied. For Christ is the propitiation for the sins of the whole world (therefore also of the reprobate). If it is understood in the latter sense, the major is denied. Romans V, 10 is understood as reconciliation admitted and applied. As for the latter member, or preservation, for it is required the constancy of reconciled grace, and therefore those who have been reconciled with salutary effect, and strive to remain in the state of grace, are saved.

V. Those to whom the satisfaction of Christ is not announced, for them Christ did not make satisfaction; otherwise the satisfaction and merit of Christ would be plainly useless to them. But not to all, etc. Therefore. The minor is constant; because there are many gentiles to whom the gospel of the death of Christ has not been announced. Resp. Those to whom the satisfaction of Christ is not announced by the

destined will and counsel of God, for them Christ did not die. But that the satisfaction of Christ is not announced to many gentiles, this is not done by the destined will and counsel of God, simply denying the grace of vocation, but by the fault of men, who repel the word of the gospel, by which the satisfaction of Christ is announced. Acts XIII, 46.

VI. Whoever died for all men also died for the damned; But Christ did not die for the damned. Therefore. The minor is clear; because Christ died for those who are capable of eternal salvation, which the damned are not. Resp. The damned are considered either in a divided sense or in a composite sense. In a divided sense, those are called damned who in the state of the way have petulantly rejected the means of grace by which the satisfaction of Christ is offered, and thus have drawn condemnation upon themselves by their own fault; in a composite sense, those are called damned who, having received the final sentence, have been cast into the abyss of hell. Christ made satisfaction to God for all men, even for the damned, insofar as they were in the way, and could have escaped condemnation if they had admitted the means of grace.

VII. For whose cause Christ was not sent, for them he did not die. But Christ was not sent for the cause of all men, Matthew XV, 24. Therefore. Resp. Distinguish between the priestly and prophetic office of Christ. The former is universal, the latter is exercised by the ministry (*διακονία*) of Christ either immediate or mediate. Christ performed the immediate prophetic function to the Israelites; the mediate through the Apostles to the gentiles. For the sons were to be fed before the dogs.

VIII. Christ died for the sheep, John X, 15; for the elect, Romans VIII, 34. Therefore, not for the goats, not for the reprobate. Resp. I deny the consequence. Christ indeed died for them, but not for them alone. By the same reasoning one might perhaps conclude; The pious will rise again; Therefore, not the impious.

IX. Christ never knew the reprobate, Matthew VII, 23. Therefore, he did not die for them. Resp. Christ never knew the reprobate with a special knowledge; but with a general knowledge he knows every man.

as acquisition is concerned), namely all, with none taken away; 2) from the interpretation; for those who in this verse are called πολλοί, the same in vv. 12 & 18 are called πάντες.

X. Those for whom Christ died receive the remission of sins. But not all men receive the remission of sins. Therefore. The major is established from Ephesians I, 7; Colossians I, 14, where the redemption made by the death of Christ is explained exegetically by the remission of sins. Resp. Distinguish between the acquisition and the application of the remission of sins. Those for whom Christ died, applying the death of Christ to themselves, receive the remission of sins.

**Question LXXXI. Did Christ by his death also reconcile the angels to God?**

Christ by his death did not reconcile angels to God a), neither the good b), nor the evil c).

Proof a. 1) Christ is called the mediator of God and men, 1 Timothy II, 5, but not the mediator of God and angels. 2) Christ did not assume the nature of angels and unite it personally to himself, Hebrews II, 16. Therefore, he did not redeem the angels. "What is not assumed is not healed" (Τὸ ἀπρόσληπτον, ἀθεράπευτον), says GREGORY NAZIANZEN.

Proof b. The good angels, since they are not only devoid of sin but also immune from the danger of sinning, do not need a satisfier.

Proof c. The evil angels are by divine judgment without mercy, says DANNHAVER, *Hodosophia Phenomenon* VII, p. 532, for they are reserved in everlasting chains under darkness for the judgment of the great day, Jude v. 6. Therefore, a mediator was not destined for them, who might loose those everlasting chains.

You say: Paul distinctly says in Ephesians I, 10: "God purposed to unite all things in Christ, which are in heaven and which are on earth." Cf. Colossians I, 20.

Resp. The angels in heaven were not reconciled to God through Christ, as they were never hateful to him; but men were reconciled to the angels through Christ. For with God reconciled, peace was also established with the angels. Cf. Luke II, 14; ch. XV, 10.

**Question LXXXII. Did Christ, as man, merit anything for himself by his obedience?**

Christ, as man, merited nothing for himself by his obedience.

Proof. 1) Because Christ, through the personal union, was endowed with all the fullness of the divinity, Colossians II, 9, and

was anointed with the oil of gladness (the gifts of the Holy Spirit) above his companions, Psalm XLV, 8. Therefore, it was not necessary that he should merit anything for himself.

2. Christ obtained the name above every name by grace, Philippians II, 9, and by inheritance (κληρονομίαν), Hebrews I, 4. Therefore, not by merit.

The antithesis is that of the Pontificians and Socinians, who maintain that Christ by his most humble obedience merited for himself the highest and singular grace. They urge:

I. The particle διὸ, in Philippians II, 9: "Wherefore God also has highly exalted him, and given him a name which is above every name." Resp. The particle διὸ is not taken by the Apostle causally (αἰτιολογικῶς), but ratiocinatively (συλλογιστικῶς), and indicates not a meritorious cause, but order and consequence. For humiliation was the way through which Christ came to glory, not the meritorious cause.

II. Hebrews II, 9: "We see Jesus, for the suffering of death, crowned with glory." Resp. The particle διὰ, to be rendered in Latin by per, denotes the way to glory and honor, not merit, as if to say: We see Jesus indeed crowned with glory, yet not otherwise than through the passion of death; that is; so that he should first suffer death, and by this way enter into glory. Cf. Luke XXIV, 26.

**Question LXXXIII. What is the intercession of Christ?**

*Intercession.* The intercession of Christ is the other act of the priestly office, by which Christ the God-man (θεάνθρωπος), by the power of his universal merit, for all men, but especially for his elect, truly and properly, yet without any diminution of his majesty, intercedes, to obtain for them whatever he knows to be salutary for the body, and especially for the soul.

**Question LXXXIV. What is the nature of Christ's intercession?**

The intercession of Christ is not merely interpretative, by the showing of his merits a), not humble, by submission b); but it is expiatory (ἱλαστική) c), and efficacious for obtaining salutary goods for men d).

Proof a. Although it is most true that Christ moves God the Father by the virtue of his sacrifice once offered, to be propitious to sinners; yet the word ἐντυγχάνειν, Romans VIII, 34, Hebrews VII, 25, used of the

intercession of Christ, implies more than that real, indeed, but mute showing of merits; for that seems to pertain to the prior act of the priestly office of Christ. The intercession of Christ is therefore not only real, but also vocal and oral.

Proof b. We are not here speaking of the humble mode of intercession, which pertained to the state of humiliation and the days of his flesh, Hebrews V, 7, where "he offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death"; but of that intercession by which Christ, sitting at the right hand of God, intercedes for us, Romans VIII, 34. It is called by DANNHAVER, *Hodosophia Phanomenon* VIII, a theandric action, and therefore humbly sublime and sublimely humble. GREGORY NAZIANZEN says excellently, oration XXXVI: "It is not right, when we hear the voice of interpellation, to conceive in our mind Christ, for our sake, prostrating himself at the feet of the eternal Father. Far be that servile suspicion, and unworthy of the Spirit! For it is not the Father's part to require this, nor the Son's to suffer it, nor is it pious and right to think so of God." The intercession of Christ is full of majesty, John XVII, 24: "I will that where I am, they also may be with me, that they may behold my glory."

Proof c. The intercession of Christ is expiatory (ἱλαστική), because the foundation of this intercession is the satisfaction of Christ the intercessor, or his universal merit. For through and on account of his bloody satisfaction, or by the power of his merit, Christ the priest intercedes for us. Hence the Apostle says, Romans VIII, 34, that Christ, who died for us, and has now been raised to the right hand of God, intercedes for us; and Hebrews XII, 24, that the blood of Christ speaks better things than the blood of Abel.

Proof d. The intercession of Christ, the high priest, is efficacious; because whatever he asks of the Father is pleasing and approved by him. John XI, 42. The intercession of Christ is efficacious for obtaining salvation for us, although those who do not believe in Christ do not enjoy its effect. Therefore, it is called efficacious with respect to the salutary intention of Christ, not with respect to the event in the unbelieving and reprobate.

**Question LXXXV.** How many kinds of intercession of Christ are there?

The intercession of Christ is twofold, general and special. By general intercession Christ prays to the Father for all men, that the salutary fruit of his death may be applied to them a); by a special intercession He prays for the reborn elect, that they may be preserved and grow in faith and holiness b).

Proof a. 1) Christ interceded for the transgressors, Isaiah 53:12; Luke 23:34. He prayed for His crucifiers indefinitely, with no one excepted. But without doubt, some of them persisted in their impiety. Christ, however, praying for them, showed that, as far as it was in Him, He did not want them to be deprived of the fruit of His death, but rather to be converted and saved. 2) For whichever men Christ is the mediator, for them He is also the intercessor; for intercession is a mediatorial action. But Christ is the mediator for all men, 1 Timothy 2:5. Therefore, He is also the intercessor for all.

Proof b. John 17:9: "I am not praying for the world, but for those whom you have given me, for they are yours." By the world, the Savior understands worldly men, indulging in the lusts of the flesh, and stubbornly impious, for whom He does not intercede with a special prayer as He does for the Apostles, given by the Father into the school and discipline of Christ. How He prays for them, we read in John 17:11: "Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one!" and v. 15: "I do not ask that you take them out of the world, but that you keep them from the evil one." Furthermore, v. 17: "Sanctify them in your truth." From which it is gathered that Christ intercedes for the reborn and elect in such a way that they may be preserved from evil, kept in the unity of faith, and be sanctified more and more by the word of truth.

**Question LXXXVI.** Does Christ also intercede for us in heaven?

Christ, having been raised to the right hand of God, intercedes truly and properly for all men, especially for the reborn and elect.

Proof. 1) From His priestly office; Christ is a priest in heaven, Hebrews 7:24, not through the offering of a victim, Hebrews X, 12. Therefore, through intercession. 2) From apostolic testimony; Christ is at the right hand of God and intercedes for us, Romans 8:34. Cf. Hebrews 7:24-25; C. 9:24. 3) From His office as paraclete, or advocate, 1 John



2:1; "My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous."

The antithesis is that of the Socinians, and some of the Pontificians, who contend that Christ's intercession in heaven is not true and proper, but an appearance before God, a glorious presentation of Christ's body; who support their opinion with the following arguments.

I. Whoever has been made Lord of all, possessing absolute power in the matter of salvation, does not properly intercede for us. Reason; because he does not act as a lord by supplication. But Christ, etc. Matthew 28:18. Therefore. Response; We distinguish between an intercession of humility through submission, and one of authority through glorious postulation. Not the former, but the latter can consist with the full power conferred and the highest dominion.

II. We do not need a true intercession; because the Father Himself loves us, John 16:26-27. Response; When Christ says that He will not pray for the disciples, this is not to be understood ἀπλῶς, simply, because in the very next chapter, XVII, Christ prays most fervently for the disciples, but κατὰ τι, or in a certain respect, so that the sense is; that Christ alone will not pray for the disciples hereafter; not as if the angry Father would not admit the disciples into His sight, but because the reconciled Father loves them in Christ, in whom they believe, and will most graciously accept their prayers, so that by the withdrawal of Christ's visible presence, nothing may be lost from the disciples' advantage.

III. Christ's intercession in heaven is described by ἐμφανισμὸν, or the glorious appearance of Christ, and a presentation conformable to the state of glory; Therefore, it is not an intercession in the proper sense. Response; Εμφανισμός, or appearing before the face of God, does not take away ἐντεῦξιν, or intercession in the proper sense. The former precedes, the latter follows, Romans 8:34.

#### Question LXXXVII. What is the end of Christ's priestly office?

The end of Christ's priestly office is, on God's part, the demonstration of a) divine justice; b) divine mercy; on our part, it is redemption c). Finis O. S.

Proof a. From Romans 3:25; "God put forward Christ Jesus as a propitiation,

ἱλαστήριον, through faith in his blood, to demonstrate his righteousness." Observation: 1) Christ is called ἱλατήριον, a propitiation; because by His own death and the shedding of His own blood He placated God, who was incensed against us for our sins. 2) Christ is a ἱλαστήριον through faith in His blood; because our trust rests on the blood of Christ, shed for us, without which shedding of Christ's blood there is no propitiation. 3) God put Christ forward as a ἱλαστήριον εἰς ἐνδειξιν δικαιοσύνης αὐτοῦ, to demonstrate His righteousness. By righteousness we understand the righteousness that vindicates sin; because Paul is dealing with a righteousness founded on shed blood, or one which demands a bloody death. But where righteousness is demonstrated in the exaction of a bloody death, there vindictive righteousness is declared. Therefore, it was necessary for Christ the priest, destined by divine decree to expiate the sins of men, to undergo a bloody death, so that from this it might become most clear to sinners that God, the most just judge, does not leave the crimes of men unpunished, since He vindicated them so severely in His own Son, the mediator of the human race.

Proof b. From Romans 5:8; "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us." The most merciful God gave a distinguished and incomparably commendable proof of His love by delivering His only-begotten Son to a most bitter death for wretched sinners, so that by this satisfactory death they might be restored to a state of grace. Therefore, from the satisfaction of Christ, a wonderful balance of divine justice and mercy shines forth.

Proof c. 1) From Galatians 4:4; "For this purpose the Son of God was made under the law, that he might redeem those who were under the law." 2) From Galatians 3:13; "Christ redeemed us from the curse of the law, having become a curse for us."

#### Question LXXXVIII. What things are to be observed for a correct understanding of the redemption of the human race?

To salutarily understand the great benefit of our redemption, the following must be weighed with a pious estimation of the mind: 1) the redemption, 2) the captive, 3) the captive's chains, 4) the one detaining the captive, 5) the redeemer, 6) the end and fruit of the redemption.

**Question LXXXIX. What kind of redemption is understood?**

*Redemption.* It is not a corporal redemption that is understood here, but a spiritual one a); not extra-judicial, but judicial b); not simple, absolute, and metaphorical, but costly, satisfactory, and proper c).

Proof a. Corporal redemption is a liberation from those evils by which the body is afflicted, for example, the redemption of the Israelites from the Egyptian captivity, in respect of which Moses is called λυτρωτής, redeemer, Acts 7:36. Spiritual redemption is a liberation from sin, the wrath of God, the curse of the law, and temporal and eternal punishments. The redemption made by Christ is a spiritual liberation from sin, Titus 2:14; from the wrath of God, 1 Thessalonians 1:10; from the curse of the law, Galatians 3:13; from the tyranny of the devil, Hebrews 2:14-15; from hell and eternal death, Hosea 13:14, 1 Corinthians 15:54-55.

Proof b. Extra-judicial redemption is liberation from an inconvenience, inflicted by one who is not the judge of the afflicted. Thus, often in war a citizen or soldier is captured and redeemed from the power of the enemy, for example, Lot was redeemed by Abraham from the power of Chedorlaomer, Genesis 14:16. Judicial redemption is that by which a subject, having transgressed the law of his lord and judge, and by the same sentenced to death, prison, exile, or servitude, is restored to a state of liberty through the intervention of a price of redemption, or by supplication, either his own or another's, for example, the Jews in Persia, condemned to death, were redeemed from the sentence of King Ahasuerus through the intercession of Esther. Esther 8:8.

Proof c. Judicial redemption is either simple and absolute, or costly and satisfactory. The former is a liberation from an imposed penalty, without the intervention of a price, for example, the prophet Daniel, who was considered to have violated the command of the Persian king, was thrown to be torn apart by beasts; but by God's moderation and the closing of the lions' mouths, and also by the compassion and

dispensation of King Darius, he was redeemed from the penalty, or liberated, without any price. The latter is that by which the guilty party is redeemed from guilt and punishment by the payment of a price. A simple liberation is metaphorically called a redemption. For properly speaking, to redeem signifies to buy again, just as the Greek words, λυτρῶν (which is from λύτρα, the price of redemption), ἀγοράζειν, ἐξαγοράζειν, and the Hebrew פָּדָה, designate a purchase or redemption which occurs with the intervention of a price. Therefore, since in the present argument, where we are dealing with the redemption of the human race, fallen into sin, performed by Christ, the same Hebrew and Greek words are used in the sacred code, we take them in their proper sense, because no necessity appears to us for departing from the proper sense. (\*)

**Question XC. What is the redemption of the human race performed by Christ?**

The redemption of the human race is the spiritual, judicial, and most precious liberation of all men, bound by the chains of sin, from guilt, the offense of God, and temporal and eternal punishment, accomplished by Christ the θεάνθρωπος through His active and passive obedience, which God, the most just judge, graciously accepted as a most perfect λύτρον, so that the human race, vindicated into spiritual liberty, might live eternally with God.

Proof. That the redemption of the human race is not simple or absolute, but most precious and satisfactory, is proven:

1. From the testimony of Paul, 1 Corinthians 6:19-20: "Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price (ἡγοράσθητε γὰρ τιμῆς)." We argue: Whoever does not have the power to abuse the members of the body for fornication, for the reason that they were bought with a price, their redemption is not absolute, but most precious. But all men do not have, etc. Therefore.

2. From the testimony of Peter, 1 Epistle 1:18: "Knowing that you were ransomed from

(\*) Not only does no necessity urge us to depart from the proper signification of those words; but it is also necessary for us to hold it fast, since 1) the life of Christ, and therefore Christ himself, is called λύτρον, in Matthew 20:28 and Mark X, 45, and ἀντίλυτρον, in 1 Timothy 2:6, and 2) the entire obedience of Christ altogether obtains the force of satisfaction, rendered to God the judge and avenger, about which has been said above.

the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot." Observation; 1) St. Peter connects a certain price to the word λυτρῶν, to redeem, removing gold and silver, by which things that are profitable and pleasing to the body are bought, and asserting that the price of our spiritual redemption is the most holy blood of Jesus, far more excellent than all gold and silver. 2) By the futile ways πατροπαράδοτον, the apostle understands the depraved custom of living, handed down from the fathers both through the contagion of original sin and through bad examples. We conclude: Whoever has been redeemed from the corruption of the carnal life not with gold and silver, but with precious blood, their redemption is not simple, made without the intervention of a price. But all men, etc. Therefore.

3. From the clear designation of τῷ λύτρω καὶ ἀντιλύτρω. Christ Himself makes mention of λύτρον, Matthew 20:28: "The Son of Man came... to give his life as a ransom (λύτρον ἀντὶ πολλῶν) for many." Λύτρον, however, by force of its etymology, denotes a price by which someone is liberated not only from captivity, but also from servitude, exile, death, and other troubles. Paul mentions Ἀντιλύτρον in 1 Timothy 2:6: "There is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom (ἀντιλύτρον) for all." Ἀντιλύτρον, as explained by Hugo Grotius, is such a λύτρον in which the liberator undergoes something similar to the evil that was threatening the one who is being liberated; a paraphrase of which can be gathered from Galatians 3:13: "Christ redeemed (ἐξηγόρασεν) us from the curse of the law by becoming a curse for us." We conclude: Whoever redeems sinners by a certain ransom, undergoing the kind of evil that was threatening the sinners themselves, his redemption is not simple or absolute, but costly, satisfactory, and meritorious. But Christ, etc. Therefore.

The antithesis is that of the Socinians, who maintain that the redemption made by Christ is not satisfactory or meritorious, but simple. Their main arguments are:

I. Just as we are said to be sold under sin, so by Christ we are redeemed from it (the reason for opposites is the same): But we were sold under sin without any price. Therefore, we are also redeemed from sin without an intervening price. Response:

Negative to the Major premise. The term "selling" is more general than "buying." A brother can sell a brother, 1) by drawing him into the society of sin; but a brother cannot redeem a brother, Psalm 49:8. 2) He is sold under sin who does it by choice, so that he becomes a slave of sin, John 8:34; but we are redeemed not only from servitude, but also from the curse of the law and the punishment of sin, which cannot happen without the intervention of a price.

II. From whom the λύτρον is not paid, from him we are said to be improperly redeemed; But to the devil, etc. Therefore. Response; 1) Negative to the Major premise. For someone can be properly redeemed from the punishment of prison by a paid price, and yet the ransom is not paid to the prison. 2) We distinguish between the supreme judge and the lictor. God is the supreme judge, against whom alone men principally sin, Psalm 51:6, who confines them under sin, Romans 11:32, Galatians 3:22. To Him Christ paid the most precious ransom, His own blood, when He offered Himself as a victim to God, Ephesians 5:2. The devil is the lictor and minister of the prison, to whom the price of redemption is not owed.

III. God redeemed the people of Israel, with no price paid, through Moses, who is also called λυτρωτής, Acts 7:36, and was a type of Christ, Deuteronomy 18:15, John 6:14. Therefore, in the same way, without a price, Christ redeemed us from the tyranny of the devil. The reason for the consequence is: because whatever is in the type, the same is also in the antitype, and whatever is not in the former, is not in the latter either. Response; 1) We distinguish between a corporal redemption, which happens by power, with no intervening ransom, and a spiritual redemption, which happens by justice; for this, a certain price must be paid. 2) The agreement of the type and antitype is respective and fitting, not absolute and in every way.

IV. God himself made our redemption, Luke 1:68. Therefore, he did not demand a satisfactory redemption. The consequence is proven; In a proper redemption, the price is given on behalf of the captive, so that he may be released, not, however, to him who procures the redemption. But God the Father procured the redemption of the Son; Therefore, the price was not given to him. Response; God himself made the redemption through a decree not absolute, but ordained. For he procured the redemption, as a most

benign Creator; but he demanded satisfaction, as a most just Judge, so that his justice might be satisfied. Therefore, God the Father demonstrated in the work of redemption both his justice and his mercy. Justice; because he most justly punished the penalties of sins due to the debtors in their surety, Christ. Mercy; because he decreed the redemption of Christ, accepted his satisfaction, and willed its fruit to be transferred to us.

V. We nowhere read in the sacred letters that we were redeemed from divine justice or judgment; Therefore, divine justice did not demand a satisfactory redemption. Response: We are said to be redeemed from the divine wrath, Romans 5:9, 1 Thessalonians 1:10. But the wrath of God is the just will of God to punish sins. We are said to be redeemed from the curse of the law, Galatians 3:13; which is the most just sentence of God the judge condemning sinners.

#### Question XCI. Which captive did Christ redeem?

The captive whom Christ redeemed is the entire human race.

Proof: Because the whole world is guilty before God, Romans 3:19, that is, the entire human race is subject to the divine law, and on account of transgressions of the law is liable to guilt and punishment; therefore Christ gave himself as a ransom (ἀντίλυτρον) for all, 1 Timothy 2:6.

#### Question XCII. What are those bonds from which Christ redeemed the human race?

The bonds from which Christ redeemed the human race are sins a), the offense of God b), and temporal and eternal punishments c).

Proof a. That sins are snares with which the devil is accustomed to entrap men, Paul teaches, 2 Timothy 2:25-26: "if perhaps God may grant them repentance leading to a knowledge of the truth, so that they may come to their senses and escape from the snare of the devil, after being captured by him to do his will." Not only by the error of dogmas, but also by the vices of life are

mortals ensnared by the devil, says Theophylactus on this passage, quoted by Calovius in his illustrated bible, p. 1023. But Christ gave himself for us to redeem us from all iniquity, Titus 2:14.

Proof b. Jesus rescued us from the coming wrath, says Paul, 1 Thessalonians 1:10. Observation: The wrath is ἐρχομένη, that which is always imminent, and adheres with silent steps, as it were. The law declares the wrath of God, by announcing a condemnatory sentence; therefore Christ redeemed us from the curse of the law, having become a curse himself, Galatians 3:13.

Proof c. The punishments of sin are a bad conscience, fear of death, the tyranny of the devil, and eternal condemnation; from all these Christ redeemed us, as the Apostle teaches, Hebrews 2:14: "Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery." The Redeemer himself promised this, Hosea 13:14: "I shall ransom them from the power of Sheol; I shall redeem them from Death."

#### Question XCIII. Who is the one detaining the captive?

The one detaining the captive is either the master or the minister. The supreme master and most just judge is God a); The minister of the prison, and also the tyrant, is the devil b).

Proof a. God was offended by the sins of men; for He hates all workers of iniquity, Psalm 5:6. Therefore He judicially confined all men in disobedience, Romans 11:32, and under sin, Galatians 3:22. To Him the ransom had to be paid, not that any advantage might accrue to Him, but lest anything be detracted from His justice.

Proof b. Sinners are said to be caught in the snare of the devil to do his will, 2 Timothy 2:26. Therefore the devil is the minister of the prison, and also a tyrant and a hunter, \*); who binds the impious with the

(\*) Rightly so, indeed. For since the malignant Spirit is the common adversary of all, and an enemy to both God and the entire human race; he himself, as a vicious enemy, led men captive because by fallacious persuasion he brought it about that they, defecting from God, would obey his will. For this reason he is said to be the one who has τὸ κράτος τοῦ θανάτου, Hebrews 2:14. This is indeed the same as the κέντρον τοῦ θανάτου, that is, sin, of which he

snare of sins. To him, not a price, but punishment is due.

#### Question XCIV. Who is the redeemer?

The one a) catholic redeemer of the whole human race b) is Christ the θεάνθρωπος, possessing the right c), the strength d), and the will e) to redeem.

Proof a. Christ is the one redeemer; because He is the one mediator between God and men, who gave Himself as a ransom for all, 1 Timothy 2:5-6.

Proof b. Christ is the catholic redeemer; because He is the Savior of the world, 1 John 4:14, the Savior of all men, especially of believers, 1 Timothy 4:10.

Proof c. Christ possesses the right and power to redeem. He has the right of ownership over us, as God and Lord of all, He also has the right of kinship, as true man, bone of our bones and flesh of our flesh. For which reason He is called by Job, c. 19:25.

Proof d. Christ is furnished with the most sufficient strength to redeem, for He is παντοκράτωρ, almighty, Revelation 1:8.

Proof e. The most ardent love, which Paul proclaims, Ephesians 5:25, testifies to His will to redeem; "Christ loved the church and gave himself up for her."

#### Question XCV. By what means did Christ redeem us?

The means of redemption is both the most bitter passion of Christ, the shedding of His blood, and His satisfactory death a), and also the most complete fulfillment of the divine law, performed in our stead b).

Proof a. Christ entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption, Hebrews 9:12. Christ, having once entered the heaven of divine majesty through His own blood, made satisfaction for the sins of the whole human race, which it has

committed and will commit until the end of the world, so that His redemption is valid at any time and for all sins.

Proof b. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous, Romans 5:19. Therefore, Christ rendered the most perfect obedience to the divine law in our place, so that, redeemed from sin, we might be accounted righteous before God.

#### Question XCVI. What is the end of redemption?

The ultimate end of redemption is the glory of God a), the intermediate end is freedom from the guilt and dominion of sin b).

Proof a. You were bought with a price; so glorify God in your body and in your spirit, which are God's, 1 Corinthians 6:20.

Proof b. So if the Son sets you free, you will be free indeed, John 8:36. Christ by His satisfactory redemption acquired for men freedom from the guilt and dominion of sin, of which freedom they are partakers who through faith are in Christ Jesus, Romans 8:1.

#### Question XCVII. What is the prophetic office of Christ?

*Christ's prophetic office.* The prophetic office of Christ is that by which Christ the θεάνθρωπος both explained the true meaning of the divine law and most clearly revealed the will of God concerning the salvation of men by the word of the gospel, with the serious intention that the way to obtain justice and eternal salvation might be established for all men.

Observation: It was the duty of the prophets of the Old Testament to teach the word of God, to hand down the true worship of God, to know hidden things and to foretell the future, (\*). Since Christ also did these

himself is the author and effector, 1 Corinthians 15:56. But to name him the minister of the prison; I would hardly dare; for he cannot be a minister unless he is faithful and obedient, who turns himself to the nod and will of the Lord; nor is it probable that the torturers of the damned are evil demons, who are themselves the most miserable of all the damned, and are to be afflicted perpetually with the most bitter torments. They are themselves captives, and enclosed in prison; indeed, they have been such ever since the time they first sinned and fell away from God, 2 Peter 2:4. Therefore, they are not, nor ever were, ministers of the prison.

(\*) Miracles were also an outstanding and proper characteristic of the prophets, which indeed only they, although not all of them, performed. For they were necessary to create faith in the doctrine and prediction, especially when some principal part of the doctrine

things, He thus fulfilled the office of a prophet.

**Question XCVIII. What kind of prophet is Christ?**

Christ is the greatest a), catholic b), most illuminated c), most sealed d), most effective e), and exemplary f) prophet.

Proof a. "A great prophet has arisen among us," the people said, Luke 7:16. Christ is that great prophet whom God promised, Deuteronomy 18:18: "I will raise up for them

a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him." Peter shows that Christ is that promised prophet, like Moses, in Acts 3:22, and the Jews acknowledged it, John 1:45; c. 6:14. What more? The Apostle asserts that Christ is far more eminent than Moses. For he was a servant in the house of the heavenly Father; but this one is the only-begotten son. Hebrews 3:5-6. (\*\*).

was either to be revealed for the first time, or to be more fully declared, and there was a danger that the divine legation of the Prophet might be brought into doubt, for then his authority could not be confirmed otherwise than by effects proper and supreme to God alone, which are miracles. Exodus 4:1, 8. Numbers 16:28, 29, 30. Mark 16:20. John 3:2. 5:36. Hebrews 2:4.

(\*\*) From this, therefore, appears the excellence of this office, which it was fitting for Christ to perform, that he himself would be a Prophet, like Moses, the one greatest of all the prophets of the Old Testament. For we know from Deuteronomy 34:10, Acts 3:2, that that prophecy in Deuteronomy 18:15 ought to be understood of no one other than Christ. And the constant agreement and confession of the ancient Jews in this matter has been committed to monuments, 1 Maccabees 14:41; John 6:14 & 31. Nor is an enallage of number to be established in such predictions, as Clericus and others think, as we learn from a similar example, Galatians 3:16. As to the matter itself, three things are to be accurately observed: I. Christ is to be compared with Moses, not in all those things which were common to all the Prophets, but in respect of those things which were singular and exceptional, proper to Moses, by which he alone stands out among all. This is indeed self-evident; for otherwise there would be no reason why Christ should have been compared with that one, and not equally with other divine Prophets. II. Christ not only equaled Moses in words and deeds; but he is also to be considered far superior to him, namely in respect of 1) his person, Hebrews 1:1-2; 3:3-6; 2) his office and doctrine, John 1:17; Hebrews 12:18-25. III. Care must be taken not to amplify the third point of comparison, as it is commonly called, beyond what is proper. To be sure, there is a reason for comparing Christ and Moses, and at the same time for preferring the former far to the latter.

a) One reason, true, signified by God himself, which has three parts, comprehended in one saying, Deuteronomy 34:10-12, is namely 1) the singular mode of divine revelation, which happened to Moses, and the excellence of his person, since Moses, and he alone, was permitted to converse familiarly with God, v. 10. add Exodus 33:11. Numbers 12:6, 8. and cf. with John 1:18. Matthew 11:27; 2) The multitude and magnitude of miracles, v. 11. cf. with John 15:24; 3) The governance of the whole people, over whom that one Prophet, Moses, also the Leader, presided, v. 12. coll. with Hebrews 3:1, in which place the connection of the words, ὡς καὶ Μωσῆς, is connected not so much with those, πιστὸν ὄντα, (for Moses had this in common with other Prophets, in that therefore there was nothing singular and preeminent) as with these, ἐν ὅλῳ τῷ ὄϊκῳ αὐτοῦ. To this third property and preeminence of Moses should be referred the function of the office of μεσίτης in sanctioning the divine covenant, which pertains to the whole nation, Galatians 3:19. add Exodus 19:3-8; 20:19; 34:27. Deuteronomy 5:5. In which not only the comparison of Christ and Moses is seen, but also the excellence of Christ is conspicuous, in respect of α) the covenant, of which Christ is the sponsor and μεσίτης of a new and better one, not that of the law, but of the gospel, Hebrews 8:5-6; 12:18-25; β) the people, for Christ is the μεσίτης not of a certain nation, like Moses, but of the entire human race, Galatians 3:20. ὁ δὲ μεσίτης (that very one, whom our religion venerates, and who is different from him who was mentioned in v. 19) ἐνὸς οὐκ ἔστι (understand, λαοῦ, and see v. 28. add Romans 3:29-30).

b) Another reason, however, is false, which is opposed by the testimonies of Holy Scripture, so far is it from being able to be confirmed by them. There are indeed four errors,

Proof b. Christ is a catholic prophet; because He is the true light that enlightens every man coming into the world, John 1:9. Αυτοπροσώπως indeed, or in His own person, He announced the gospel to the Jews, but its universal preaching among all nations, as He was about to ascend into heaven, He commanded to the apostles, Matthew 28:19.

Proof c. Christ is a most illuminated prophet; for He is, by virtue of the personal union, endowed with the light of omniscience, and blessed with the clearest vision of God. For He was anointed with the oil of gladness above all His companions,

Psalms 45:8, and received the Holy Spirit οὐκ ἐκ μέτρου, John 3:34, from which all the treasures of wisdom and knowledge are hidden in Him, Colossians 2:3. He rejoiced in the most intimate contemplation of the heavenly father. "No one has ever seen God, but the only-begotten Son, who is in the bosom of the Father, he has made him known." John 1:18.

Proof d. Christ is a most sealed prophet; as one whom God the Father sealed, John 6:27. He sealed and confirmed him both by the testimony heard three times from heaven; 1) at the entrance of His office,

to be avoided with all foresight; 1) The error of the Jews, a) whom the vain hope deceives, and has indeed deceived for so long, that the Messiah, whom they fruitlessly await, will, like Moses, lead the Jewish nation, having loosed the bonds of captivity and calamity, into the land of Canaan; as if the salvation to be recovered by the benefit of Christ ought to be none other than temporal, and as if it pertained only to the Jews; and not by Moses, but by Joshua as leader, did the descendants of Abraham enter the land granted to them by the benefit of God; b) by whose preconceived opinion the person of Christ was to be known by some heavenly sign, just as Moses had shown their ancestors bread sent down from heaven, John 6:14 coll. with v. 30, 31, 32. 2) The error of the Socinians, who imagine that Christ, under the auspices of publicly administering his office, ascended into heaven, or, as they are accustomed to say, was rapt away, for the purpose of God teaching him his will, to be announced to men, just as we read related of Moses in Exodus 34:27-28. This fable of theirs arose from no other cause than extreme desperation, when they did not find a way, denying the divinity of Christ, to explain the meaning of such sayings as John 1:2; 3:13; 6:38, 62; 16:28. 3) The error of certain Roman-Catholics, that Moses, just like Christ, performed a threefold office, namely, priestly, prophetic, and royal. Worthy of being read is J. Frischmuth's oration against Barthold Nihusius. 4) The common error of the Socinians and Roman-Catholics, although proceeding from different principles, when they think that Christ was like Moses in that he himself brought new laws. But α) the legislative power does not at all pertain to the prophetic office, to which they nevertheless refer it, but entirely to the royal; β) nor do laws properly and strictly so called, and certainly not new laws, befit the kingdom of Christ, insofar as it is of Christ. γ) Moses was not the law-giver, but the minister and interpreter of the law which God had sanctioned in that form of government, which is called a theocracy, for which reason he is called μεσίτης, not νομοθέτης, Galatians 3:19. δ) Christ never brought any new laws. For all those which the adversaries bring forth, are either plainly not laws, properly so named (e.g., concerning salutary trust to be placed in Christ, concerning the right use of the New Covenant Sacraments; these, and things of this kind, pertain not to the legal will of God, which demands duties to be performed by us, but to the evangelical will, which offers us benefits to be received, yet in a manner consistent with the order of salvation); or they are not new laws (e.g., the prohibition of unjust revenge, and hatred of enemies, Matthew 5:44. add Exodus 23:4-5. Leviticus 19:17-18. Romans 12:19-20. add Deuteronomy 32:35. Proverbs 25:21-22. concerning anxiety of mind and distress, Luke 21:34. Matthew 6:25. add Psalm 37:5; 55:23.) But when ancient laws are called new, the reason for the name lies partly in this, that they were illuminated and confirmed by new moving arguments, John 13:34; partly that they were renewed, brought out of darkness into light, as it were, and purged of many human corruptions, 1 John 2:7-8. And so in Matthew 5, Christ did not oppose his doctrine to the divine laws, but to the opinion of the Elders, and to perverse interpretation, as is plainly apparent from v. 20, 21, 43. Therefore this word, πληρῶσαι, in v. 17, is not to supply, as if there had been some defects in the holy law of God, which was always the most perfect norm of actions; but it is to fulfill, not only by obeying, but also by teaching, namely to hand down to men the perfect and integral meaning of the law, hitherto miserably perverted and mutilated by the Jewish masters; for to this perfection is opposed defection, and indeed in doctrine, v. 19.

Matthew 3:17; 2) in the middle of its course, Matthew 17:5; 3) near the end of its course, John 12:28; and by the power of performing miracles, by which, as if by impressed seals, the doctrine of Christ was fortified.

Proof e. Christ is a most effective prophet; as one who taught heavenly truth most clearly, confuted falsehood most solidly, exhorted most gravely, and foretold the future most truly.

Proof f. Christ is an exemplary prophet, who expressed in deeds what He taught in words. From which He is heard as a prophet mighty in deed and word before God and all the people, Luke 24:19.

Question XCIX. According to which nature is Christ a catholic prophet?

Christ is a catholic and most perfect prophet according to both natures, human a) and divine b).

Proof a. According to His human nature, Christ taught with His living voice for a whole three years and more, indicated the sacraments to be celebrated, Matthew 26:19; C. 28:19, and chose for Himself ministers of the word and sacraments, Matthew 28:19 and John 20:21.

Proof b. According to His divine nature, He joined power, efficacy, and the highest authority to the word and sacraments. Whence, as the Apostles preached everywhere, the Lord worked with them, Mark 16:20 (\*).

(\*) To explain this difference a little more distinctly, the miracles of Christ pertain N) to his human nature, in a twofold way: 1) inasmuch as he himself did them in the name of the Father, John 3:2; 10:25; 2) as he implored the help of the Father, and professed to be acting for the glory of the Father, John 11:41-42. He himself expressly added this reason; that they may believe that I was sent by you: O) to the divine nature of Christ, in a threefold way: 1) inasmuch as Christ claims for himself a power and authority equal, and altogether the same, as that of the Father, John 5:19; in the latter part indeed there is a twofold strength of proof: One in the universality of the thing, ἃ γὰρ ... ταῦτα καὶ κ.τ.λ. without any exception (but there would have to be something proper and preeminent to the Father, unless Christ were the highest God, equal and co-equal to the Father); The other in the universality of the mode, ὁμοίως ποιεῖ. The former words, however, which our adversaries vehemently object to us, testify to nothing more than this; that the son does nothing, and indeed cannot do anything, alone, separated from the Father. From this very fact shines forth the closest and necessary conjunction of the son with the Father, which, since it is mutual, is certainly of such value that neither can the son do anything without the Father, nor, in turn, can the Father do anything without the son. See John 10:30, coll. with the preceding v. 28, 29. add. 14:10. 2) Inasmuch as he himself performed such great works in his own name, by his own will, and by his own power. Matthew 8:3-4. Luke 7:14. This saying is particularly noteworthy, Luke 4:36. No one divinely sent, not even an angel, ever dared to act in this way. All, if they undertook anything, did it under divine auspices; always appealing to the will and authority of the highest Deity: כה אמר יהוה The one greatest of all prophets, Moses, never fails to call God the effector of such great things, God, he says, did this, but he lent his hands to God Exodus 4:22-23; 7:16; 9:14; 14:21, 24. At no time did he dare to say: I will accomplish this! thus I will, thus I command! in the way that Christ, and that one Christ, did not hesitate to speak. What then? That his Legates performed their miracles in the name of Christ, which would by no means have been lawful for them, if the son were inferior to the Father. Certainly they would have had to appeal to the name of the Father at the same time, and even to have placed it before the name of Jesus. Acts 3:6; 4:10, 30; 16:18. 3) As he himself exhibited his miracles to men with this intention, that he might reveal his own glory, John 2:11. But all things are to be directed to the glory of the one God. As for the miracles themselves, since Christ had to be not only a Prophet, but also the greatest of all Prophets, and therefore greater than Moses; it was a necessary consequence that he one among all should excel in clearly singular miracles, John 15:24. Let us see, therefore, how outstandingly our Jesus surpassed all divine Prophets, not even excepting Moses, in the miracles performed by him: I. In multitude, John 20:30; 21:25. In one hour there was a huge number of miracles, Luke 7:21. The confession of the Jews is extant in John 7:31. II. In variety; if indeed α) There is almost no kind of created thing in which many of Christ's miracles were not to be seen, namely 1) in heaven, Luke 23:44-45; 2) in the air, Matthew



**Question C. What did Christ the prophet teach?**

Christ the prophet taught primarily the gospel a), and secondarily the law b).

Proof a. 1) From the testimony of John the Baptist: "For the law was given through Moses; grace and truth came through Jesus Christ," John 1:17. Grace and truth are the marrow of the evangelical proclamation, inasmuch as it is the truest doctrine concerning the grace of God. 2) From the saying of the Messiah, Isaiah 61:1: "The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me"; the fulfillment of which prophecy is found in Matthew 11:5: "The poor have good news preached to them." This is understood as the poor in spirit, who hunger and thirst for the

righteousness of Christ, Matthew 5:6. 3) The argument of the doctrine which Christ professed in the days of His flesh is found in Mark 1:14: "Jesus came into Galilee, proclaiming the gospel of the kingdom, and saying: 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.'"

Proof b. Christ neither abrogated, nor mitigated, nor perfected the old moral law, since it is most perfect, Psalm 19:8; yet He vindicated the same from the corruptions of the Pharisees and solidly interpreted it, see Matthew 5:21 sqq. Therefore, Christ is not a new legislator, but an interpreter and vindicator of the old law.

**Question CI. In how many ways does Christ exercise His prophetic office?**

8:26; 3) on earth, Matthew 27:51-52. in fruits, Matthew 21:19: and crops, Mark 8:6. John 6: 4) in water and the sea, John 2:9. Matthew 8:26. John 6:19: 5) in spirits, by expelling malignant demons; 6) in men, both living, especially the sick, who were suffering from some incurable disease, and the dead; 7) in brute animals, specifically quadrupeds, Matthew 8:30-32, and aquatic animals, Mark 8:7, 9. John 6: Luke 5:5-6. John 21:3, 6, 11. β) Nor is there any kind of miracle of which Christ did not give many examples. That there can be four, and no more, kinds of miracles, is apparent from this: that of all things there are not, and cannot be, more than four properties: 1) existence, as the philosophers say, 2) essence, or nature, both common and proper, 3) quantity, and 4) quality. In all these, therefore, our Jesus manifested a power altogether divine, 1) by first bringing things into being, and calling things that are not as though they were, John 9:32. add Romans 4:17: 2) by changing the nature of things, John 2:9: 3) by increasing quantity, with one word, Mark 8:7-9. John 6:11: 4) by removing quality, by a wonderful conversion, as in restoring the health of the sick, in returning life to the dead, in the fig tree suddenly withering, and many other things similar to these. All these things, without any natural cause fit and suitable for such great effects. III. In magnitude. To be sure, there are four miracles that are the greatest of all, and proper to Christ: 1) The opening of the eyes of a man, blind from birth, John 9:32: 2) The casting out of demons from bodies, which work indeed befitted no one, except him to whom this was given, that he alone should destroy the works of the devil: 3) The recall of the dead to life, and in such a way as he himself willed, John 5:20-21: 4) The recall of his own dead body to life, John 2:18-19; 10:18, of which power and might the most evident proof was the strength of Christ, when he was already on the point of breathing out his soul, Mark 15:37 and 39. IV. In utility: For among all the miracles of Christ, not one was ever done to the detriment and harm of any man, so that all might know that he himself was born for the salvation of all; Moses on the contrary, Elijah, and other divine Prophets, by their miracles both benefited good men, and harmed the wicked, Luke 9:54-56. Let us also turn our minds to those things which are singular in the prophecies of Christ, as being indications of divinity, and for that reason not befitting any of the other Prophets, specifically these two: 1) That Christ foretold many things about his own affairs, and also pertaining to his own glory, and especially about the amplification of his kingdom, Matthew 26:64; 24 and 25 entire. Revelation 1:13 ff; 2 and 3 entire. 2) That Christ confirmed those things which he himself foretold about future events with no other assertion than the authority of himself speaking, and thus swore by himself, for he generally used this manner of speaking, which no one else ever used: ἀμὴν, ἀμὴν, λέγω ὑμῖν. Add. Matthew 24:34. John 14:29. Revelation 2:1, 8, 12, 18; 3:1, 7, 14. The other Prophets, however, to a man, never spoke in their own name, they always appealed to the authority of God speaking, and swearing, with this accustomed turn of phrase: כִּי יְהוָה & כֹּה אָמַר יְהוָה.

Christ exercises His prophetic office a) immediately, b) mediately.

Proof a. Christ in the days of His flesh taught the gospel *αυτοπροσώπως* and immediately with His honey-sweet mouth, purged the moral law from the leaven of the Pharisees, and prepared His disciples for their future ministry.

Proof b. Christ mediately, through the Apostles (whom, however, He had called immediately) and their successors, the faithful ministers of the church (called mediately by Christ), reveals to men the will of the heavenly Father concerning the means of salvation and eternal salvation itself, and through His doctrine operates in the hearts of men. Therefore, the following pertain to the prophetic office of Christ: 1) the promulgation of the divine counsel concerning the redemption of the human race, made through the doctrine of the gospel, 2) the institution and preservation of the ecclesiastical ministry, 3) the ordination of the sacraments, 4) the gift of the Holy Spirit, 5) the call to the church, 6) illumination, conversion, regeneration, renewal, confirmation of faith.

**Question CII. Was Christ taken up to heaven to learn the mysteries of heaven, before He undertook His solemn teaching office?**

Christ, before the beginning of His prophetic office, was not taken up in His body into heaven to learn the mysteries of the kingdom of heaven.

Proof. 1) Because there is a deep silence in the sacred writings about that rapture of Christ into heaven before the start of His prophetic office. 2) Christ entered heaven only once, and indeed through blood, Hebrews 9:12; He ascended into heaven once, Ephesians 4:10, Acts 2:32. 3) That rapture was not necessary, since Christ possessed all the treasures of wisdom and knowledge by virtue of the personal union. Colossians 2:3. 4) During the forty-day period, in which the Socinians claim that rapture took place, He was with the wild beasts, not in heaven; He was tempted for forty whole days, not taught in heaven, Mark 1:13. He was led by the Holy Spirit into the desert for the purpose of being tempted by the devil, not to be snatched up into heaven, Matthew 4:1.

The antithesis is that of the Socinians, who contend that Christ, before He began His public teaching office, was taken up into heaven to learn celestial mysteries; who try

to persuade us of their most vain opinion with the following arguments:

I. They urge the assertions of Christ: "I have come down from heaven... to do the will of him who sent me," John 6:38. "I came from the Father and have come into the world," John 16:28. Response: Christ is said to have descended from heaven and to have come from the Father, not with respect to His human nature, but by reason of His divine nature, not by local motion, but by the assumption of human nature and the manifestation made through it on earth. Instance: But the Son of Man is said to have descended from heaven and to have ascended into heaven, John 3:13. Response: The Son of Man in that place denotes the person, not the nature; that same person, who after the incarnation is the Son of Man, and at the appointed time ascends into heaven, descended before the incarnation to become the Son of Man.

II. John 8:28: "I do nothing on my own authority, but speak just as the Father taught me." Response: God the Father taught Christ, not by snatching Him up to heaven, but by anointing Him with the gifts of the Holy Spirit.

III. Moses and Paul were caught up to heaven: Therefore, this must be stated all the more of the Lord Jesus. Response: The argument can be inverted: Moses ascended Mount Sinai, and Paul was caught up to heaven, to learn the will of God, previously unknown to them; Therefore, Christ before the beginning of His office was not caught up to heaven, because from the first moment of His conception He was anointed with the Holy Spirit *οὐκ ἐκ μέτρου*, John 3:15, and knew all things, John 20:10. Surely, he who has the omniscient *τὸν λόγον* as an internal teacher does not need to be caught up to heaven and receive celestial information.

**Question CII. What is the royal office of Christ?**

The royal office of Christ is that by which Christ *θεάνθρωπος* (theanthropos / God-man), being constituted as lord of all things which are in heaven and on earth, and especially as king and head of the church, governs all things in his kingdom of power, grace and glory with supreme majesty, so that they may serve the glory of God and the salvation of the elect.

**Question CIV. What kind of King is Christ?**

Christ is a most exalted king a), spiritual b), eternal c), catholic d), omnipotent e), omnipresent f), omniscient g), renowned in victory h).

Proof a. Christ is called the prince of the kings of the earth, Rev. 1:5, the king of kings, Rev. 19:11.

Proof b. Jesus answered: My kingdom is not of this world, John 18:36. Indeed the kingdom of Christ is in the world and over the world, but not of the world; that is: it is not governed in the manner of the princes of this age, not with iron arms or carnal weapons. Christ refused the offered political governance, John 6:15, nor did he wish to function in the office of a civil judge, Luke 12:14.

Proof c. There is no end to the kingdom of Christ, Dan. 4:31, ch. 7:14, Luke 1:33.

Proof d. Christ dominates from sea to sea, and from the river to the ends of the earth, Ps. 72:8, Zech. 9:10.

Proof e. Eph. 4:10. Christ ascended above all heavens, that he might fill all things. He fills all things, who is omnipresent, Jer. 23:5.

Proof f. Christ is παντοκράτωρ (pantokrator / almighty ruler), Rev. 1:8, that is, the omnipotent governor, to whom also belongs καρδιάρχια (kardiarchia / rule over hearts), dominion over the consciences and hearts of men; of which he gave a special example in that very humble conveyance, mention of which is made in Matt. 21:3, where he moved the heart of the owner of the donkey to lend the animal, and the hearts of the children to sing Hosanna.

Proof g. Christ is an omniscient King, because he knows all things, John 21:17, and he searches the kidneys and hearts, Rev. 2:23.

Proof h. The triumph of Christ is threefold: 1) in hell, into which he descended gloriously; 2) on earth, which he revisited alive, having been raised from death; 3) in heaven, into which he was most magnificently carried up. Therefore he triumphed over the world, death, the devil and hell.

#### Question CV. How many kinds of kingdom does Christ have?

The kingdom of Christ is threefold: the kingdom of power (\*), grace, and glory.

#### Question CVI. What is the kingdom of power?

The kingdom of power is that by which Christ most powerfully preserves and governs all creatures in this universe, for the praise of the Creator and the prosperity of creatures.

Observation. The subjects in the kingdom of power are generally all creatures, or, in the phrase of Scripture, all the works of God's hands, Ps. 8:7, 1 Cor. 15:27, Eph. 1:20. Specifically in this kingdom the subjects of Christ are those whom this king holds under his feet, reigning in the midst of them, Ps. 110:2, Eph. 1:13. The royal acts in the kingdom of power are: both the preservation and governance of all creatures, and indeed the subjection of enemies.

#### Question CVII. What is the kingdom of grace?

The kingdom of grace is that by which Christ gathers the church militant on earth, governs it, adorns it with spiritual gifts, preserves and defends it for the praise of the divine name, the destruction of the satanic kingdom, and the salvation of the faithful.

Observation. The subjects in this kingdom of grace are all faithful men who constitute the militant church. The royal acts are the collection, governance, adornment, preservation, and defense of the church against the enemies of grace, and dominion in the midst of them.

#### Question CVIII. What is the kingdom of glory?

The kingdom of glory is that by which Christ most gloriously rules the church triumphant in heaven, and fills it with eternal happiness, for the praise of the divine name and the eternal refreshment of the blessed.

Observation. The subjects in this kingdom of glory are both good angels and blessed men. The royal acts are: the resurrection of the faithful dead to life; their solemn introduction into eternal life, Matt. 25:34; and their most happy and most glorious governance.

(\*) Or, if you prefer, the kingdom of nature: For 1) it is not power, but nature which is opposed to both grace and glory; 2) Christ exercises his power in every kingdom, and in none alone, but joined with infinite goodness and wisdom. Concerning power in the kingdom of grace see Col. 1:11; concerning the same divine perfection in the kingdom of glory, Phil. 3:20-21.

You say: There is also given a fourth kingdom of Christ, namely the kingdom of justice over evil angels and damned men. Response: We refer the kingdom of justice to the kingdom of power.

**Question CIX. Will the kingdom of Christ have an end?**

The kingdom of grace will indeed be terminated on the last day a), but the kingdom of glory will never cease or be finished b).

Proof a. For Christ will hand over the kingdom to the Father, 1 Cor. 15:24, both by way of presentation, as if for inspection, and by way of abdication; not as if Christ were about to abdicate every kingdom, but because he will no longer administer the kingdom of grace through word and sacraments in the midst of enemies. Conf. D. CALOV. in bibl. illustrat. ad h. l.

Proof b. The sacred letters expressly testify that there will be no end of the kingdom of Christ, Dan. 7:14, Luke 1:33.

The antithesis is of the Socinians, who establish that the kingdom of Christ will not endure after the end of the world. They object:

I. Christ will hand over the kingdom to the Father, 1 Cor. 15:24. Therefore after the end of the world he will no longer reign. Response: Christ on the last day will hand over the kingdom of grace to the Father, so that the kingdom of glory may follow.

II. If Christ were to govern the kingdom of glory, the Apostle would not have said that the Son himself will be subject to the Father, 1 Cor. 15:28. Response: Ὑποταγή (hypotagē / subjection) or passive subjection is said of Christ according to his human nature, and that mentioned here is not simply such (for the flesh of Christ was subject to the Father before also), but is understood as more illustrious. Namely Christ, as man, on the last day will be subject to the Father both in reality and in confession, because he will openly confess that he refers all right, all power, all dominion as received from God the Father. But therefore the kingdom of Christ will not cease; for all things, except God, will be subject to him, v. 27.

III. Christ must reign until he has put all enemies under his feet, 1 Cor. 15:25. Therefore when he has destroyed his enemies, the end of the kingdom will come. Response: The force of the argument rests on the particle "until," which is sometimes taken finitely or determinately, so as to note a

certain terminus, sometimes infinitely and indeterminately, so as to designate perpetuity, even in the most difficult time. Here the "until" seems to be taken infinitely, so that the sense is: Christ must reign always and perpetually, even in the most difficult time, when he will have the devil and the impious under his feet. Conf. D. GEIER in Ps. 110, p. 696, & D. SCHERZER in Colleg. Anti-Socin. p. 579. Nevertheless D. CALOV. in bibl. illustr. p. 397 concedes that the "until" here can be taken determinately, so as to note the terminus not of the kingdom of Christ simply, but of a certain mode of reigning, and so the sense will be: Christ must rule the kingdom of grace through word and sacraments until all his enemies are fully subjected; and then the kingdom of grace will cease. But by that very fact the kingdom of glory will not be terminated. For the lamb in glory will feed the faithful, Rev. 7:17, who will follow him wherever he goes, ch. 14:4.

IV. If Christ were to rule the kingdom of glory, in the same God the Father would not be all in all; But God the Father in the kingdom of glory will be all in all. See 1 Cor. 15:25. Therefore Christ will not rule the kingdom of glory. Response: God the Father will be all in all because he will immediately govern the kingdom of glory. He himself will be our teacher, our King, our food, our salvation. But since Christ is ὁμοούσιος (homoousios / of the same essence) with God the Father, together with God the Father and the Holy Spirit he will be all in all.

**Question CX. Was Christ King in the state of humiliation?**

Christ at that time when he was visibly dwelling in these lands was a true King.

Proof: Christ is a King born, Luke 2:11, a King riding on a donkey, Luke 19:35, a King in the days of his flesh, Mark 14:61.

The antithesis is of the Socinians, who deny that Christ was actually King before the resurrection; although they do not deny that he was designated King before death. The same object; Jesus after death was first made Christ, that is King, Acts 2:36. Raised from the dead he received the name above every name, Phil. 2:9, and was placed in his kingdom, Luke 24:26. Therefore before death he was not actually King. Response: The adversaries confuse the state of humiliation and exaltation, likewise the χρῆσις (chrēsis / use) and κτήσις (ktēsis / possession) of the rule of Christ. For he was immediately anointed to royal dignity in the very

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| conception, and dwelling visibly in these<br>lands he possessed the right of reigning, and<br>sometimes exercised it at will. But in the<br>state of humiliation he willingly abdicated | himself from the fullest and never-ceasing<br>use of rule. |
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MEMBER III.  
ON THE  
TWOFOLD  
STATE OF CHRIST.

I.  
ON THE  
STATE OF  
EXINANITION  
OF CHRIST.

Question CXI. Did Christ always exercise the majesty communicated to His flesh in the same way?



STATE OF EXINANITION. Christ did not always exercise the divine majesty communicated to His flesh in the same way, but from His conception until His death and burial, He retracted and inhibited its full use; but having been made alive, resurrected, and lifted up into heaven, and exalted to the right hand of God, He fully usurped the same. From this arises the twofold state of Christ, one of exinanition, the other of exaltation.

Question CXII. In what does the exinanition of Christ formally consist?

*The Formal aspect of exinanition.* The exinanition of Christ formally consists not a) in the assumption of human flesh, nor b) in the mere κρύψις, or hiding, of divine majesty, nor c) in the complete abdication or evacuation of divine majesty, but d) in the abdication of the full and unceasing use of divine majesty, the assumption of the form of a servant, the assimilation with other men, and the most humble obedience.

Proof a. Although in an ecclesiastical and improper sense incarnation is sometimes called exinanition; properly, however, and from the use of scripture, incarnation is not to be called exinanition. For 1) exinanition is called κένωσις, an emptying, by Paul. (\*).

(\*) Although the Greek, ἐκένωσεν, just like the Hebrew, הריק usually and mostly has the same meaning as the Latin, *vacuefacio* (I make empty); yet that signification is neither perpetual, nor congruent with the thing signified. For by this agreement it would follow that we should think that Christ had completely abdicated himself from all use of the divine perfections and properties, which are perpetually communicated with his human nature, and even from their possession; which, however, by the confession of us all is most false, and also far from the mind of the blessed Author. But there is another power subject to this word, and it is most accommodated to this matter, for it is this: to restrain the effect, and the use of a thing, which indeed always holds its efficacy tightly within itself, but does not always offer it to be seen by everyone outside itself. See Isaiah 55:11 and 1 Corinthians 1:17-18. Thus Christ ἐκένωσεν αὐτὸν where, when, and to what extent, he abstained from the

But incarnation is nowhere called by the name of emptying, nor can it conveniently be so called. 2) Exinanition is said of the Son of God ἐνσάρκω, that is, of Christ the θεανθρώπων; incarnation is said of the Son of God ἁσάρκω. 3) That exinanition is understood here which was removed by the exaltation, but the state of incarnation remains. 4) That exinanition is designated by the Apostle in Philippians 2:5, which is proposed to us as an example, but the incarnation is inimitable.

Proof b. The exinanition of Christ is not a mere κρύψις, or hiding of divine majesty. For exinanition 1) does not apply to the exalted Christ, to whom, however, the hiding of majesty does apply: For we await the ἐπιφάνειαν καὶ ἀποκάλυψιν, the appearance and revelation of Jesus Christ, 1 Corinthians 1:7. 2) Because Christ was truly emptied before God, angels, and men. But if Christ had only hidden the ἀσχήματα communicated to Him, He would indeed have been obscure before men, but glorious before God. But He asked to be glorified with God, John 17:5. 3) The hiding of gifts is not a true exinanition, just as the sun, covered by clouds, is not truly darkened; although we do not deny that Christ hid the κτήσιν, or possession, of the communicated majesty, and did not everywhere exert it.

Proof c. A complete evacuation and, as it were, pouring out of divine majesty could not have 1) happened without the dissolution of the personal union; which, since it is a perfect and internal union, cannot exist without the communication of natures and properties. 2) During the state of exinanition, Christ sometimes produced clear examples of the divine majesty dwelling in His flesh, although Christ used that majesty more rarely and, as it were, extraordinarily.

Proof d. Four requisites must be connected to fully describe the exinanition of Christ: 1) Κένωσις, the emptying of the full use of the communicated divine majesty, of the divine omnipotence, omni-opulence, omniscience, of the modified, or effectively operating and governing, omnipresence, of adorability. 2) Λήψις μορφῆς δούλου, the assumption of a servile condition. For Christ

was treated like a servant, sold, and afflicted with a servile punishment. 3) Ὁμοίωσις ἀνθρώπων, assimilation with poorer and ignoble men, especially Israelites, in birth, circumcision, weaning, the craft of a carpenter, ἐν σχήματι, in conversation and deportment. 4) Ταπείνωσις ὑποτακτική, most humble active and passive obedience. All of which are comprehended in that memorable saying of Paul, Philippians 2:5-8: Τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν, ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλ' ἐαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτόν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. "Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross."

Observation: a) In this classic saying, the submission of Christ is presented for us to behold, as an example proposed for imitation. b) The submission is described κατ' ἄρσιν, that He did not consider it robbery to be equal with God, i.e., He did not judge that the majesty of the omnipotent and omnipresent Lord should be publicly displayed like plunder, but He held it secretly, and only then, when it seemed good to Him, did He put forth some rays of His deiformity. c) By μορφὴν θεοῦ is not understood precisely and immediately the essence of God itself, but the glorious state of Christ. For, in the judgment of Chemnitz, *de duab. nat. p. 352*, it is called μορφή when a nature, or essence, is so considered as it is endowed with, and as it were clothed and adorned with, properties, attributes, and conditions, whether divine or human. Therefore, the form of God is divine omnipotence, supreme wealth, omniscience, the dignity of receiving supplication. The Apostle says: ἐν μορφῇ θεοῦ ὑπάρχων, existing in the form of God, i.e., a partaker, or possessor, of glory, power,

external use and effect of the divine perfections and properties, which indeed he never ceased to possess in himself, and whose internal and perpetual efficacy he also exercised, where, when, and to what extent was suitable for the function of his office. In the same way, the Blessed Gerardus interpreted this word, in his *loc. theol. Exeg.* T. I. loc. IV. §. 297. Therefore, if the word κένωσις is to be converted into Latin, it is most rightly called *abstinentia usurpationis* (abstinence from usurpation).

wisdom. d) Εἶναι ἴσα θεῷ signifies to conduct oneself equally with God in glory and majesty. He was not an ostentatious displayer of the glory due to Him, but a humble abdicator. e) The Apostle describes the submission of Christ κατὰ θεῶν. ἀλλ' αὐτὸν ἐκένωσε, but He emptied Himself, not by pouring out the communicated majesty, but by retracting and restraining its full and universal use. \*). f) Μορφὴ δούλου is not the human nature, which Christ the θεάνθρωπος did not then assume but already had; which He also did not lay aside through exaltation; but it is the servile state, and abject condition. g) Ὁμοίωμα ἀνθρώπων is conformity with other men, in natural and artificial actions, in the common way of living, in gesture and conversation, except for sin alone. h) Ἐταπείνωσεν αὐτὸν γενόμενος ὑπήκοος μέχρι θανάτου, He humbled Himself in the great passion, both external of the body and internal of the soul, approving to God the Father a most humble active and passive obedience.

#### Question CXIII. What is the exinanition of Christ?

The exinanition is the state of Christ the θεάνθρωπος, in which He did not, like robbery, publicly display everywhere the divine majesty communicated to His flesh, but, having for a time abdicated its full and universal use, and having assumed a servile condition, He not only became like other men in the common way of living, but also sustained a most bitter passion and death with the most humble obedience, in order to redeem the human race from guilt and

punishment, and to restore to it the salvation it had lost.

#### Question CXIV. According to which nature was Christ emptied?

Christ was emptied a) according to the human nature considered in the personal union b).

Proof a. 1) The subject which is said to be of the exinanition is Jesus Christ, Philippians 2:5, which names are of a person συνθέτω, or composed of both natures. 2) The subject which is of obedience is also the subject which is of exinanition. But indeed the subject which is of obedience is the person θεάνθρωπος, according to that of the Apostle: "Christ Jesus, being in the form of God, emptied himself, and rendered himself humble, becoming obedient even to death on a cross." Philippians 2:5, 7, 8.

Proof b. The subject by which is the humanity alone, but considered in the union; for 1) divinity, since it is immutable and most perfect, can neither be exalted nor emptied. 2) The exinanition was made even to death on a cross, Philippians 2:8. But divinity neither died nor was crucified. You say: 1. Christ emptied Himself according to the divine nature by assuming mortal and passible flesh. Response: The assumption of frail flesh is not properly speaking exinanition, although in ecclesiastical style it is called humiliation. For exinanition properly denotes an emptying; but through the incarnation ὁ λόγος did not empty Himself of His majesty. You say: II. Christ emptied Himself by laying aside the deformity which belongs to Him according to the divine

(\*) Paul quite clearly establishes two parts of the humility of Christ, or, as it is customary to say, of the exinanition: 1) ἐκένωσε αὐτὸν, 2) ἐταπείνωσεν αὐτόν. But what is signified by the added words pertains to the definition and true reason of each of those parts. For the form of words which is called a participle is used; λαβὼν, γενόμενος. Therefore, that first part, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, must be referred to the prior part, ἐκένωσε αὐτόν. But this, γενόμενος ὑπήκοος κ. τ. λ., pertains to the other, ἐταπείνωσεν αὐτόν. Therefore, μορφὴ δούλου and ὁμοίωσις ἀνθρώπων are not to be distinguished ἀπὸ τῆς κενώσεως, but are to be referred to it, and are contained in it. Κένωσις, however, and ταπείνωσις differ from each other, as antecedent and consequent. The ἄνθρωποι, whose ὁμοίωσις is attributed to Christ, are to be considered not in respect of human nature, but in respect of the infirmities and miseries by which men are pressed, as long as they are in this mortality; see the very clear saying in Hebrews 4:15. Therefore, the definition of each part is this: 1) Κένωσις is the humble condition of human nature, by which Christ, having become man, at the same time as He assumed human nature into the union of the divine, abstained from the perfect and continuous use of the divine properties and perfections communicated with the human nature, took the form of a servant, and undertook to endure all human infirmities, as far as was necessary for the consequent ταπείνωσις. 2) Ταπείνωσις is the humble way of living, suitable to the form of a servant, by which Christ rendered consummate obedience to God, even to an ignominious death.



nature. Response; Μορφὴ θεοῦ belongs to the divine nature formally and in itself, but to the human nature participatively and by the grace of the personal union. The divine nature of Christ did not lay aside its deiformity, since it is immutable; but the human nature, which is capable of exinanition, did.

**Question CXV. Of the use of which glory did Christ abdicate Himself in the state of exinanition?**

Generally speaking, Christ in the state of exinanition abdicated Himself from the plenary, universal, and unceasing use of the eternal glory communicated to the assumed flesh through the personal union a). Specifically, He suspended and restrained the use of omnipotence b), omniscience c), the most abundant wealth d), omnipresent dominion e), and religious adorability f).

Observation: A distinction must be made between the full, universal, and unceasing use of divine majesty, and the partial, particular, and ceasing use of the same majesty. Christ in the state of exinanition did not suspend or interrupt all use of the divine majesty communicated to His flesh, but only the full, universal, and unceasing use. In certain particular and miraculous actions, Christ, in the midst of the state of exinanition, truly usurped His divine majesty and vibrated certain rays and sparks of it, for example, when Christ changed water into wine at the wedding in Cana, He is said to have manifested His glory, John 2:11. But that particular use later ceased for a time.

Proof a. From John 17:5: "And now, Father, glorify me in your own presence with the glory that I had with you before the world existed." This glorification, of which Christ speaks here, does not designate 1) the gift of the possession of glory; for Christ as man already possessed infinite glory, John 1:14, nor 2) its particular usurpation, which He had shown in certain miracles; but 3) it denotes the enthronement and introduction of Christ the man into His kingdom to be administered omnipotently, omnipresently, all-wisely, totally, and universally.

Proof b. Christ, in the assumed form of a servant, retracted the full use of omnipotence; which if He had exercised, the passion of Christ and His satisfactory death for our sins would have been prevented; for He would have repelled all injuries and prostrated all enemies.

Proof c. Christ suspended the universal use of omniscience; for He truly was ignorant of the day of the final judgment, Matthew 24:36, the barrenness of the fig tree, Matthew 21:19, the burial place of Lazarus, John 11:34.

Proof d. Christ abstained from the use of wealth; for indeed for our sake He became poor, 2 Corinthians 8:9. Cf. Matthew 8:20.

Proof e. The same restrained the use of omnipresent dominion. Of which Martha, the sister of the deceased Lazarus, was not unaware, saying, John 11:21: "Lord, if you had been here, my brother would not have died."

Proof f. Christ did not always exert the full light of adorable majesty; for indeed He was made a little lower than the angels, Hebrews 2:7.

**Question CXVI. How long did the state of exinanition last?**

The state of exinanition lasted from the first moment of conception until the last moment of rest in the sepulcher.

Proof: From Philippians 2:8: "Christ humbled himself, so that he became obedient to the point of death, even death on a cross." By death here we understand both the state of separation of the soul from the body, and the state of the dead man Christ, which also includes the burial and the three days of death.

**Question CXVII. For what purpose did Christ empty Himself and abdicate the full use of divine majesty?**

Christ emptied Himself not for His own sake, but for us sinners a), in order to satisfy divine justice for the theft of deiformity committed by the first parents b), and to redeem the entire human race from sins c).

Proof a. From 2 Corinthians 8:9: "For your sake our Lord Jesus Christ became poor, though he was rich, so that you by his poverty might become rich." We are by nature children of wrath, Ephesians 2:3, and therefore lack the riches of grace and justice; but for our sake the most rich Christ became poor, so that by His want our wealth might be.

Proof b. The Messiah paid what He did not steal, Psalm 69:5. It pleased our first parents, at the suggestion of the devil, to seize deiformity against all right and law; but Christ expiated that most foul theft by not proudly displaying the full use of the deiformity communicated to His flesh, but modestly inhibiting it.

Proof c. "Christ redeemed us from the curse of the law by becoming a curse for us." Galatians 3:13. Christ freed us from the execratory sentence of the law by undergoing a detestable death in our place.

**Question CXVIII. What are the principal acts which constitute the exinanition of Christ?**

*Acts of exinanition.* The following acts pertain to the exinanition of Christ: 1) Conception, 2) Nativity, 3) Circumcision, 4) Education, 5) Visible conversation among men, 6) Great Passion, 7) Death, 8) Burial.

**Question CXIX. What is the conception of Christ?**

*Conception.* It is the supernatural act by which the flesh of Christ, by the coming of the Holy Spirit, produced from the blood mass of the Virgin Mary, received its first, consubstantial-with-us being in her womb.

Observation: We have considered the conception of Christ above, questions XIV, XV, where we dealt with the origin of Christ's flesh; now, however, we consider it not precisely in itself, but insofar as it pertains to the state of exinanition, that is, insofar as the flesh of Christ, although not from the seed of a man, was nevertheless formed in the womb of a woman; for which reason it is certain that some infirmities concur. Cf. D. Baier's compendium, p. 607.

**Question CXX. What is the nativity of Christ?**

*Nativity.* The nativity of Christ is the egress of the God-infant from the maternal womb into the light of this world.

Proof: It is clear that the nativity of Christ pertains to the state of exinanition; because Christ was born 1) from a mother who was indeed a virgin, but poor; 2) Not in a splendid city, but in the small town of Bethlehem; 3) Not in a royal citadel, but in a filthy stable; 4) At the time of the Jewish scepter, if not completely broken, yet not a little shaken, with Octavius Augustus holding power, the tyrant Herod raging, and Quirinius the governor demanding a census.

Observation: By this most poor nativity, Christ sanctified our sinful nativity, Isaiah 9:6, and obtained for us spiritual adoption (υιοθεσίαν) with God, Galatians 4:4-5.

**Question CXXI. What is the circumcision of Christ?**

*Circumcision.* The circumcision is the bloody amputation of the foreskin of the infant Jesus Christ, done on the eighth day.

Proof: The circumcision is an act of the most humble obedience of Christ, by which Christ not only lay in a profound state of exinanition under the razor of the circumciser, but was also made subject to the divine law; although He is the Lord of the law, Matthew 12:8, Mark 2:28.

Observation I. By this circumcision, Christ obligated Himself to fulfill the whole law, and by the first shedding of drops of blood, He gave a pledge of the future redemption through His blood, see Galatians 4:4-5 and 5:3.

Observation II. Other reasons are also usually given for why Christ willed to be circumcised: 1) to show that He was a true man; 2) so that He could be recognized as a Jew, descended from the seed of Abraham; 3) to put an end to circumcision.

**Question CXXII. What was the education of Christ?**

*Education.* The education of Christ was His habituation in boyhood, both to a manner of living worthy of an Israelite, and to the trade of a carpenter.

Proof: The education of Christ is a degree of submission, by which Christ of His own free will subjected Himself to the care of Joseph His father and the commands of His mother Mary, Luke 2:51.

Observation: By this obedience, rendered to His parents, Christ obtained every kind of prosperity for obedient children.

**Question CXXIII. What was the visible conversation of Christ on these lands?**

*Conversation.* The conversation of Christ was His most holy custom in the days of His flesh with various, even the most contemptible, men, full of troubles, discomforts, and dangers.

Proof: Christ conversed familiarly with fishermen, publicans, and sinners, Luke 15:2. He was surrounded by a crowd of the blind, deaf, lame, and those possessed by demons, Matthew 11:5. But what slanders did He not everywhere absorb? What dangers did He not approach? The Jews took counsel to stone Jesus, John 8:59, or to kill Him by some other violent kind of death, Matthew 21:46. Indeed,

even His countrymen in Nazareth tried to throw Him headlong from the brow of the hill, Luke 4:29. Furthermore, Christ tolerated hunger, thirst, and the discomforts of journeys. All of which testify to the exinanition of Christ.

Observation: By this familiar conversation with sinners and the sick, He both fulfilled the divine law concerning loving one's neighbor and performed His prophetic office.

#### Question CXXIV. What was the great passion of Christ?

*Great passion.* The great passion of Christ is the extreme passion which our redeemer endured, near the end of His life, in the two days before His death, suffering the greatest and most bitter pains partly in His soul, and partly in His body. Therefore, the extreme passion of Christ is one internal to the soul a), another external to the body b).

Observation: The passion of Christ is one incipient and small, another extreme and great. The former Christ sustained throughout the whole course of His life, and especially in His prophetic office; the latter befell Him near the end of His life, two days before His death.

Proof a. How bitter the internal passion of Christ's soul was is gathered 1) from the names by which its gravity is expressed. For it is called 1) ἀγώνια, a struggle, in which Christ had to contend with a still strong death, Luke 22:44; 2) λύπη, sadness, by which the soul of Christ was deprived of all consolation, Matthew 26:37; 3) περιλυπία, an ineffable siege of sorrow, even to the point of death, Matthew loc. cit. v. 38; 4) ἐκθάμβησις, consternation, such as strikes those suffering from a fever, or struck by lightning, or seeing a ghost, Mark 14:33; 5) ὀδημονία, the anxiety of solitude, due to the lack of present help, both divine and human, Matthew loc. cit. and Mark loc. cit. 2) From the external signs, which are: a) the prostration of the body to the ground; b) the prayer for the cup to be taken away; c) the bloody sweat of the body, a most clear witness and index of the supernatural affliction and the fire burning within; d) the comfort of an angel; e) the most sorrowful complaint of Christ, both on the Mount of Olives, about the affliction unto death, and on the cross, about the desertion of God, conceived in these words: "My God, my God, why have you forsaken me?" Matthew 27:46, Mark 15:34.

Observation: Christ is to be viewed here not in Himself, and for Himself, but in His mediatorial and priestly office, insofar as He represents the whole human race in the judgment of God, and bears all the sins of all men. In this respect, He anxiously complains that He has been forsaken by God. Which dereliction formally consists a) not in desperation; for these words breathe filial confidence: "My God! My God!" nor b) in the dissolution of the personal union; for what Christ once assumed, He never laid aside; but c) in the sense of divine wrath, on account of the sins of men imputed to Him, and in the privation of all solace, which otherwise was accustomed to flow from the indwelling Deity.

Proof b. Christ sustained the great passion of His body in a threefold theater, as it were: earthly, stone, and wooden. The earthly theater of the passion was the Mount of Olives, where Christ, having endured the internal passion, was betrayed by the perfidious Judas, and was captured and bound by His enemies. The stone theater was both the palace of Caiaphas and the praetorium of Pilate. In both, Christ's hands suffered bonds, His ears slanders, His face blows, His eyes spittle, and, what is horrendous to say, in the theater of the praetorium, the whole body of Christ was torn by scourges, His head was crowned with a crown of thorns, and His hands were dishonored with a reed placed in them. To these is added the tragic fall of Judas and Peter, the former despairing, the latter restored to penitence. In the wooden theater of the cross, His hands and feet were transfixed with iron nails, and His side was struck and pierced with a lance. To which add all the slanders inflicted on the savior from the ignominious company of robbers, from the reproachful inscription, and from the sharp words of those standing by or passing by.

Observation: In this great passion of both soul and body, Christ is to be seen as a mirror of wrath, grace, and virtue. Christ felt the wrath of God on account of the alien sins of men, transferred onto Himself; He reconciled sinners to the grace of God by His satisfactory passion; He left to men an incomparable example of virtue, love, meekness, and patience.

#### Question CXXV. Did Christ feel infernal pains?

Christ sustained infernal pains, as to their substance, not as to their accidents. He sustained pains intensively most grievous, equivalent to the eternal pains of the damned. He sustained them not in the place of the damned, but on the Mount of Olives and the wood of the cross.

The assertion is proven: Whichever pains were so bitter and vehement that they afflicted the soul of Christ to the point of death, left it destitute of all help, excited prayers for the turning away of the cup, drenched the whole body prostrate on the ground with a bloody sweat, and expressed a most sorrowful complaint about the desertion of God, those pains were intensively infernal; But the internal pains tolerated by Christ on the Mount of Olives and the wood of the cross were so bitter and vehement; Therefore.

The antithesis is that of the Pontificians, Socinians, and Arminians, who deny that Christ sustained infernal pains. Their main arguments are:

I. He who suffers infernal pains, despairs; because infernal pains include desperation; But Christ did not despair. Therefore. Response; He who suffers infernal pains, by succumbing to them, despairs; I concede. Whoever suffers infernal pains, by overcoming them, despairs; I deny. The situation is far different for the guilty party, upon whom the wrath of God remains; and different for the surety, (\*) who had to taste death in such a way as to swallow it. Desperation coheres with infernal pains not necessarily, but accidentally. For the Lord

leads down to the underworld and brings back up, 1 Samuel 2:6.

II. Christ did not suffer eternal pains; Therefore He did not suffer infernal pains. Response; Christ suffered pains intensively infernal and eternal, with respect to their degree; not infernal and eternal extensively, with respect to their duration. He suffered pains, if you consider their gravity, equivalent to infernal pains; if you consider the sublimity of the one suffering, preeminent over the eternal penalties of the damned.

III. Christ did not feel the wrath of God (because He was always the most holy and most beloved Son of God); Therefore, He did not suffer infernal pains. Response; Christ felt the wrath of God, not for His own sins; for thus He was always most holy; but for the alien sins, transferred onto Himself, on account of which He was made a κατάρα, a curse, i.e., subject to a curse, Galatians 3:13.

IV. The soul of Christ was always blessed, since it was most closely united to God; Therefore, it did not feel infernal pains. Response; The soul of Christ was always blessed, as to the first act; the second act and the fruition of beatitude were impeded by the satisfactory passion for the sins of the world.

#### Question CXXVI. What is the death of Christ?

*Death.* The death of Christ is the privation of life, due to the dissolved natural bond of the body and soul of Christ.

(\*) The blessed Author uses this name in a broader signification, so as to generally denote a sponsor, Hebrews 7:22. Otherwise, if it is taken more strictly, a surety (*fideiussor*) is distinguished from an undertaker (*expromissor*), as lawyers say. Each is indeed a sponsor, but in a different way. A surety is said to be one who sponsors for a certain debtor in such a way that he interposes his faith, promising that he will pay for him what he owes, on the condition that if the debtor does not satisfy the creditor on the appointed day, or is to be considered bankrupt. In the meantime, the debtor is obligated to pay. An undertaker is named as one who sponsors for another, as for a debtor, altogether and simply, receiving upon himself all of his guilt and obligation, by which pact he is released and dismissed without delay. This is what necessarily pertains to the nature of an undertaking. The surrounding circumstances, which indeed are required for an undertaking in a human court, are not likewise to be considered in a divine court. Few today are unaware of the error in which Johannes Cocceius and his followers were involved, thinking that Christ in the O.T. was only a surety, not an undertaker. From that opinion of theirs this distinction arose, about which we will see subsequently in the section on justification, that there is one πάρεσις ἁμαρτιῶν in the O.T. and another in the N.T. It would be an unjust suspicion to think that the blessed Man stood on their side. He speaks of the sponsor of all men, not only of those who departed from this life before Christ was born. He understands, therefore, by the name of surety, a sponsor, and indeed one who, if we wish to speak distinctly and strictly, is usually called an undertaker.

**Question CXXVII. What kind was the passion and death of Christ?**

The passion and death of Christ was real, not putative a); spontaneous, not coerced b); undertaken not by chance, but from the certain disposition and counsel of God c); bloody and ignominious d); vicarious, meritorious, and satisfactory e).

Proof a. The Messiah truly bore our sicknesses, and carried our sorrows, Isaiah 53:4; He truly gave up His spirit on the cross, Matthew 27:50.

Proof b. Christ most readily went to His passion and death. For this reason He said: "Behold, I have come; in the scroll of the book it is written of me; I delight to do your will, O my God," Psalm 40:8, John 5:46.

Proof c. Peter says in Acts 2:23: "This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men." By "plan," the Apostle understands the decree of God concerning the delivering up of His son to death for us, Romans 8:32, which ἐκδοσις, or "delivery," is directed to our salvation, although the λήψις, or "reception," was done with evil intent.

Proof d. Christ died on the wood of the cross. But scripture says: "Cursed is everyone who is hanged on a tree," Deuteronomy 21:23, Galatians 3:13. The punishment of the cross was most infamous according to Roman customs.

Proof e. The death of Christ is a λύτρον, Matthew 20:28, and an ἀντίλυτρον for our sins, 1 Timothy 2:6. Therefore, it is a vicarious death, i.e., undertaken in our place, satisfactory, by which satisfaction was made to the divine justice offended by our sins, and meritorious; because by that same death the remission of sins was merited for us.

**Question CXXVIII. How long did the death of Christ last?**

The death of Christ lasted for a triduum, but not a complete or fully consummated one. Cf. Matthew 17:23; 20:18; Mark 9:31; Luke 18:31.

You say: Christ, in Matthew, c. 12:40, says: "The Son of Man will be in the heart of the earth (dead) for three days and three nights." Therefore, the death of Christ lasted for a complete triduum. Response: In the cited passage, not three natural days are meant, but civil ones, or three νυχθήμερα accepted by Hebraism, and those not whole, but taken synecdochically, since Christ suffered on the

preparation day of the Passover and the Sabbath, and at the ninth hour (which is our third hour in the afternoon) He gave up the ghost, and was buried at the tenth hour, or our fourth; whence there were still two hours remaining of that νυχθήμερον, from which that civil day could be named synecdochically, as a whole from its parts; to which succeeded the entire day of the Sabbath spent in the sepulcher, as the second νυχθήμερον; and the third began around the evening of the Sabbath, from which, to the hour of the resurrection on the third day, about ten hours had elapsed. Cf. D. Calov. Chron. S. sect. VIII. qu. 13.

**Question CXXIX. Was Christ a true man in the triduum of death?**

Christ was a true man in the triduum of death, not physically, from the bond of natural union, which was disrupted a); but theologically and by the estimation of faith, from the bond of the personal union, which the triduum of death left intact b).

Proof a. Physically, a man is called true who is actually living, while the body and soul are naturally united. But if the natural union of Christ's body and soul had not been dissolved, Christ would not have been truly dead. If He did not truly die, He did not truly make satisfaction for our sins, to assert which is ἀθεόλογον.

Proof b. The three-day death in no way harmed or broke the bond of the hypostatic union, by which the two natures in Christ are joined. For a) Christ in the triduum of death was a person σύνθετος. Therefore, God and man. b) At the time when Christ was a priest, at that time He was θεάνθρωπος. But He was a priest in the triduum of death. Therefore. The minor is proven because Christ remains a priest εἰς τὸ διηνεκές, forever. Hebrews 7:3. c) What ὁ λόγος once assumed, He never laid aside; But ὁ λόγος assumed a true human nature; Therefore ὁ λόγος never laid aside the true human nature, and consequently in the triduum of death He was a true θεάνθρωπος.

**Question CXXX. What were the ἐπόμενα or consequences of the death of Christ?**

The death of Christ was followed by a) miracles, most worthy of eternal memory, and b) the conversion of the centurion and the attending soldiers.

Proof a. Five miracles followed the death of Christ: 1) the tearing of the temple veil, 2)

an earthquake, 3) the splitting of the rocks, 4) the opening of the tombs, and the coming out and appearance of the saints, 5) the flowing of blood and water from the side of Christ. Concerning these miracles, cf. Matthew 27:51 sqq. and John 19:34.

Proof b. Luke 23:47-48: "Now when the centurion saw what had taken place, he praised God, saying, 'Certainly this man was innocent!' And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts."

**Question CXXXI. What was the burial of Christ?**

*Burial.* The burial of Christ is the placing of the body of our Savior, who died on the cross, in a new tomb, to declare the truth of Christ's death.

**Question CXXXII. What is to be observed concerning the burial of Christ?**

To be observed are a) the antecedents, b) the concomitants, c) the consequents of the burial.

Observation a. The antecedents are: 1) The time of the burial, which was the προσάββατον, or the day of preparation, and the fourth hour of that day, according to our computation. 2) The place, which was in a garden, a rock-hewn cave, which offered our Savior a new tomb, which no other body had occupied. 3) The curator of the funeral, namely from the political estate, Joseph of Arimathea, a pious, honorable, and wealthy senator; from the ecclesiastical estate, Nicodemus, once a nocturnal, now a diurnal

disciple of Christ, a teacher of Israel, a defender of Christ's innocence, John 7:50; from the economic estate, women, burning with piety for Christ.

Observation b. The burial of Christ was accompanied by 1) the removal of the dead body from the cross by the hands of Joseph, and its translation into the garden; 2) the washing of the body, done with warm water; see R. Maimonides, de luctu c. IV.; 3) the anointing, or embalming, John 19:40; 4) the binding of the feet and hands with burial cloths; 5) the placing of the body in the rock-hewn cave; 6) the rolling of a stone to the entrance.

Observation c. The burial of Christ was followed by 1) the grief of the male and female disciples of Christ; 2) the plots and calumnies of the enemies against the deceased; 3) the sealing of the rolled stone; 4) the guard of soldiers.

**Question CXXXIII. What kind was the burial of Christ?**

The burial of Christ was a) glorious, b) fruitful.

Proof a. This burial was glorious: 1) On account of the body buried, which is the temple of the deity, a vessel full of the immense anointing of the Holy Spirit, the most effective organ of many miracles; 2) On account of the honorable curators; 3) On account of the dignity of the monument.

Proof b. The fruits of Christ's burial are: 1) The sealing up of our sins, Daniel 9:24; 2) our co-burial, which occurs in renewal, Romans 6:4; 3) The consecration of our tombs, Isaiah 57:2.

## II. ON THE STATE OF EXALTATION OF CHRIST.

Question CXXXIV. What is the state of exaltation of Christ?



THE STATE OF exaltation of Christ is that in which Christ, having laid aside the infirmities of the flesh, took up and exercised the plenary use of divine majesty.

Observation I. Exaltation here is not taken in the ecclesiastical sense, by which it denotes the exaltation of the incarnation, or the collation of divine majesty made to the flesh of Christ by virtue of the personal union; but in the biblical sense, by which it denotes both the exaltation of the cross, John 12:32, and the exaltation of glorification, John 17:5; which, although sometimes, taken inadequately, signifies the exaltation of Christ to the right hand of God, here however it is taken adequately, as it denotes the universal glorification of Christ, freed from death, adequately opposed to the preceding exinanition.

Observation II. Exaltation sometimes designates the act, or the actual glorification; sometimes the eternal glorious state, in which latter sense we have described it. Taken actively, it is defined; that it is the solemn enthronement and inauguration of the revived Christ to the full and perfect usurpation and governance of the celestial empire of heaven and earth, especially of the church. See D. Gerhard's exegesis, book IV. §. 306.

Observation III. This exaltation of Christ is also called *ὑπερύψωσις*, Superexaltation, to designate the highest exaltation, Philippians

2:9; δόξαις, glorification, John 17:5; στεφάνωσις, coronation, Hebrews 2:9; ἐνθρονισμός, enthronement, Hebrews 8:1.

Question CXXXV. According to which nature was Christ exalted?

Christ the θεάνθρωπος a) was exalted according to the human nature b).

Proof a. The subject *which* is exalted is Christ the θεάνθρωπος. For 1) He who, Jesus Christ, emptied Himself, having taken the form of a servant, having become obedient even to the death of the cross, αὐτὸν ὑπερύψωσε, the Father superexalted the same one, as Paul testifies, Philippians 2:9. 2) Since actions and passions belong to suppositis, the whole person of Christ is rightly said to be exalted, just as He was emptied.

Proof b. The subject *by which* the exaltation occurs is the human nature of Christ. For 1) the divine nature of the λόγος is most high, and therefore cannot be really exalted. 2) Christ, as He was emptied according to the human nature, so He was exalted according to the same. 3) Through exaltation, Christ received a name above every name in the fullness of time out of grace, which the word ἐχαρίσατο shows, Philippians 2:9. But according to the divine nature, He receives nothing from the Father in time through grace, but has all things from the Father through eternal generation.

Question CXXXVI. In what does the exaltation of Christ formally consist?

*The formal aspect of exaltation.* The exaltation of Christ formally consists in the deposition of the servile state and of all the

infirmities of the flesh, and in the full, universal, and unceasing usurpation of the divine majesty, communicated through the personal union.

Proof. 1) From Philippians 2:9-10: "Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth." Where observe: a) The particle διὸ does not denote a meritorious collation, but a consequence of order. b) The bestower of glory is God the Father, to whom, as to the source, both of the divine essence and of the communicated glory, the bestowal is attributed. Cf. John 17:7; Romans 6:4. For the rest, there is no doubt that the act of exaltation, being extra-essential, is common to the entire Holy Trinity. For the Son of God himself also raised himself from the dead, John 2:19; 10:17, and ascended above all the heavens, Ephesians 4:10, and entered into his glory, Luke 24:26. And the Holy Spirit is said to have raised Christ from the dead, Romans 8:11. (\*) c) Ὑπερῶψως, or superexaltation, following the exinanition and humiliation, by force of opposition, implies in place of the emptying of the form of God, the full usurpation of the form of God; in place of the concealment of those things which are equal to God, their public manifestation; in place of the assumption of the form of a servant, its deposition, and the administration of universal dominion. d) The gift of the name above every name designates the bestowal of the highest glory, than which none more sublime can be named, which through exaltation was given to Christ, as to its most full χρῆσιν, or usurpation. e) The consequence of the glory given is the subjection of all creatures, adumbrated by τῇ γονυκαμψίᾳ, or genuflection. For at the name of Jesus, angels must bow their knees (in a spiritual manner), Psalm 97:7, and the blessed in heaven, Revelation 5:12, and mortal men upon earth, John 14:13, and creatures under the earth (by

reason of their most squalid state), demons and damned men with trembling, James 2:19.

2. From Hebrews 2:9: "But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone." The Apostle joins the state of exinanition and of exaltation. He calls the former ἐλάττωσιν, or a condition lower than the angelic. For the angels enjoy eternal glory and beatitude; but Christ, in His most bitter passion, was forsaken by God and deprived of all solace, so that an angel from heaven comforted him. But the most ignominious passion and death was the way to the σεφάνωσιν, or coronation of Christ. And God crowned Christ with royal honor, and the glory of omnipotent dominion. This we learn from verses 7 and 8: "You made him for a little while lower than the angels; you have crowned him with glory and honor, setting him over the works of your hands; you have put all things in subjection under his feet."

Therefore, this coronation implies the actual usurpation of omnipresent dominion and the axiom of adoration.

#### Question CXXXVII. Are there certain acts, or grades, of the exaltation of Christ?

*Grades of exaltation.* The acts, or grades, by which Christ, having been exalted, exercised more and more the divine majesty communicated to His flesh, are: 1) The descent of Christ to the underworld, 2) His resurrection, 3) the ascension of Christ into heaven, 4) the session at the right hand of God. These grades of exaltation were preceded by ζωοποίησις, or vivification, as a prerequisite condition, disposing the subject to be exalted.

Proof: The revived Christ exercised His divine majesty through certain grades: 1) By descending to the underworld, He showed Himself alive to the evil spirits and damned men, as the victor over death; 2) By rising, He declared to the apostles, and through

(\*) In that place, indeed, it is not attributed to the Holy Spirit, but to God the Father. For it is not said: the Spirit, who raised Christ from the dead; but thus it is written: the Spirit of him, who raised the dead Christ to life. It pleases some to accommodate this saying to this cause, Romans 1:4. But yet others understand by πνεῦμα ἀγιωσύνης the human nature of Christ, by way of opposition: κατὰ σάρκα, and κατὰ πνεῦμα. But it is sufficient 1) that the Holy Spirit, equally as the Father and the Son, is true and highest God, 2) that without any exception the general rule is valid: The divine works, which are called *ad extra*, are equally common to all three persons in unity.



them to the whole world, that He had satisfied divine justice through His death; 3) By ascending into heaven, He showed to the angels and blessed men that He was the victor not only of death, but also of the evil demons, and the savior of men; 4) By sitting at the right hand of God, He exercises the most full and universal dominion over all creatures, which are in the kingdom of power, of grace, and of glory.

Observation: Ζωοποίησις, or vivification, is the liberation of Christ from death, and the reunion of the soul and body, by which Christ according to the flesh began to live again. This is not a peculiar grade of exaltation, but a prerequisite condition for disposing the subject, namely Christ, to undertake the full and universal use of divine majesty.

**Question CXXXVIII. What is the descent of Christ to the underworld?**

*Descent to the underworld.* The descent of Christ to the underworld is a true, real, and supernatural motion, by which Christ, having escaped the bonds of death and being revived, went with His whole person to the underworld, to demonstrate Himself as the victor over death to the evil spirits and damned men.

Observation I. The descent to the underworld is taken a) metaphorically, and designates the infernal pains, arising from the sense of divine wrath and the privation of all solace. As it is used, 1 Samuel 2:6, where the pious Hannah says: "The LORD brings down to Sheol and raises up." And so Christ, before His death and burial, descended to the underworld by a metaphorical and sorrowful descent, having suffered immense pains in the garden of Gethsemane, Matthew 26:38, and having complained of God's desertion on the altar of the cross, Matthew 27:46. b) Taken properly, the descent to the underworld denotes a true and real departure into the place of the damned, which St. Peter in his 1st epistle, chapter 3:19, calls a πορείαν, or journey.

Observation II. Although the descent of Christ to the underworld was true and real, it was not physical or local, but was a supernatural motion. For physical and local motion is proper to natural bodies; but the body of Christ, having been vivified, was glorified. Nor was it a successive motion. For it was done ἐν πνεύματι, in the spirit, i.e., by divine power, 1 Peter 3:19, which knows not slow endeavors; which D. Dannhauer, in Christosophy, p. 306, urges with D.

Affelmann. The descent of Christ was instantaneous, because it was done ἐν πνεύματι, by him who was no longer subject to the weaker necessities and laws of nature. D. Calovius agrees in his theol. posit. p. 372. The descent of Christ to the underworld was not successive; because it was accomplished in a single instant, nor does the divine hypostasis of the flesh, which is everywhere, need progressive motion, but by the presence of a demonstration or operation it shows itself to be present, and to that extent it is understood to have been present here in the underworld as well.

**Question CXXXIX. According to which nature did Christ descend to the underworld?**

Christ the θεάνθρωπος a) descended to the underworld according to His human nature, and that whole, consisting of body and soul b).

Proof a. 1) Christ, ζωοποιηθεὶς, or having been vivified, descended, 1 Peter 3:18. But ζωοποιηθεὶς is the whole Christ, not the soul alone. Therefore. 2) He who ascended, also descended, Ephesians 4:10. But the whole Christ, not the soul alone, ascended; Therefore also the whole Christ, not the soul alone, descended. 3) Since the descent of Christ is a personal action, it cannot but be ascribed to the whole person of the θεάνθρωπος. Therefore, just as it is said of the whole θεάνθρωπος in the Apostles' Creed, that He suffered, was crucified, and was buried; so also it is said of the same, that He descended into hell. And in the Athanasian Creed: "As the rational soul and flesh is one man; so God and man is one Christ, who suffered for our salvation and descended to the underworld." Therefore, we simply believe that the whole person, God and man, after the burial descended to the underworld, says the Formula of Concord, p. 788.

Proof b. 1) The descent to the underworld is a grade of the exaltation of Christ, and therefore cannot be attributed to the divine nature, which does not receive a further grade of exaltation. 2) The πορεία, or departure into the underworld, is placed after the vivification of Christ by the Apostle Peter in the cited chapter, 3:19. Therefore, the descent of Christ to the underworld was made after the reunion of the soul and body; and the soul of Christ did not descend to the underworld at the time when His body lay in the sepulcher.

You say: I. The descent of Christ precedes the resurrection, by which Christ showed Himself alive, as the Apostles' Creed teaches: Therefore, it was not made after the vivification. Response: We distinguish between the external and internal resurrection. The former is the egress from the sepulcher, and the external manifestation before men, and is designated in the Apostles' Creed; the latter is the vivification itself, about which the Apostle Peter speaks in the cited place.

You say: II. Every royal and triumphal act belongs to Christ according to both natures; for it is an ἀποτέλεσμα, or an official act: But the descent to the underworld, etc. Therefore. The minor is proven from Colossians 2:15: "Christ, having disarmed the principalities and powers, made a public spectacle of them, triumphing over them in himself." Christ triumphed over the infernal principalities by His descent into the underworld. Response: The descent of Christ to the underworld is taken either precisely, as it is a real departure from the sepulcher into the underworld, without connoting its effect; or it is taken complexly, so that it simultaneously connotes the effect and fruit, i.e., the triumph over enemies. We take the descent of Christ to the underworld in the former sense; taken in the latter sense it is an apotelesma.

**Question CXL. Did Christ then descend into the infernal prison itself?**

Christ descended into the infernal prison itself, or the place of the damned.

Proof: That the terminus ad quem of Christ's descent is the place of the damned, Peter teaches, in his 1st epistle, c. 3:18-19: "Christ also suffered once for sins... being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah." Where by φυλακήν we understand the infernal prison; 1) Because in that φυλακή are the disobedient, who were destroyed by the flood on account of their disobedience, who are surely in the place of the damned; 2) Because φυλακή is also taken for the underworld in other places of Holy Scripture, Matthew 5:25; Luke 12:58; Revelation 20:7.

**Question CXLI. For what purpose did Christ descend into the underworld?**

Christ descended into the underworld not for the purpose of suffering any evil from the demons a), but to celebrate a triumph over the demons b), and to convince the damned men that they are justly confined in the infernal prison c).

Proof a. After death, Christ sustained no real passion, because on the cross He exclaimed: "It is finished," John 19:30, and through death He entered into glory, Luke 24:26.

Proof b. From Revelation 1:18: "I died, and behold I am alive forevermore, and I have the keys of Death and Hades." Christ, as the revived victor, holds the keys of the underworld and of death, celebrating a triumph over the evil demons and death, Colossians 2:15. Wherefore in the infernal prison Christ presented Himself alive to the evil spirits, as the victor over death and the underworld. Cf. Hosea 13:14; 1 Corinthians 15:55.

Proof c. Christ preached to the spirits in custody, (just as to those) who were once disobedient, when God's long-suffering waited in the days of Noah, 1 Peter 3:19. The preaching of Christ in the underworld was not evangelical, which is announced to men only in the kingdom of grace, but legal, refutative, terrible, and that both verbal, by which He convicted them that they had merited eternal punishments, and real, by which He struck immense terror into them. Cf. Dannhauer in hodos. phanom. VIII. p. 738.

You say: Why is it said that Christ preached in the underworld only to those who were disobedient in the time of Noah? Why did He not terrify others also with that refutative sermon? Response: 1) Others are not excluded, but these are proposed as enormous examples of impenitence, and singular examples of divine judgment; 2) The Apostle named them specifically, to teach also that the antediluvians ought to have believed in Christ, and therefore that they were justly damned on account of their disbelief; 3) So that the Apostle could conveniently transition from the typical flood to the antitypical baptism.

The antithesis is 1) that of the Pontificians, asserting that Christ descended into the underworld only according to the

soul;(\*) 2) that of the Socinians, maintaining that the descent of Christ is the state of death in the sepulcher. Their more important arguments are:

I. The descent of Christ to the underworld can be explained by burial; For שׂאול commonly notes the sepulcher, rarely the underworld; Therefore, a peculiar article of faith concerning the descent of Christ to the underworld should not be taught in the church. Response: 1) This argument proceeds from mere particulars. 2) Ἄδης in the N.T. always denotes the place of the damned. 3) The Apostles' Creed teaches that the church constantly believed this article.

II. The descent of Christ denotes infernal pains, Psalm 18:6; 1 Samuel 2:6. Therefore, it does not denote a real descent. Response: The descent of Christ into the underworld, freed from death and revived, is not sorrowful or painful, but glorious and triumphant, and therefore real.

III. If Christ really descended into the underworld, He descended either as God or as man. Not as God; because God by His omnipresence fills heaven, and earth, and the underworld, and therefore does not really descend into the underworld. Nor as man; because He descended either in body, or in soul. Not in body; because that was in the sepulcher. Not in soul; since this was in paradise. Therefore, Christ plainly did not descend into the underworld. Response: A third option is given. The whole Christ, the θεάνθρωπος, vivified, 1 Peter 3:18, i.e., having overcome death, and the union of soul and body being restored, descended into the underworld, and therefore the body of Christ at that point in time when this descent occurred, did not lie in the sepulcher.

IV. Which descent Holy Scripture attributes to the soul of Christ, that does not belong to the whole Christ the θεάνθρωπος. But the descent to the underworld, etc.

Therefore. The minor is proven from Psalm 16:10. Response: The psalmist is dealing with the descent of Christ to the underworld not properly, but metaphorically. For the phrase itself and the mode of speaking sufficiently indicate that it is not dealing with the glorious descent of the triumphant Christ, but with the sorrowful state of the suffering Christ. He who prays that he may not be abandoned in the underworld, sufficiently indicates that the state in the underworld, in which he is not to be abandoned, is by no means joyful or glorious, but full of sorrows. Furthermore, the psalmist deals with that state which indeed precedes being in the sepulcher. For he says: "You will not abandon my soul to Sheol, or let your holy one see corruption." But the real and proper descent follows the burial. Cf. p. Calov's Bibl. illustrat. in h. l. fol. 966.

#### Question CXLII. What is the resurrection of Christ?

*Resurrection.* The resurrection is the act of glorious victory, by which Christ the θεάνθρωπος, through the same power with God the Father and the Holy Spirit, led His body, reunited to the soul and glorified, out of the sepulcher, and presented Himself alive to His disciples by various proofs, in confirmation of our peace, fraternity, joy, and hope of our future resurrection.

Obs. The word "resurrection" is taken in two ways: 1) Broadly; in which sense it encompasses in its scope ζωοποίησιν, or vivification, which in the order of nature preceded the descent into hell and the leading out of the body from the tomb, and is called the interior resurrection. 2) Strictly, as it is contrasted with vivification, and denotes the leading out of the body from the tomb and its presentation before others.(\*) It is taken in the latter sense here.

(\*) They err chiefly in this (for this is most to the point); that they persuade themselves that Christ went to the underworld for the purpose of leading out the souls of the blessedly departed from the limbo of the fathers, some unknown place, which they think is adjacent to the hell of the damned. This error, for which there is no support, is closely coupled with other much more serious ones, by which the principal parts of doctrine are greatly obscured: concerning justification, and its true reason, both in the O. and in the N.T., concerning salutary faith being effective and sufficient for salvation, concerning the always valid and equally great virtue of the satisfaction and merits of Christ before, as after, the satisfaction was rendered.

(\*) Holy Scripture speaks appropriately indeed, in which ἀνάστασις (anastasis / resurrection) is distinguished from the recovery of life, and since that was the public testimony of this, therefore the former is named first, consistently with the order of doctrine, although by the order of nature it was posterior, Rom. XIV, 9.

Question CXLIII. By what power did Christ rise again?

Christ rose again by divine power, common to all three persons of the divinity.

Prob. 1) Generally: The raising of Christ from the dead, the terminus of which is the resurrection, is an action *ad extra*, common to all three persons of the divinity. Whence the Savior himself says: *Whatever the Father does, the Son also does in like manner*, John 5:19.

2. Specifically: a) The raising of Christ is attributed to God the Father, as the font of divinity, for the consolation of consciences, so that we may know that the Father has been abundantly satisfied, and that He has been reconciled to us; otherwise, He would not have released our surety from the tomb.

From which Paul gravely says: *Christ was raised from the dead through the glory of the Father*, Rom. 6:4. Cf. Eph. 1:20; Col. 2:10. b)

That Christ raised himself from the dead is evident: α) because Christ has the power to lay down his soul and to take it up again, John 10:17. This power belongs to Christ, as God, by essence; as man, by the grace of union. Certainly, the soul of Christ, endowed with divine power, could join its own dwelling to itself and raise it. Therefore, β) the Savior asserts that he would raise up the dissolved temple of his body, John 2:18. γ) If Christ, by divine power communicated to his flesh through the hypostatic union, raised others, John 5:21; why would he not raise himself by the same power? c) The Holy Spirit is said to have raised Christ from the dead, Rom. 8:11. (\*\*)

(\*\*) See the notes on question 136, page 775: But it is of the greatest importance to us that we give the firmest assent. When matters of deeds are disputed, witnesses must be heard, whose faith, if it has been sufficiently explored and proven, leaves no place for doubt. And when that matter is divine, then it is also necessary that signs of divine authority appear in those witnesses. Acts X, 41. Let us gather all arguments into one sum, which are all so clear and certain, that either nothing should be believed, or this one thing above all others ought to be considered most worthy of faith. There are altogether three things to be considered and weighed:

I. The condition of the witnesses, and that indeed α) their internal disposition of mind. In them there was 1) the use of reason and wisdom; for besides the women, there were men, not only of the common people, unlettered and content with ordinary intelligence, Acts 4:13, but also learned and adorned with experience in affairs, especially Paul, Acts 22:3, and the same a most fierce adversary, who had for a long time and much opposed this truth, Acts 26:8-9; 1 Cor. 15:8-9. 2) An almost excessive caution; for so far were they from showing themselves credulous to anyone, that their own lack of faith was rather to be reproved, John 20:25; Luke 24:25; Mark 16:14. 3) Probity, for they were of upright life and pure from wickedness, never suspected of any fraud, Acts 24:21-22. 4) Constancy and fortitude of mind, even to their last breath, amidst the most bitter vexations and calamities, Acts 4:19-20, although by nature they were most timid, Matt. 26:56. 5) Love for God, conquering the world, without any desire for temporal gain, with contempt for all honors and pleasures, Phil. 2:7. β) External. To be considered is 1) The multitude of witnesses, and also the gathering of many at that time when they were together, John 20:19, 26; 1 Cor. 15:6. 2) The contemplation of this matter, repeated often and continued for a long time, for forty days, Acts 1:3, also carefully, as to every surrounding circumstance, since they took in with their own eyes not only the face of the revived Christ, but also the marks of his wounds, his gestures, and his actions, both many and varied; therefore they were eyewitnesses, not earwitnesses, nor negligent, but looking upon the matter with a very attentive mind. 3) The agreement of all the external senses, John 20:25, 27; 1 John 1:1. It was not enough for them to have seen Christ with their own eyes. The other senses were simultaneously affected by his most pleasant manifestation. They heard him speaking, and felt the force of his words in their inmost heart, Luke 24:32. At the same time, the words they had previously perceived were called to mind, *ibid.* v. 44. They touched Christ with their hands, lest there be any suspicion, into which CELSUS rashly led them, that they were deluded by some specter, Luke 24:37, 39. With their mouths they tasted the bread, received from Christ's hands, and indeed in a certain singular way, from which Christ could be recognized and distinguished from other men, Luke 24:30, 31, 35; Acts 10:41.

The antithesis is that of the Socinians, who deny that the dead Christ raised himself. They go about strengthening their opinion with the following arguments:

I. No dead man can raise himself. Therefore, neither could Christ. Resp. No mere man who is dead can raise himself. But Christ is the θεάνθρωπος (God-man).

II. The resurrection of Christ is attributed to God the Father; Therefore, he did not raise

himself. Resp. The resurrection of Christ is attributed to God the Father, but not to him alone. For what the Father does, the Son also does in like manner, John 5:19.

Instance: Sabellianism will be introduced if what belongs to God the Father is attributed to Christ. Resp. A distinction is made between personal and essential works. The former are divided, the latter are common to all three divine persons, and

II. The matter testified. This was certainly 1) not absurd, in which there was anything that openly contradicted either itself or other truths, but which could be done by the infinite power of God, Rom. 4:17; Acts 26:8. 2) Unexpected, and seemed incredible to all of Christ's own legates, although it had been foretold by Christ numerous times; from which it appears clearer than light that they could not have been deceived by some error, either of a very fallacious imagination or of a rash hope. 3) Foretold by prophecies, Luke 24:25-27; 1 Cor. 15:4, partly literal, as Ps. 16:10, coll. with Acts 2:25; Ps. 22:29, 31; 68:19; Isa. 53:10-11, partly typical, especially two, Isaac (to whom Christ undoubtedly referred, appealing to the writings of Moses, Luke 24:27, coll. with Gen. 22:12; Rom. 8:32; Heb. 11:19) and Jonah, Matt. 12:40. 4) Necessary, on account of salutary ends, especially the declaration of the satisfaction rendered and approved by God, and the application of the justice acquired, Rom. 4:25.

III. The testimony, which they gave 1) with unanimous consent, not privately, but publicly, not timidly, but strenuously, against any adversaries whatsoever, Acts 2:32; 4:10, 13. 2) most effectively, for convincing minds, Acts 2:32, 37, 41; 4:2, 4; 6:7, 10. 3) confirmed by miracles, Mark 16:20; Acts 3:15, 16; 4:10, 14, 16; 6:8, 10.

Confectar. 1. The witnesses of this truth are most worthy of the greatest faith; for not only are all those things that are required for a sufficiently suitable testimony present, but also many more than all in any testimony about whose dignity no one doubts. He who dares to deny this historical event, indeed, he has destroyed all historical credibility.

Confect. 2. Faith is to be given to this truth not only human and historical, but also divine; for to all those things which are most valid for historical faith, insofar as it is a historical event, are added documents altogether singular, given by God, insofar as this event is divine (by propos. II 3, 4 & III 2, & 3).

But what can the adversaries oppose to such great supports? What bears some semblance of truth, they have nothing, except this one thing: If Christ truly came back to life, why did he not show himself to be seen by the Jewish Sanhedrin, nor by Pilate, nor by any of his enemies, but only to his friends? Thus reasoned SPINOZA, whose reheated cabbage the infamous EDELMANNUS served up not so long ago, bringing nothing new. For with the same argumentation CELSUS long ago attacked this truth, against whom ORIGEN disputed. Resp. 1) If this demand were just, could not all atheists, and their easy prince, SPINOZA, demand by the same right that Christ should show himself alive to them also? 2) The divine PETER adduces a most wise reason why the revived Christ showed himself to be seen by the eyes not of just anyone, but of those who were judged to be suitable and trustworthy witnesses, Acts 10:40-41. 3) Not only friends, but also enemies saw Christ, raised from the underworld: the guards of the tomb, Matt. 28:11, and Paul, brought to that point with a most hostile mind, so that he seemed to be insane and to rave, Acts 9:1ff; 26:9-16. Finally 4) so great was the obstinacy of their minds, that they were unwilling to consider the clearest documents, but tried to obscure them all either by force or by fraud, fearing that something might be detracted from their own reputation if they were forced to confess openly that they had pronounced a most unjust sentence against Christ. Matt. 28:11-14; Acts 4:14, 16, 17; add. Luke 16:30-31. Would they not have taken Christ for a specter? in the way that CELSUS imagined, when he found nothing else by which to make the faith of Christ's disciples suspect. And indeed, the enemy could have suspected that much more than the friends from the fact that specters are commonly thought to be especially occupied around the funerals and tombs of wicked men, and the Jews had calumniated that Christ performed his miracles in no other way than with the help of the devil, indeed, his prince.

among these latter actions is numbered the resurrection of Christ from the dead.

III. If Christ raised himself from the dead, he will not be the eternal God; The Evangelicals deny the consequent. Therefore, they ought also to deny the antecedent. The reason for the consequence is; Just as the eternal God does not die, so also he cannot raise himself. Resp. The eternal God does not die in his divinity. The λόγος (Word) died in the flesh; but according to the divinity, dwelling in the flesh, he raised himself.

Instance; Therefore he did not raise himself according to his humanity. Resp. He did not raise himself according to his humanity, as the first and immediate subject, but as the second and mediate subject of the vivifying power. We do not assert that the human nature of Christ acted in the resurrection according to its own powers, but according to communicated powers.

IV. Christ obtained the resurrection of his body from the Father by prayers, Heb. 5:7. Therefore, he did not restore life to himself. Resp. Christ prayed in the state of exinanition, having assumed the form of a servant, according to which he did not raise himself. For the resurrection is a glorious act of Christ, existing in the form of deity.

#### Question CXLIV. According to which nature did Christ rise again?

Christ the θεάνθρωπος (God-man) a) rose again according to his human nature b).

Prob. a. The *subjectum quod* (the subject which) of the resurrection is the composite person of Christ. For the angels themselves say that Christ has risen, Luke 24:16. However, he did not rise as the daughter of Jairus, or Lazarus, by another's power, but by divine power communicated to him.

Prob. b. According to the same nature that Christ was crucified and died, according to that same nature he rose again. But he died according to his human nature, Therefore...

Obs. The remote *subjectum quo* (the subject by which) of the resurrection is the human nature; the proximate is the body which had fallen.

#### Question CXLV. Did Christ bring out of the tomb the same body that had been affixed to the cross and had died?

Christ brought out of the tomb the numerically same body, as to its substance a), but clothed with new qualities b).

Prob. a. The Savior addresses the Jews, John 2:19; "Destroy this temple" (as if pointing with his finger to the temple of his body, v. 21), "and in three days I will raise it up" (not another in essence, but the same).

Prob. b. The qualities and glorious endowments of Christ's body are; impalpability, invisibility, illocality, so that, where he willed, there he would be in a moment, in a word, spirituality, 1 Cor. 15:42. Whence Christ both presented himself alive, and disappeared when it pleased him, Luke 24:13. On account of which endowments it is called σῶμα τῆς δόξης (the body of glory), by a Hebraism, i.e., a glorious body, Phil. 3:21.

#### Question CXLVI. When did Christ rise again?

Christ rose again on the third day a), in the morning b), while the tomb was still closed c).

Prob. a. We learn that Christ rose on the third day from Matt. 17:23; Mark 9:31; Luke 18:34. Confer above Question CXXVII.

Prob. b. Luke, in chapter 24:1, testifies that Christ came forth from the monument at early dawn; Mark, in chapter 16:1, very early in the morning, when the sun had risen (that is, above the rational horizon, although not yet above the sensible horizon).

Prob. c. Matthew, in chapter 28:2, 6, asserts that the angel of the Lord removed the stone of the sepulcher, not to open an exit for Christ, but to show others the place, abandoned by the resurrected Christ.

You say: Christ brought a true and substantial body out of the tomb, which could not penetrate another solid body. Resp. 1) Examples teach that more subtle bodies penetrate coarser ones. Thus solar rays penetrate glass, fire penetrates iron. 2) A distinction is made between a physical body and a glorified one. The Apostle is a witness in Heb. 4:14 that our great high priest has passed through the heavens.

#### Question CXLVII. To what end did Christ rise again?

Christ rose again a) to manifest his victory obtained over death and the devil; b) to offer and apply to all men the fruits of his passion and death.

Prob. a. Unless Christ had reported victory over death and the devil, he could not have come forth from the tomb, Acts 2:24; Hos. 13:14. He manifested this victory by ten appearances, by which he refreshed I. Mary Magdalene, Mark 16:9; II. the whole

choir of pious women, Matt. 28:9; III. Peter, Luke 24:34; IV. Cleopas and his companion, setting out for Emmaus, Luke 24:15; V. the eleven disciples, except for Thomas, John 20:19; VI. Thomas, with the other disciples present, John 20:28; VII. the seven disciples, at the shore of the sea of Tiberias in Galilee, John 21:1; VIII. five hundred brethren, 1 Cor. 15:6; IX. James, 1 Cor. 15:7; X. the assembled disciples on the day of ascension, Acts 1:9. The resurrected Christ wished to appear especially to these disciples, that they might be eyewitnesses of Christ's resurrection, and might proclaim it throughout the world, Luke 24:46, 47, 48. He presented himself to them alive ἐν πολλοῖς τεκμηρίοις, by many proofs, Acts 1:3. For he spoke with them about the kingdom of God, and ate with them, Luke 24:41.

Concerning which eating, AUGUSTINE says elegantly, sermon CXLVII on time: *What he ate was a matter of power, not of need. The thirsty earth absorbs water one way, the burning ray of the sun another; the former from indigence, the latter from potency.* He admitted the disciples to the touch of his body, and showed them his scars, about which AUGUSTINE treats, CXXI on John: *To heal doubting hearts, the marks of the nails were retained.*

Prob. b. The resurrected Christ commanded his victory to be proclaimed in the world by eyewitnesses, so that the fruits, obtained by his most bitter passion and death, might be offered to the entire human race; which fruits are: I. Justice. *Christ was raised for our justification*, Rom. 4:25. The resurrection of Christ is evident testimony that Christ by his death fully satisfied the offended God for our sins, and merited for us the remission of sins and justice; Otherwise God would not have released our surety from the bonds of death. Therefore, the resurrected Christ also wished the remission of sins to be applied to us, through the ministry of reconciliation, John 20:23: *If you forgive the sins of any, they are forgiven them.* II. Spiritual Peace, for which he had warred. Therefore, the resurrected one prays for peace for his disciples, John 20:19. III. The confirmation of our Fraternity. For Christ is the firstborn from the dead, Col. 1:17. The faithful, who rise by his power, are brothers of this firstborn Son of God. Therefore he says: *I am ascending to my Father and your Father*, John 20:17. IV. The living Hope of our resurrection. *Christ, having been raised from the dead, has become the ἀπαρχή (firstfruits)*

*of those who have fallen asleep: For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive*, 1 Cor. 15:20, 21, 22. Those who are in Christ Jesus through faith are partakers of this fruit. IV. Renewal, which is a spiritual resurrection from the tomb of sin. *Just as Christ was raised through the glory of the Father: So we also should walk in newness of life*, Rom. 6:4.

#### Question CXLVIII. What is the ascension of Christ?

*Ascension into heaven.* The ascension is the glorious act of Christ, by which, having been resurrected, according to his human nature, by a true, real, and through free economy, local motion, and in a visible manner up to the clouds, and thence in an invisible way into the common heaven of the blessed, and to the very throne of God, he raised himself, so that, with his enemies triumphed over, he might occupy the kingdom of God, reopen the closed paradise, and prepare a permanent seat for us in the heavens.

#### Question CXLIX. According to which nature did Christ ascend into heaven?

Christ the θεάνθρωπος (God-man) a) ascended into heaven according to his human nature b).

Prob. a. The *subjectum quod* of the ascension is the whole θεάνθρωπος. The same who descended, also ascended, Eph. 4:10. But the whole θεάνθρωπος descended, who, having been made alive, descended, 1 Peter 3:22. Therefore.

Prob. b. The *subjectum quo* of the ascension is the human nature, which was lifted on high, Acts 1:9, which does not apply to the divinity, which cannot be carried on high (for this belongs to bodies alone). Who would say of the divinity: "He departed from them, and was carried into heaven"? Luke 24:51.

#### Question CL. By what power did Christ ascend into heaven?

Christ ascended into heaven by infinite power, common to all three persons of the divinity.

Prob. 1) The exaltation of Christ into heaven is an action *ad extra*, common to all three persons of the deity. 2) Christ is said to have been exalted by the δεξιᾷ τοῦ Θεοῦ, the right hand of God, Acts 2:3, c. 5:31, i.e., by the infinite and immense power of God; for

the right hand of God is here taken not relatively, but absolutely.

**Question CLI. What is the starting point from which Christ ascended?**

The starting point of the ascension is the Mount of Olives near Bethany.

Prob. From Acts 1:12, after Christ was taken up into heaven, the disciples returned to Jerusalem from the mount that is called Olivet. And Christ, about to ascend, led the disciples out as far as Bethany, Luke 24:50.

**Question CLII. What is the destination of Christ's ascension?**

The destination to which Christ arrived in his ascension is both common and proper. The common destination is the seat and dwelling of the blessed, where Christ presents himself to be seen face to face by the blessed a). The proper and ultimate destination is the majestic heaven of God, or the throne of divine majesty b).

Prob. a. Christ was raised into paradise, in which the thief converted with him, Luke 23:43, where Job also is, ch. 19:27, where mansions are prepared for the faithful, John 14:2, where the most glorious redeemer will gladden the souls of the saints with his most pleasant sight.

Prob. b. The proper destination is the majestic heaven of God, which is above all heavens, Eph. 4:10. We have a great high priest, who has passed through the heavens, Heb. 4:14. He passed through the heavens not by reason of distance, but of a most sublime and divine presence. The majestic heaven of God is the very right hand of God, by which Christ was made higher than the heavens, Heb. 7:26, about which the Apostle says, Heb. 8:1: *We have such a high priest, who has sat down at the right hand of the throne of the Majesty in the heavens.*

Obs. By heaven here is not meant the airy or ethereal heaven of nature, which it is impious to imagine; nor the heaven of grace, which is the church militant on this earth, from which Christ has withdrawn his visible presence until the day of the last judgment. Therefore, it is understood to be the heaven of glory, either finite or infinite. By finite glory, Christ certainly presents himself to be seen in the place of the blessed by angels and the blessed, after the manner of a true glorified body, yet in such a way that infinite glory is also communicated to him through the session at the right hand of God. Therefore, Christ was raised into the

majestic heaven of God, that he might fill all things, Eph. 4:10. Cf. DANNHAVER in *hodoi phænomenon* VIII. p. 763.

**Question CLIII. What was the manner of Christ's ascension?**

With respect to its manner, the ascension of Christ was not an ἀφανισμός, or disappearance, but a motion; true, real, successively progressive a), and visible up to the clouds b). But having been lifted up by a cloud, he was exalted in an invisible manner to the right hand of God c).

Prob. a. From Luke 24:51: *He departed from them, and was taken up into heaven.* Departure implies a successive change of place and a progressive motion from a place into heaven.

Prob. b. From Acts 1:9: *While they were watching, he was taken up, and a cloud received him from their sight.*

Prob. c. Christ passed through the heavens, Heb. 4:14, having been made higher than the heavens, Heb. 7:26. Therefore, he was raised above all heavens in an invisible manner.

Obs. The visible motion of Christ up to the clouds was local, not according to the motion of a natural body, which by its nature is carried downwards, but of a glorified one and endowed with supernatural gifts. Nor was it through the indigence of nature, but through free economy that Christ assumed a local and visible motion, who, had he wished, could have withdrawn himself from his disciples in a point of time and occupied heaven. But it pleased the Savior to be carried upwards gradually, so that the disciples might testify to the true ascension more clearly and confidently. From which we gather that Christ ascended up to the clouds by a local motion, but not locally, or physically. Cf. D. SCHERZERI *System* p. 247.

**Question CLIV. To what end did he ascend into heaven?**

The general end of the ascension is that he might gloriously show himself as the victor over death and the devil to angels and the elect a). The special ends are that he might occupy the heavenly kingdom b), reopen paradise to us c), and prepare dwellings in heaven d).

Prob. a. From Col. 2:15: *Disarming the principalities and powers, he made a public spectacle of them, triumphing over them in himself.* Christ, in hell, showed to the evil spirits through his descent to hell, on earth



to men through his resurrection, in heaven to angels and blessed souls, that he had conquered his enemies and was holding a just triumph over them.

Prob. b. From Acts 3:21: Ὅν δεῖ ἐρανὸν μὲν δεξαθαι, ἄχρι χρόνων ἀποκαταστάσεως πάντων, *whom heaven must receive until the time of the restoration of all things*. The sense is: It is necessary for Christ, by divine decree, to occupy the heavenly kingdom, to be governed by the full and universal use of the communicated divine majesty.

Prob. c. From Apoc. 3:7: *These things says the holy and true one, who has the key of David, who opens so that no one may shut, and shuts so that no one may open*. Christ has full power in the government of the church, to open heaven, and to receive into the church not only the militant, but also the triumphant.

Prob. d. From John 14:2: *In my Father's house there are many mansions. If it were not so, I would have told you; I go to prepare a place for you*. The Savior teaches that by divine decree, to each is appointed his own seat and degree of glory. If this were not so, Jesus would have already told the disciples, nor would he have deluded them with a vain hope. But now he openly says that he is about to depart to prepare for them by his merit a most blessed place and dwelling, since the divine decree, concerning the conferring of a blessed seat, is founded on the merit of Christ.

#### Question CLV. What is the session of Christ at the right hand of God?

*Session at the right hand of God.* The session at the right hand of God is the highest degree of glory, by which Christ the θεάνθρωπος, according to his human nature, having been raised to the throne of divine majesty, governs all things which are in the kingdom of power, of grace, and of glory, most powerfully and most presently, for the glory of his name, and for the comfort and salvation of the afflicted church.

#### Question CLVI. What do you understand by the right hand of God?

The right hand of God here does not denote a corporeal member a), but infinite power b), and immense glory c).

Prob. a. God is spirit, John 4:24, who does not have flesh and bones, Luke 24:39.

Prob. b. The right hand of God signifies infinite virtue; because it is called in the

sacred letters the right hand of power, Matt. 26:64; the striking right hand, Exod. 15:6.

Prob. c. The right hand of God is also called by the Holy Spirit the right hand of majesty, Heb. 1:3; c. 8:1; the right hand of the throne of God, Heb. 12:2. It is the right hand of God above all principality, power, virtue, and dominion, Eph. 1:21. It is the omnipresent right hand of God, Ps. 139:10.

#### Question CLVII. Does the right hand of God designate a place?

The right hand of God does not denote a certain and determinate place.

Prob. Because the right hand of God is infinite power and immense majesty, as we have already demonstrated, it cannot be a determinate place.

You say: 1) It is called the right hand of God on high, Heb. 1:3. 2) In the Apostles' Creed we believe that Christ will come from thence at the right hand of God. "Thence" is an adverb of place. Resp. To 1. It is called the right hand on high, not by reason of a sublime place, but by reason of a most exalted state. To 2. The adverb "thence" in the Apostles' Creed must be referred not to the right hand of God, because Christ, coming to judgment, will sit at the right hand of God, Matt. 26:64. Therefore he will not come from thence; but to the heaven of the blessed, or to that blessed place, in which Christ is according to the mode of his glorified body, as explained by D. AEGIDIUS HUNNIUS, *Qu. de maiestate Christi*, p. 184.

#### Question CLVIII. Why is it called the right hand of God the Father?

It is called the right hand of God the Father because the right hand of God, to which Christ was raised, is here taken not absolutely, as it is common to all three persons of the divinity, but relatively, inasmuch as it is the right hand of the first divine person, who is the fount of the deity a), and to indicate a notable difference between the right hand of the Father and that of Christ b).

Prob. a. God the Father said to God the Son: *Sit at my right hand*, Ps. 110:2. Where the right hand of God cannot be taken absolutely, to denote omnipotence and glory common to all three divine persons. For thus Christ would sit at his own right hand, and at the right hand of the Holy Spirit, which is ἄγραφον (unwritten). Therefore, the right hand of God is here taken relatively, as it denotes the divine power and immense

majesty, communicated by God the Father to τῷ λόγῳ ἀσάρκῳ (the un-incarnate Word) through eternal generation, and to the λόγῳ ἐνσάρκῳ (the incarnate Word), as to his human nature, through exaltation. Cf. D. DANNHAVER in *Christos* p. 335.

Prob. b. The right hand of Christ has a contrasting left hand, Matt. 25:33; but the right hand of the Father does not have a corresponding left. "I mean the right hand, lest you look for a left hand there," says AUGUSTINE, sermon CXIX on time. The right hand of God the Father is incommunicable to mere men; but the right hand of Christ is communicable. The former denotes infinite glory, the latter finite.

#### Question CLIX. Why is it called the right hand of the throne?

It is called the right hand of the throne, on account of the royal, spiritual, and most high majesty communicated to Christ as man through his exaltation.

The right hand of the Father is called the right hand of the throne of God, Heb. 12:2; the right hand of the throne of majesty in the heavens, Heb. 8:1. The throne of God is the divine majesty, glory, opulence, and magnificence, differing from the right hand not in reality, but in reason, in the same way that divine majesty differs from divine power. See DANNHAVER in *hodof. phanom.* VIII, 775.

#### Question CLX. What does it mean to sit at the right hand of God?

To sit at the right hand of God signifies: to use fully and unceasingly the omnipotence and royal majesty communicated by the Father through exaltation, for the universal and most glorious governance in the kingdom of power, of grace, and of glory: or, what is the same, to sit at the right hand of God is, by virtue of the personal union and the exaltation that followed it, to govern all the works of God's hands most powerfully, most presently, and most gloriously.

Prob. 1) From the Pauline interpretation, 1 Cor. 15:25: *It is necessary for Jesus to reign, until he has put all enemies under his feet.* Coll. with Ps. 110:1-2: *The Lord said to my Lord: Sit at my right hand, until I make your enemies your footstool. The Lord will send the scepter of your strength from Zion (saying): rule in the midst of your enemies.* 2) Because Christ, crowned with glory and honor, was set over all the works of the divine hands, so that all things are subject

under his feet, Heb. 2:7-8. Therefore, through the exaltation to the right hand of God, universal dominion over all creatures was conferred upon Christ.

#### Question CLXI. According to which nature was Christ exalted to the right hand of God?

Christ the θεάνθρωπος (God-man) a) was raised to the right hand of God according to his human nature b).

Prob. a. *I have overcome and have sat down with my Father on his throne*, Apoc. 3:21. Whoever has overcome death and the devil is Christ the θεάνθρωπος; The same is the sitter on the Father's throne.

Prob. b. 1) From Christ's own assertion: *From now on the Son of Man will be seated at the right hand of the power of God*, Luke 22:69. Christ, standing in the midst of the theater of exinanition, says that ἀπ' ἄρτι, from now on, i.e., at this very moment he will be seated, as the Son of Man, at the right hand of God. 2) From the connection of exinanition and exaltation. According to the same nature that Christ was emptied, according to that same he was exalted to the right hand of God; But according to the human nature etc. Therefore. The major is established: because exinanition and exaltation are most closely connected in the sacred code, and are said of the same nature. The minor is clear from the Pauline oracle, Rom. 8:34: *Who is he that condemns? It is Christ who died; more rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.* All these predicates are said of Christ according to his human nature.

The antithesis is that of the Pontificians, who assert that the exaltation to the right hand belongs to Christ according to both natures; they argue:

I. Holy Scripture attributes the session at the right hand of God to the whole person of Christ, Rom. 8:34; Eph. 1:20-21. Resp. Holy scripture attributes the session at the right hand of God to the whole person of Christ indeed, but according to his human nature. The person is the *subjectum quod*, the human nature is the *subjectum quo* of the session at the right hand.

II. To sit at the right hand of God is a royal official act; Therefore, it belongs to Christ according to both natures. Resp. To sit at the right hand of God is taken either precisely, as the highest degree of exaltation, or complexly, inasmuch as it is a royal act,

directed for the benefit of the church. To wit, the exaltation to the right hand of the Father belongs to Christ according to his human nature; but the session of Christ, as it denotes the gracious and salutary dominion of Christ, is an ἀποτέλεσμα, or a theandric action.

**Question CLXII. By what power was Christ exalted to the right hand of God?**

Christ was exalted by the power common to all three persons of the divinity.

Prob. This exaltation is most frequently attributed in Holy Scripture to God the Father, as the font of divinity, Ps. 110:1; Eph. 1:29; Phil. 2:9. Nevertheless, since what the Father does, the Son does likewise, John 5:19, therefore Christ himself is also said to have sat down at the right hand of the Majesty on high, Heb. 1:3. Nor should the Holy Spirit be excluded from the exaltation of Christ, since it is an undivided action *ad extra*.

**Question CLXIII. Was a truly divine, universal, and omnipresent dominion granted to Christ through the exaltation to the right hand of God?**

Through the exaltation to the right hand of God the Father, a truly divine a), universal and omnipresent b) dominion was conferred upon Christ.

Prob. a. 1) Such as is the governance of God the Father on the throne of his majesty, such is the governance of Christ the θεάνθρωπος, sitting at the right hand of God; but the governance of God the Father is truly divine; Therefore. The major is proved; Just as to subsist γεννητῶς (by generation) and essentially do not differ in divine matters, so the divine session simply, and the session at the right hand do not differ essentially. See DANNH. in *hodof. phænom.* VIII. p. 779. 2) From the session of Christ at the right hand of God flow effects of infinite power, which are recounted in Ps. 110, namely 1) the prostration of all enemies to the footstool of his feet, among which enemies are most powerful spirits, the greatest monarchs and tyrants, 2) the sending forth of a gracious scepter into the whole world, 3) dominion in the midst of enemies, 4) a new generation of innumerable offspring, 5) the administration of an eternal priesthood, which priesthood is the cause of eternal salvation, Heb. 5:9.

Prob. b. 1) Whatever nature has been raised to a truly divine government, that nature reigns substantially present everywhere; But the human nature of Christ

etc.; Therefore. The minor is clear from what has already been said. 2) Whatever nature has been placed at the omnipresent right hand of God, and sits on an omnipresent throne, that nature governs most omnipresently; But the human nature of Christ etc. Therefore. The major is established; because everything that is of the divine right hand is omnipresent; Therefore, he who sits there, where the right hand of God is, he is omnipresent.

The antithesis is that of the Pontificians, Socinians, and Arminians, who deny that a truly divine and omnipresent dominion was conferred upon Christ as man; their principal arguments are:

I. If both natures of Christ govern omnipotently and omnipresently, there will be two omnipotent and omnipresent governors; The consequent is absurd; Therefore also the antecedent. Resp. 1) It concludes viciously from the abstract to the concrete. 2) If each nature of Christ were a person, governing omnipotently and omnipresently, there would be two omnipotent and omnipresent governors; But both natures of Christ make one composite person, who is at once God and man.

II. The placement at the right hand of God, and the session on the divine throne do not infer an omnipresent dominion. For on the last day of judgment the faithful are to be placed at the right hand of Christ, Matt. 25:33, and the elect are said to sit on Christ's throne, Apoc. 3:21. Resp. A distinction is made between the right hand and throne of God the Father, and the right hand and throne of Christ. The right hand and throne of God the Father denotes infinite power and majesty; The right hand and throne of Christ designates a finite dignity and prerogative, reconciled to us by the merit of Christ.

III. The body of Christ is in heaven; Therefore, it does not reign everywhere. Resp. 1) Our Father is in heaven, and yet he reigns everywhere. 2) The body of Christ is in the heaven of the blessed, as to the height of its glorified nature; Yet it is in the majestic heaven of God, as to the act of the person, that it may fill all things, Eph. 4:10. But the glorified body of Christ is not inclusively or circumscriptively in a physical and local heaven.

IV. Christ, as a glorified man, was seen by Stephen standing in heaven, Acts 7:55. Therefore, Christ as man is not omnipresent in the state of glorification. Resp. The vision and revelation of Christ does not undermine

omnipresence, but confirms it. For Christ by his most free will can present himself visibly present in any place, and yet remain personally omnipresent; Just as the patriarch Jacob saw God standing above the ladder in heaven, who nevertheless was also present on earth, Gen. 28:13.

V. According to the nature by which the Son of God reigns with the same majesty as the Father, by that nature he is ὁμοῦσιος (consubstantial) with God the Father. But according to his human nature, the Son of God is not ὁμοῦσιος with the Father. Therefore... The major is evident; because from the session of the Son of God, and his omnipresent governance, a valid argument is drawn for proving the divinity of the Son of God; which argument is enervated, if Christ according to his humanity governs with the same majesty as God the Father. Resp. A limitation on the major. According to the nature by which the Son of God reigns by himself and essentially with the same majesty as God the Father, by that same nature he is ὁμοῦσιος with God the Father; I grant. But according to his human nature, Christ does not govern by himself or essentially, but by the grace of union and exaltation, with the same majesty as the Father. However, the reasoning from the session at the right hand of God and the divine governance to τὴν ὁμοουσίαν (consubstantiality) with God the Father is good; because the one who sits at the right hand of God is the θεάνθρωπος, and God does not admit to his right hand a sitting person, unless that person is divine.

**Question CLXIV. To what end was Christ raised to the right hand of God?**

Christ was raised to the right hand of God a) for the glory of his name, b) for the salvation of the church.

Prob. a. Because through the raising to the right hand of God, Christ was constituted as the catholic King to be adored by all celestial,

terrestrial, and subterranean creatures, Phil. 2:9.

Prob. b. Christ sitting at the right hand of God is the head of the church, Eph. 1:22, and therefore he protects it; he intercedes for us, Rom. 8:34, and makes us partakers of his glory according to the capacity of our nature, Apoc. 3:21; but he will destroy the power of the devil and of all enemies, Ps. 110:1.

**Question CLXV. What use do you derive from χρισογνωσία (the knowledge of Christ)?**

*Practical use.* From the knowledge of Christ, a very abundant use redounds to all men, but especially to the reborn, and it is both paracletic (comforting) a) and paraenetic (exhortatory) b).

Prob. a. Let all other sciences be and remain ζημιαί καὶ σκύβαλα (losses and refuse), compared to this χρισογνωσία. For this one comfort sustains our anxious minds, that Christ our Priest is most holy and truly divine, by whose death we are reconciled to God, by whose blood we are cleansed from sins; that the same is our Prophet, the Leader and light of the way to heaven; that finally Jesus Christ our King possesses such power that he can repel the force of enemies, and defend us, the citizens of his kingdom.

Prob. b. Let χρισογνωσία excite in us the study of piety! Christ, the high Priest, gave himself for us as an oblation and a sacrifice to God for a fragrant odor. Let us, spiritual Priests, offer our ευχαριστικά (eucharistic) sacrifices, a contrite heart and prayers ardent with piety, to Christ, with no day omitted. Christ, our Prophet, taught us the way of God in truth. Let us strenuously run this way with unoffending feet, until we reach the goal according to our vow. Christ in his royal office is the head of the church, his mystical body. Let us be and remain true and living members of the church, let us adhere to Christ the head, with sincere faith and charity, that he may deign to protect and defend us.

## SUSPIRIUM.

**T**o you,  JESUS, the leader and finisher of my faith, I look, as often as I reopen the wounds of my soul! You were struck, that I might be healed. You shed Your blood, that my filth might be washed away. That I might live eternally, you underwent an ignominious death. Lest I wander far and wide, You opened for me an easy way to heaven. Lest I be oppressed by enemies, You have raised my head with Your royal protection. What shall I render for so many and so great benefits conferred upon me? I give, I say, I consecrate to You,  JESUS, whatever I have. I give a contrite heart, I speak to you a faithful soul, I consecrate a body destined for Your worship! To You be praise, and honor, and glory for evermore!

CHAPTER IV.  
ON THE  
APPLYING GRACE  
OF THE HOLY SPIRIT,  
AS THE  
THIRD PRINCIPLE OF SALVATION,  
IN PARTICULAR ON THE  
CALLING GRACE OF  
THE HOLY SPIRIT.

Question I. What is the applying grace of the Holy Spirit? (\*)



THE APPLYING GRACE of the Holy Spirit is the principle of those divine acts, by which the Holy Spirit, through the word of God and the sacraments, dispenses the spiritual and eternal benefits, destined for the human race by the most benign benevolence of God the Father, and acquired by the fraternal redemption of Jesus Christ, and offers, confers, and seals them to us.

Obs. I. Spiritual benefits are those through which the soul of man, infected with the stain of sin, is divinely liberated from the state of misery, and is transferred into the

state of grace and of glory; such as are: the salvific knowledge of God, faith in Christ, remission of sins, justice that avails before God, freedom from the terror and curse of the law, *υιοθεσια*, or adoption as sons of God, our communion with God, peace of conscience, spiritual joy, the gift of perseverance, and eternal life. God the Father destined these spiritual benefits for the human race in his eternal counsel, God the Son acquired them by his active and passive obedience, so that, with divine justice being preserved, they might redound to sinners; the Holy Spirit dispenses the same through ordinary means, and applies them to men, by offering and conferring them; men, however, endowed with the powers of the Holy Spirit, apply them to themselves by receiving them.

(\*) Let it be permitted to me to preface certain things concerning the grace of God, considered in general. There are many and various significations of this name, whose accurate and distinct knowledge is very necessary, both for the explanation of things, and for the interpretation of words in diverse places of Holy Scripture, and indeed for the refutation of errors in the school of the Pelagians and Semi-Pelagians, of whom those especially, as Augustine well observed, made use of great and cunning ambiguity of speech. Therefore attention must first be given to opposition, then to distinction; for from both must be understood what and how manifold is the power of any word.

I. Divine grace is opposed 1) to human merit and worthiness, Rom. XI, 6. Eph. II, 8. & 9; 2) to the nature of men, not to its constitution, but to its corruption, Eph. II, 3. & 8; 3) to eternal glory, which differs from grace as the consequent from the antecedent, as effect

from cause, as end from efficacious means, in the same way that the kingdom of grace is distinguished from the kingdom of glory, 1 Corinth. I, 3-8 Tit. III, 7: 4) to wrath and condemnation, and that indeed twofold: α) which follows the first and hereditary sin, and which precedes salvation to be recovered and offered to all, Eph. II, 3. & 7.8: β) which follows the obstinacy of souls and salvation offered and rejected, Rom, IX, 22. Hebr. XII, 15. ff. Jude v. 4. Therefore 1) by force of the first opposition, grace is any benefit of God whatsoever, whether temporal or eternal, even human nature itself, not only in the state of defection, but also in the state of integrity, and both its constitution and conservation, without any merit of man, still integral. Hence we speak of creating and conserving grace, within whose scope are contained all things whatsoever that pertain to divine creation and providence, and therefore it is usually called the grace of the first article (of the Christian faith). By force of the second opposition, grace is the restoration of corrupt nature to wholeness, and both the acquisition and application of lost salvation, and this indeed both inchoate and consummated, to which pertain all benefits procured by the merits of Christ, both temporal and eternal. This is called saving grace, Tit. II, 11.12. 13. and the same grace of the second and third article. By force of the third opposition, grace is the preparation of men for eternal glory, and the granting of all those things which belong to the order of salvation and are necessary for obtaining eternal blessedness. This is especially usually called the grace of the third article. By force of the fourth opposition, as it pertains indeed to its former part, grace is God's mercy and benevolent will concerning the recovery of the salvation of miserable men through some sponsor who would satisfy divine justice sufficiently, to be offered to all and each one; but as to the latter part, grace is God's benevolent will by which He sometimes tolerates wicked and obstinate men, spares them, and provides sufficiently efficacious means for repentance to them, up to the time appointed by judgment. Rom. II, 4.5.

II. Divine grace is distinguished (but we speak of saving grace, which we profess partly in the second, partly in the third article of Christian doctrine) in various ways, according to the variety both of things and of persons which are required for the salvation of men to be freed from their misery. α) By reason of God, whom we venerate as the one common author of all salvation, grace is divided into that decreeing in God's eternal counsel, and that effecting in time. Both are proclaimed Eph. I, 4. 6. 7. β) By reason of salvation, grace is 1) of acquisition, through the satisfaction and merit of Christ, and therefore is called the grace of Jesus Christ, Act. XV, 11. 2 Cor. VIII, 9. and in Paul's customary greeting, Rom, XVI, 24, which John also used, Apoc. XXII, 21; 2) grace of application, through the efficacy of the Holy Spirit who for that cause is called πνεῦμα τῆς χάριτος (pneuma tes charitos / Spirit of grace), Hebr. X, 29. The same distinction is needed when we speak of the means of grace and salvation. For these means pertain either to the acquisition of our salvation, or to the application of the same and the receiving of fruit. The medium of grace, for the acquisition of salvation, is nothing other than the satisfaction and merit of Christ, Act. IV, 12. For application these two are necessarily required; offering and acceptance. Therefore the medium of grace, as to the application of salvation, is altogether twofold. One, by which God offers salvation to us, and when we ourselves are obedient to the word, He confers it upon us; that which is the word, but especially the gospel (for the law, by human vice and fault, effects nothing but wrath and denounces condemnation to man, Rom. III, 19. IV, 15. VII, 13.) and both sacraments. The other, by which we receive salvation offered to us; and this is true confidence placed in Christ, which the Holy Spirit kindles and confirms in the soul. γ) By reason of men, and of the various divine acts by which they are led to salvation, the grace of application 1) some particular grace has been given to ministers of the divine word, insofar as they are ministers, Eph, III, 8. I Corinth. XV, 10; 2 Cor. III, 4.5. 6. and therefore they are called administering gifts, of which some indeed are extraordinary and temporary, granted to the first messengers of the Gospel, such as are; divine instinct and inspiration, Matth. X, 19.20. and power of working miracles, Marc. XVI, 20. Hebr. II, 4; but others are ordinary and perpetual, to be granted to all until the end of the world, and necessary for performing the sacred duty, Act. XX, 28. 2) Common pertains to all men and the church, either gathered to Christ or to be gathered, Eph. V, 26. 27. Tit. III, 5. 6. 7. The gifts of this grace are called sanctifying. (The general sayings, in whose meaning are

Obs. II. This οἰκονομίαν χάριτος (dispensation of grace), as Paul calls it in Eph. 3:2, i.e., the dispensing and applying grace of the Holy Spirit, Holy Scripture appropriates to the Holy Spirit, since on account of it 1) it adorns him with the sweetest names. For he is called the Spirit of grace and of prayers, Zech. 12:12; the Spirit of wisdom and of revelation, Eph. 1:17; the Spirit of faith, 2 Cor. 4:13; the Spirit of adoption, Rom. 8:15; the Spirit of glory, 1 Pet. 4:14; the Spirit of promise, by whom believers were sealed, and the guarantee of our inheritance, Eph. 1:14. 2) Because the acts of grace (vocation, illumination, etc.) belong appropriatively to the Holy Spirit.

Obs. III. The principle of all those divine and supernatural acts, by which the goods acquired by the merit of Christ are dispensed, is the grace of the Holy Spirit, since they proceed from it.

#### Question II. What is the nature of that applying grace of the Holy Spirit?

The applying grace of the Holy Spirit is a) active, b) medicinal, c) undeserved and gratuitous, d) ordered and mediated, e) universal, f) sufficient and efficacious, but g) resistible.

Prob. a. The applying grace is active, since the Holy Spirit through it actively calls, illuminates, converts, and regenerates men. It is therefore distinguished from passive grace, i.e., from the χαρίσματα (gifts), or from the divine gifts conferred by grace, which, by a metonymy of effect for cause, are called passive grace; about which Paul says in Eph. 4:17: *To each one of us grace has been given according to the measure of Christ's gift.*

Prob. b. This grace is medicinal; because it is occupied not with preserving an intact man in a state of happiness, but with healing a sick man, or one corrupted by the leprosy of sin, and transferring him from a state of misery to a state of grace and glory.

Prob. c. The applying grace is undeserved on the part of God; because God is bound by no law to confer grace. God is a debtor to no one, that he should be bound to give him anything, Rom. 11:35. God is not obliged to an obedient creature; Therefore, much less to a disobedient one. This grace is plainly gratuitous, on our part. For although it has been reconciled for us by the merits of Christ, it nevertheless does not depend on our disposition, dignity, merit, or ικανότητι (sufficiency), which itself is also from God, 2 Cor. 3:5. For benefits of divine grace are not dispensed on account of our merits, as fiefs are conferred on those who run or fight bravely, because of the race or on account of the fight. *If it is by works, it is no longer grace*, says Paul in Rom. 11:6.

Prob. d. The applying grace is ordered; because the Holy Spirit operates through distinct acts and degrees, succeeding one another in order, so that the second degree of grace follows the first admitted by the sinner, and the third follows this one, and so on; Conversely, if the first degree of applying grace is neglected or contemned, the second degree does not follow; if the second degree is rejected, the third does not follow; just as on a ladder one does not ascend to the highest step except through the intervening steps. Hence he who does not admit calling grace does not receive illuminating grace, and he who contemns this does not become a partaker of converting grace; because divine grace does not pour out all its powers or riches at once and at the same time, nor does it in one moment make a saint out of a most wicked man. This grace is mediated; for this reason, that the Holy Spirit, through the divine word and the sacraments, as ordinary means of salvation, calls, illuminates, converts men, etc.

Prob. e. The applying grace is universal; Because it is destined by the divine intention for all and every man, with not even one excepted, after they have fallen into sin and been redeemed by Christ. God of himself and

contained all gifts of grace both sanctifying and administering, and these partly ordinary, partly extraordinary, are these two, Marc. XVI, 15-20. Eph. IV, 11. 12. 13.). As it pertains to diverse divine acts, the grace of application is α) calling, by offering means of salvation to each one, Rom. X, 16-21, 1 Tim, II, 4. Matth, XXII, 3.4; β) preventing, exciting, preparing, by effecting the first holy motions of the soul, by exciting holy attention of the soul, by removing impediments which obstruct the mind's meditation, Act. II, 37. XVI, 14. Apoc. III, 19.20; γ) illuminating, converting and regenerating, Tit. III, 5; δ) justifying, Rom. III, 24; ε) renewing, Eph. II, 10, Hebr. XII, 28. XIII, 21; ζ) confirming and conserving, Phil. I,6. 1 Petr. V,10; η) perfecting, so that we may arrive at consummated and eternal salvation, 1Cor. I, 4-8.



with the whole sentiment of his mind is inclined to call, convert, regenerate, justify, sanctify, and save each and every one. For the grace of God that brings salvation has appeared to all men, teaching us, Tit. 2:11-12, and the Holy Spirit offers faith to all, Acts 17:31.

Prob. f. The applying grace is sufficient: Because it is proportioned, or adequate, to producing its effect, although it may not achieve the desired event. The most benign God himself shows this, Isa. 5:4; *What more was there to do for my vineyard, that I have not done in it? Why then did I expect it to bring forth grapes? But it brought forth wild grapes.* If God did all that he ought to have done for the vineyard of Israel to be fruitful, and yet it did not bear clusters, but wild grapes, it follows that a sufficient grace is given, even with respect to the wicked, however much the desired event may not follow. The same sufficient grace is in itself and by its nature efficacious. For Christ said to Paul: *My grace is sufficient for you; for my*

*power is made perfect in weakness;* Where to sufficient grace is attributed its own power, or efficacy.

Obs. Some Theologians admit the distinction of grace into sufficient and efficacious, others reject it. All grace is efficacious, on the part of God offering it; the event in the man to whom it is offered induces the difference, so that while sufficient grace is offered to all, it becomes efficacious in him who embraces it by faith; and so it is called efficacious with respect to converted men, and sufficient with respect to the unconverted. Confer, D. MEISNER. *anthropol.* decad. II. p. 11, 24; D. BROCHMAND. *system.* part. 1. p. 555; D. DANNHAV. *hodof. phænom.* IX. p. 856. D. HULSEMAN rejects this distinction in *breviar.* cap. IX. p. 950; Because all divine grace is efficaciously sufficient, and sufficiently efficacious in its order and economy; but from an external impediment to the effect, one wrongly infers a defect of intrinsic efficacy. (\*)

(\*) So it is: For 1) efficacy must be accurately distinguished from effect, and also from outcome. And it must be carefully guarded that these three things are not confused among themselves. Efficacy is inherent in the very nature of a thing, insofar as it is destined and fitted for some certain end, or several. Effect is the attainment of that end, insofar as that thing, always efficacious in itself, has been rightly employed. Outcome is something plainly different, alien from the proposed end, indeed entirely contrary to it, by the intervention of other things, or by the fault of man, who uses a good thing badly. And so it can happen, and often does, that some thing, most fruitful in itself, becomes pernicious by accident. See Rom. VII, 10. 2) Great caution must be applied, because of the more recent controversies of the Jansenists and others, in whose opinion God exhibits to most men only sufficient grace, to few elect ones efficacious grace. But first they are deceived in this, that they separate sufficient grace from efficacious, assigning one or the other to different men. Then great ambiguity lies hidden in the words. They interpret sufficient grace either so that it is indeed sufficient for God, for His purpose, but not likewise for men, for salvation; or so that it suffices indeed for men, but not for all in the same manner, for the rejected only as testimony, that so much grace has befallen them as God has decreed to give (in this sense they twist such sayings as Matth. X, 18. XXIV, 14. Marc. VI, 11.); for the elect alone as remedy, by which, freed from their misery, they become partakers of salvation. They understand efficacious grace to be that which by some singular force drives and compels the souls of elect men, so that they cannot but obey the divine will. Finally they do not observe accuracy of speech, when they say that efficacious grace is more powerful than sufficient. In which they err vehemently. For indeed 1) that grace which is efficacious for salvation, the same is sufficient, 2 Cor. XII, 9; 2) If any difference is to be established, always that which is called efficacious will be less than that which is called sufficient. Which I will confirm with three arguments: a) Each one of those things which we need for obtaining an end is efficacious; sufficient is the comprehension and joining together of all things necessary for the end, by reason both of the whole end (for thus to man's eternal salvation are required four acts of grace, of which if one were lacking, the rest would not be sufficient, but all together suffice, namely new generation, justification, renewal, finally perfect liberation and freedom from every trouble, 1 Cor. I, 30.) and of the whole man, and of all faculties of the soul, 1 Thessal. V, 23. 2 Cor. VII, 1. (thus arguments explaining and proving, which both relate to the understanding, and moving arguments, which pertain to the will,

Prob. g. That applying grace can be resisted, Stephen asserts in the clearest words, gravely addressing the Jews: *You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit*, Acts 7:51. (\*)

**Question III.** In what order do the acts of applying grace cohere and follow one another?

*The acts of applying grace.* The acts of applying grace are: I. The Vocation of the sinner to the church; II. Illumination; III. Conversion; IV. Regeneration; V. Justification; VI. Mystical Union with the triune God; VII. Renewal; VIII. Conservation of faith and holiness; IX. Glorification.

Prob. We learn this order, and as it were, concatenated series of the acts of applying grace from Acts 26:17, where Christ addresses Paul: *I am sending you to the Gentiles—behold the grace of vocation!—to open their eyes—behold illumination!—and that they may turn from darkness to light—behold the act of conversion!—and from the power of Satan to God—behold regeneration itself, by which we become Sons of God!—so that they may receive the forgiveness of sins—behold justification!—and a place*

*among those who are sanctified by faith in me—behold the union with Christ through faith, sanctification, conservation of holiness, and glorification!*

**Question IV.** Is there another distinction of the acts of applying grace?

The applying grace of the Holy Spirit is commonly distinguished into preventing, preparing, operating, cooperating, and conserving grace a). Likewise into assisting and indwelling grace b).

Prob. a. Preventing grace is the act of grace by which the Holy Spirit offers the salvific object—the benevolence of God the Father and the merit of Christ—through the preached or read word of God to man, dead in sins, removes natural incapacity, and invites, excites, impels, and knocks for him to perform penitence. Preparing grace is the act of grace by which the Holy Spirit restrains natural and actual resistance, simple and vincible, imbues the mind with a literal knowledge of the gospel, and breaks the will through the word of the law, so that it may be more and more disposed to receive saving faith. Operating grace, specially so called, is the act of grace by which the Holy

are individually indeed efficacious, but separated they are not sufficient). b) Efficacious is that which is able to begin a thing, or also to continue it; sufficient is that which can perfect a thing entirely, so that nothing more can be desired. Preventing, exciting, preparing, illuminating, converting, justifying, renewing grace is certainly efficacious; but not yet sufficient. For it is necessary that strengthening, conserving grace be added, and finally that which frees us from every evil. c) Efficacious is the means by which, rightly applied, we attain the end. Sufficient is the instruction of the manner and order to be observed, according to which we ought to use that means properly. The Gospel is the unique efficacious means to saving confidence, and salvation itself indeed. But the order of salvation demands the necessary and perpetual conjunction of law with gospel. See Declaration of the Formula of Concord, ch. V. page 713. Therefore grace, although most efficacious, nevertheless would not be sufficient, unless it led us through the use of law, both elenctic-pedagogical and didactic, so that we both eagerly embrace salvation announced to us in the Gospel, and venerate it received with grateful soul.

(\*) This must be held firmly against the Reformed and Jansenists, but also explained, since it seems to have been said ambiguously. Namely, to resist is either to fight back with forces, if not equal, certainly having some power (but who indeed can have even the least thing against God? although θεομάχοι (theomachoi / fighters against God) attempt this with rash audacity, yet with vain effort and empty anger without strength, Act. V, 39. Rom. IX, 19.); or to reject a benefit offered, and to be unwilling to obey the prescribed order, just as a faithless man, although most weak, who does not wish to obey the King and do what is commanded, or who spurns the King's grace, is said to resist him. This is what it means ἀντιτάσσεσθαι (antitassesthai / to set oneself against), Act. XVIII, 6. οὐχ ὑποτάσσεσθαι τῷ θεῷ (ouch hypotassesthai to theo / not to submit oneself to God), Rom. VIII, 7. X, 3. And that word ἀντιπίπτειν (antipiptein / to fall against), Act. VII, 51. what it is, you will be able to know from v. 57: to stop up the ears, to be unwilling to perceive the truth. For by no arguments, which are moral forces, could they restrain the force of truth, Act, VI, 10.

Spirit both confers the powers of believing and kindles justifying faith. To this pertain regeneration, justification, and mystical union. Cooperating grace is the act of grace by which the Holy Spirit concurs with the justified man for his sanctification and the production of good works. To this pertains renewal. Conserving grace is the act of grace by which faith and holiness of life are conserved and confirmed; Its effect is the perseverance of the faithful. Concerning this distinction, cf. CHEMNITIUS in *loc. de lib. arbitr.* fol. 192; D. BREITHAUPT. in *institut.* p. 235, and in *thes. cred.* pag. 129.

Prob. b. Assisting grace is the act of grace by which the Holy Spirit acts externally upon the man to be converted, not only by proposing and showing the salvific object and what ought to be done, but also by touching, knocking, exciting, and disposing the sinner's heart, so that he may be able to receive faith, and through faith the Holy Spirit may be able to inhabit him. To this assisting grace pertains preventing and preparing grace. Indwelling grace (taken in a more general sense, in which it embraces regenerating, justifying, and indwelling grace, taken in a more special sense) is the act of grace by which the Holy Spirit enters the heart of man, and dwells and operates in it, both by conferring the powers of believing, and by kindling, confirming, and increasing saving faith. Cf. D. IOANN. ADAMI OSIANDRI *theol. system. positiva*, part. III. p. 18; D. QUENSTED. *Syst.* part. III, fol. 494. The foundation for the distinction into assisting and indwelling grace is found in Apoc. 3:20, where Christ addresses the bishop of Laodicea: *Behold! I stand at the door and knock; If anyone hears my voice and opens the door, I will come in to him and dine with him, and he with me.* Indicated in these words is a) generally assisting grace; because Christ says that he stands at the door, to wit, of the human heart, to convert it; however, he does not stand idle, but knocks and desires to be let in; he knocks, so that his voice may be heard, which is b) preventing and exciting grace, and indeed he knocks in such a way that the door may be opened, which is c) preparing grace. For unregenerate men open the door of the heart not by the natural powers of free will, but by new powers conferred through preventing and preparing grace; just as those resurrected from natural death rise not by their own powers, but by new powers given in the resurrection. For by knocking, Christ bestows

the power of opening, which efficacy is proper to the word of the gospel, Rom. 1:16. d) When the door of the heart is opened, Christ enters; which is entering and indwelling grace; for Christ enters in such a way that he may dine with us and we with him; Christ enters, by kindling faith with the light of his word and by dwelling in us through faith, Eph. 3:17. Whence arises our sweetest communion with Christ, which is a foretaste of eternal life. From this saying of the Savior, the applying grace of the Holy Spirit can be distinguished by a τριχοτομίαν (trichotomy) into assisting grace, which operates externally on the closed heart of the sinner and labors to open it; entering grace, which enters the opened dwelling of the heart; And indwelling grace, which dwells in the heart with a gracious and efficacious presence.

#### Question V. Are the three ways of the mystics arranged in the correct order?

Concerning the three ways of the mystics. The three ways of the mystics are neither arranged in a just order a) nor do men, walking in them, certainly attain to the end predefined by the mystics b).

Antithesis is that of the mystical authors, who teach with great consensus that man 1) called to the church, can expeditiously progress by THREE ways, the purgative, illuminative, and unitive, to the holy mountain of perfection and deification. This is not denied by MAXIMILIANUS SANDAUS, in his *clave theologiæ mysticæ*, p. 360: *Almost all masters of spiritual things are accustomed to circumscribe mystical theology with three ways, the purgative, illuminative, and unitive.* HUGO DE PALMA, about to expound this threefold way, in his *theol. mystica* p. 5, says: *The first way is purgative, by which the mind is disposed to learn true wisdom; The second is called illuminative, by which the mind by thinking is kindled to the inflammation of love; The third is indeed unitive, by which the mind, above all intellect, reason, and intelligence, is directed upwards by God alone. In these three ways all mystical theology consists.* THOMAS A JESU explains these three ways more clearly, lib. I. Meth. diuin. orat. 1: *The purpose of the purgative way is to purge and perfect the senses; of the Illuminative, the reason; of the Unitive, the spirit, or mind, which is the superior part of the soul. In the purgative, man knows himself; in the*

*illuminative, God: in the unitive, he strives for union and transformation into him. Most clearly and fully of all, GOTTFRIED ARNOLD unfolds the same ways in his theol. myst. c. VI. p. 103 ff., from which we may be permitted to excerpt a few things pertinent to the matter. First, God cleanses the senses, and the lowest part of the soul, which is, as it were, its entrance; thereafter, the reason, then the understanding and will, and thus God regains dominion over the entire man, as He makes these parts pure and clear. Finally, He also frees the desires and the anger, through deep contrition and humiliation... And from all this we make such a description: The way of purification is that by which the mind is made fit to learn true wisdom; or it is such an exercise and effort of the mind, by which one arrives at the expulsion of vices, the appeasement of the affects or motions of the mind, the renewal of all qualities of the soul, the preservation of the heart and the senses, and the avoidance of all debts. For illumination, the ancients especially require humility, that one despairs of one's own powers, natural understanding, and self-sought knowledge, and instead hopes in God alone and grounds oneself in His assistance. Further, that one withdraws one's mind from external things, and by abandoning all distraction and excess, collects it; then, that one turns oneself to the divine ray, wishes for and begs for illumination from above, and turns with all one's strength to the contemplation and beholding of God. Thereupon the Lord of all wisdom will help, and make the heart bright through the gift of His wisdom, and fill it with His splendor. Therefore, illumination is described as an occupation of the mind in beholding the wonders of God, especially of the most blessed Trinity, and of the most simple, most beautiful Godhead: thereafter in the consideration of the heavenly and supernatural goods of the truth of the Christian faith, and of all spiritual things. The unification is an action which is directed to the ardor of the purest love, to the ecstatic and flaming infatuation with the Godhead, and to the most fiery, calmest, and most secret contemplation of the hidden wisdom, likewise, that the mind thereby, above all understanding and sense, is actually drawn up on high by God alone, or unites itself with its highest good through love and contemplation... And this is precisely the main point and work, the sum and purpose of the secret doctrine of God, to which the*

*previous two stages must serve and contribute as preparations, namely, that a Christian man should become a God. Otherwise it is also called: to be transformed into God, to be deified. For God communicates His being to a Christian supernaturally, so that he himself seems to be God, and what God has, he himself also has. And when God shows the highest favor to the soul, such a union occurs between them that all that is God's, and all that is the soul's, is one in a common union, and the soul then seems to be more God than soul, indeed it is God through communion, although it is true that it retains its natural being as distinct from the Divine as before, yet it is transformed into God: just as a glass retains its distinct being from the ray of the sun, by which it has been illuminated, writes JOAN. a CRVCE Op. Myst. L. II. cap. V. pag. 38. Thus far ARNOLDUS l.c. p. 150.*

#### Exposition

Obs. I. Since all theology shows and opens the way to heaven, or eternal salvation, it should be especially noted that the way to salvation either denotes the meritorious cause of eternal salvation, in which sense Christ called himself the way, John 14:6; or it designates the causal means of salvation, and that either offering and exhibiting, which is the word of God, and therefore is called the way of truth, Ps. 119:30, or apprehending and receiving, which is faith in Christ, through which we have access to grace, Rom. 5:2; or finally, it denotes that which is intermediate between the starting point and the destination, in which sense BERNHARD, in his book *de gratia & arbitr.*, calls good works the way of the kingdom, not the cause of reigning. How this manner of speaking can be admitted in a sound sense is taught by D. QUENSTED. in his *systemate theol.* IV, c. IX. p. 330.

Obs. II. Mystical authors, in ordering their three ways, have followed in the footsteps of the Pythagorean and Platonic philosophers; since they said that before the soul can arrive at true wisdom, it has need of καθάρσει, i.e., a certain purgation, by which those stains are washed away from it. But further, to this purgation they joined a certain conversion of the mind into itself, as it were, which they wished to be a second entrance, or door. For they thought that the mind, conscious of its powers, and liberated from the bonds and filth of the body, or matter, before all else turns into itself, with other things that are

outside being, as it were, handed over to oblivion, and, as not pertaining to it, ejected from memory. However, because a mind that is pure and liberated from evils is not yet perfectly blessed, they added a final duty of the mind, which they called *ἀνοδόν*, or ascent. About which IAMBlichus in his protreptic says: *From the first purgation of the evils that are born with us from our beginning, there will be rest and immunity. Then will come to us the knowledge of a happy and blessed life, how great and of what kind it will be. With this ascending, we, the chief and divine race of men, will contemplate, and confirmed in this, we will attain the proposed end and a most blessed life with the Gods.* Cf. SCHEFFER *philos. Ital.* c. IX. p. 74 ff. The end, however, of Pythagorean and Platonic philosophy is *ὁμοίωσις θεῷ*, assimilation with God, as taught by HIEROCLES & STOBÆUS, cited by SCHEFFER *l.c.* c. VII. p. 42. HIEROCLES in his preface to the golden verses of Pythagoras adds: *it is necessary first to become a man, then a God.* From which we gather that the mystics, in laying out their three ways, looked to the teachings of Pythagoras and Plato, and accommodated themselves to them.

#### Confirmation

Prob. a. 1) Mystical authors have erred in more than one way in arranging their three ways; because they have not clearly explained the proximate foundation of the division. If by the way to beatitude, both of grace and of glory, is understood the meritorious cause, there is only one way, to wit, Christ, whose words are golden: John 14:6, *I am the way, the truth, and the life.* Christ, however, is the way, both by reason of merit, because he reconciled us to God by his death, Rom. 5:10; and by reason of example, because he left us an *ὑπογραμμὸν*, an example, that we should follow his steps, 1 Pet. 2:21.

2. If, by the way to beatitude, is understood the causal means of salvation, by which the offered salvation is received, or apprehended; again, one way lies open to perennial beatitude, namely, true and sincere faith in Christ. By this, as an expedited way, we approach God, Rom. 11:6. By this, through Christ, we have access to the grace of God, Rom. 5:2. By this we are justified and saved, Rom. 3:22; Mark 16:16.

3. If, by the way to beatitude, is designated, specifically and determinately,

the means of salvation ordained by God for wretched men after the fall, which offers and exhibits it, again there is one way, to wit, the way of truth, Ps. 119:30, i.e., the word of the gospel, which with peculiar emphasis is called the word of truth, Jas. 1:18; Eph. 1:13, because not only is it true in itself, just as the word of the law, but it also truly regenerates, and what life of grace and glory it promises, it confers in reality.

4. If, however, by the way to beatitude, generally and indeterminately, is designated the causal means of salvation for all men who lived in the state before and after the fall, there will be two ways, to wit, the legal way and the evangelical way, which twofold way I shall explain in the words of DANNHAVER from *hodoi. phænom.* VI. p. 462, who says: *A twofold way is revealed in the scriptures, which leads to the heavens and to beatitude: One is the Legal, which is of the divine law, as a perfect norm, sealed by a mutual covenant, obliging the conscience to obedience, or to the inevitable punishment of a just judgment, beatifying by its most perfect observance in itself, but so impossible for us mortals that it is accidentally deadly. The other is the Evangelical, revealed from heaven, which, having been opened from the heart of the heavenly Father and by Christ our brother as mediator, the highest gift of the Father, leads most safely, best, and uniquely to the heavens through the vivifying grace of the Holy Spirit.*

5. If, however, the mystical writers by their three ways wish to understand the ways of the divine order according to the acts of the applying grace of the Holy Spirit, it is certainly plain that they have perverted the order sanctioned by the divine Spirit. For indeed, with Holy Scripture as witness, the illuminative way precedes the purgative. To demonstrate which, I presuppose that *τὴν γνῶσιν*, or the knowledge of the mysteries of faith, which cannot be known by the guidance of the light of nature, is an effect of the illuminating grace of God, See 2 Cor. 4:6; Eph. 1:18. Unfolding the sacred codex, therefore,

a) I find that Paul and John the Apostles place *τὴν γνῶσιν*, or the knowledge of the intellect, before the purgation of the will in express words. The former, indeed, in Col. 1:9-10: *We do not cease to pray and ask for you, that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, so that you may walk worthy of the Lord to all pleasing.* The latter,

however, in 1 Ep. 3:2-3; *Beloved, now we are sons of God, but it has not yet been made manifest what we shall be. But we know that when he is manifested, we shall be like him, because we shall see him as he is. Therefore, everyone who has this hope in him purifies himself* b) There is nothing in the will that was not first in the intellect. For the will does not operate without an object. But if the intellect does not propose an object to the will, the latter will not have an object about which to operate. And therefore it is necessary that, since the will is blind by itself, the intellect should illuminate it, and propose and represent an object. For which reason, in order that the will may be purged from the ἀταξία (disorder) of the affects, it is necessary for the intellect first to be illuminated by the Holy Spirit, both to recognize sin from the divine law, Rom. 3:20; c. 7:7, and to know Christ the mediator, 2 Cor. 4:4. c) Illumination precedes faith, John 1:7, as that from which knowledge flows, which is the first degree or act of faith. Therefore, it also precedes the purification of

the soul, which is done through faith, Acts 15:9. d) If the will of man can be purified and sanctified without the prior illumination of the intellect, then man will be carried by a blind impulse to love God, whom he has never known; to place his trust in Christ, of whom he is ignorant; to conquer the world, without the pre-shining of faith; which are the most absurd of absurdities. With what appearance of truth, therefore, do the mystical authors place the purgative way before the illuminative? (\*)

You say: A richer and fuller illumination of the intellect follows the purgation of the will, with the obstacles removed. Resp. Although I do not deny that a richer illumination of the intellect follows the sanctification of the will, yet I also affirm this for certain, that a richer illumination precedes a richer sanctification. (\*\*)

6. The mystical doctors have not explained the purgative way with sufficient clarity. For by purgation they understand either the purgation from the guilt of sin, which is justification, or the purgation from

(\*) Besides this error, another certain one is intolerable, far the most serious, in which the Pseudo-mystics are involved, if not all, certainly the coarser and fanatical men. For besides the fact that they invert the order of things, they also falsely interpret and define illumination; that it is the inflammation of a spark of divinity, which they imagine, and which they say is naturally implanted in all men. Which is fanatical naturalism. Into this perverse sense they twist this saying, John I, 9. and many more of this kind.

(\*\*) For indeed it is fitting that everyone remember that all motions of the soul and all desires are in the will. But the good desire of an illuminated and renewed man is altogether twofold: One of learning; the other of acting and doing what is commanded. Both are either general or special. General desire, which pertains to the beginning of correcting life, namely the zeal both for learning something and for acting well, follows general knowledge of truth, perceived by the understanding; that God has declared His will in Holy Scripture, and what are the first and general doctrines; but the same precedes knowledge and more abundant illumination of the mind, or special, namely, what is the will of God, declared by the word consigned to letters, concerning things thus far generally known, now to be known both more clearly and distinctly, and more certainly. Special desire, which pertains to the increase and progression of holy life, namely the zeal both for learning more and for acting better, or for advancing more and more day by day, follows knowledge of truth and more abundant and special illumination of the understanding, Phil. I, 9. 10. 11. Col I, 9. 10. 11. These three principles are certainly most certain: 1) There is no desire for the unknown, and greater desire for the more known; 2) Nothing without reason, either true or false; either certain or uncertain; either perfectly and entirely, or imperfectly and in some way perceived; 3) The first motion in the will, whether good or evil, arises from the first perception of the understanding, whether of true or false; But the first perception in the understanding, and the first motion in the will closely connected with it, are followed by more perceptions in the understanding, and more motions in the will. Therefore there can be no desire in the will, unless some knowledge in the understanding has preceded. Nor can there be greater knowledge in the understanding, unless some desire in the will has preceded, following that first and general knowledge. Therefore the first and general knowledge of divine truth without delay excites the first motions of holy desire, which are followed by more abundant, clearer and more certain knowledge of individual parts of divine doctrine, from whose amplification and confirmation arise more and stronger, and constant motions of holy will.

the dominion of sin, which is renewal, or both. Justification follows illumination and precedes mystical union; renewal, however, follows both illumination and mystical union in the order of nature. For indeed a) Christ himself says: *As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in me*, John 15:4. b) Paul, Rom. 8:9, says: *You are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you*. The reborn are not in the flesh, i.e., in the power and dominion of the flesh, but in the kingdom of the Holy Spirit; because the Holy Spirit is not only a guest, but also the master of his dwelling, which he inhabits, governs, purges, and adorns. Therefore, the ways of the mystics should be arranged in such a series that the first is illuminative, the second unitive, the third purgative. But if the mystical writers by purgation designate both justification and renewal, they are playing with an unseemly equivocation, which is the foul mother of errors; because with one word they embrace two acts of the applying divine grace, one of which precedes mystical union, the other follows it. But he teaches badly who does not distinguish well.

7. The mystical authors, in the disposition of their ways, have neglected and omitted the conversion of the sinner, most specially so called, by which contrition is excited through the divine law; regeneration, by which faith is kindled through the gospel; and justification, by which, on account of the merit of Christ, apprehended by true faith, sin is remitted and the righteousness of Christ is imputed. That this hiatus was long ago reproached to the mystics, I gather from the *theolog. mystica* of GOTTFRIED ARNOLD, cap. VIII, p. 208, who says: *Some think that the Mystics teach so little, or nothing, about the New Birth, which is nevertheless the Summa, and the one Necessary thing in Christianity, and on p. 209 again some worry that in it the legalistic ways are presented more than the pure Gospel, in that the soul is always directed to anxious humiliation, purification, separation, and the like, and thereby little to faith in the Lord Christ. Which scruple, because it is very important and far-reaching, must justly be examined somewhat more closely and resolved*. The doctrine of regeneration and faith in Christ is undoubtedly of great moment. For Christ, about to inform Nicodemus, who was anxiously inquiring about the way of salvation, said: *Unless one*

*is born again, he cannot see the kingdom of God*, John 3:3. When the keeper of the prisoners in Acts 16:30 asked: *What must I do to be saved?* Paul and Silas responded: *Believe in the Lord Jesus Christ, and you will be saved, you and your household*. The doctrine of the justification of the sinner by faith in Christ is also of the gravest weight. For the μακαρισμός, or beatification, is of the man to whom God imputes righteousness without works, Rom. 4:6. *The article concerning the righteousness of faith is the chief one in all Christian doctrine, without which troubled consciences can have no true and firm consolation, nor can they rightly acknowledge the riches of the grace of Christ*, as the Formula of Concord opines, p. 683.

Prob. b. The end of the mystical union is the mountain of perfection, which the mystics strive to ascend in this life, and deification, or transformation into God. Cf. D. MOLINOS in *manuduct* libr. III. c. IV. p. 286; ARNOLD. in *theol. myst.* c. VII. p. 163. But in truth, no mortal attains this end in this life. Which we prove:

1. Because not only the knowledge of God and of divine things of men in this life, but also the sanctity of their spiritual life is imperfect. Concerning the θεογνωσία (knowledge of God) of those in this life, Paul says, 1 Cor. 13:9: *ἐκ μέρους γινώσκομεν, we know in part, and we prophesy in part; but when that which is perfect has come, then that which is in part will be done away*. Concerning the imperfect sanctity of those in this life, St. James testifies, ep. c. 3:2: *In many things we all stumble*, and St. John, 1 ep. 1:8: *If we say that we have no sin, we deceive ourselves, and the truth is not in us*. But those who have sin and often stumble, they are not perfectly holy.

2. To aspire to deification is irreligious for a true Christian. For the affected ἀποθέωσις (deification) cast the first-created men out of paradise. When the king of Babylon said: *I will ascend above the heights of the clouds, I will be like the most High*, he was cast down into hell by the most just judgment of God, Isa. 14:14-15. The LORD speaks to the prophet Ezekiel: *Son of man, say to the prince of Tyre: Thus says the LORD GOD: Because your heart has been lifted up, so that you say: I am a God, I dwell in the habitation of God, in the heart of the sea; when you are a man and not God. Therefore thus says the LORD GOD: because you have set your heart as the heart of God; therefore behold! I am*

*bringing strangers upon you, the violent of the nations: who will draw their swords against the beauty of your wisdom, and they will defile your splendor, Ezech. 28:2, 6-7.* When the priests and Levites of Jerusalem asked John the Baptist: *Are you the Christ?* he responded: *I am not the Christ*, John 1:20. If the same had persisted in asking: *Are you God?* John would have undoubtedly responded: *I am not God, but I am a sinful man, I am dust and ashes before the divine face.* From which it is abundantly clear that the mystical authors have gravely erred in determining the end of theology.

With all these things weighed on the scales of truth, I judge that the ways of mystical theology should be orthodoxly arranged in a fuller and more accurate series, so that THE FIRST WAY IS ILLUMINATIVE, by which a sinful man, called to the church of Christ—for I presuppose the call to the church—arrives both at the acknowledgment of sin from the law, and at the acknowledgment of Christ the satisfier from the gospel; THE SECOND CONVERSIVE, by which a sinful man is led to contrition, or detestation of sins, seriously joined with sorrow; THE THIRD REGENERATIVE, by which he is advanced to faith in Christ; THE FOURTH JUSTIFICATIVE, by which he attains to the remission of sins and the imputed righteousness of Christ; THE FIFTH UNITIVE, by which he becomes a temple consecrated to the triune God, in which He dwells and operates with gracious influx; THE SIXTH GLORIFICATIVE, by which he is introduced into the celestial paradise, in which is the true mountain of perfection. And I prove this order and series of mystical ways from Acts 26:17, where Christ addresses Paul: *I am sending you to the Gentiles, to open their eyes (behold illumination)! that they may turn from darkness to light (behold conversion)! and from the power of Satan to God (behold regeneration)! that they may receive the remission of sins (behold justification)! and a place among those who are sanctified by faith in me (behold union with Christ through faith, sanctification, and glorification)!*

### Resolution

The dissenters object that the three ways of the mystics are not destitute of a certain foundation of order.

I. The author of salvation himself approves them, John 14:21: *He who has my commandments and does them, he it is who loves me; and he who loves me will be loved by my Father; and I will love him and manifest myself to him*, in verse 23 he adds: *We will come to him and make our home with him.* Resp. Verse 20 must also be repeated, so that the συνάφεια (connection) of the text may be clearer, where Christ says: *In that day you will know that I am in my Father, and you in me*, in verse 21 he says: *He who has my commandments and does them, he it is who loves me.* From which cohesion of the text it appears that the first illumination, whose effect is knowledge, precedes sanctification, whose effect is the love of Christ. But when the Savior adds, *I will manifest myself to him*, it is understood as a continued illumination, whose effect is a fuller and richer knowledge of Christ and of the divine mysteries. The Lord Jesus, in the cited place, did not make mention of conversion, regeneration, and justification, because he had not intended, at that time, to enumerate each and every act of applying grace.

II. The Holy Spirit, through Paul, addressing the sinner, confirms the three ways of the mystics: Eph. 5:14: *Awake, you who sleep, and arise from the dead, that Christ may shine upon you.* Here, awakening from the slumber of security and resurrection from the dead is placed before illumination. Resp. The mystical writers cannot establish their three ways from the adduced words of Paul; for Paul 1) made no mention of the unitive way; 2) the Holy Spirit shakes off the slumber of security through converting grace, so that contrition and detestation of sin may be excited in the will; through regenerating grace man is raised from spiritual death, so that he may receive the life of faith; through justifying grace Christ ἐπιφάνσει, illuminates the man with the light of righteousness. The Apostle has therefore recounted the conversive, regenerative, and justificative way. (\*) But if

(\*) I indeed think that by these words of Paul is signified not the light of truth and doctrine, but the light of happiness and grace, to be imparted by God to the renewed man in the whole course of life, just as Job XXXIII, 30, Isa. LVIII, 8.; nor do I doubt that the



one should prefer to draw the last words to renewing grace, then it is understood as a continued illumination, from which a richer χριστογνωσία (knowledge of Christ) proceeds. | But the first and initial illumination of the intellect precedes the purgation of the will. (\*\*)

Legate of Christ had regard to that part of divine benediction, Num. VI, 25: For this expression, ἐπιφαύσει σοι (epiphausei soi / will shine upon you), manifestly corresponds to that Hebrew יאֵר פָּנָיו אֵלֶיךָ (ya'er panayv 'eleykha / may He make His face to shine upon you) as also Ps.IV,7: נִסְהַרְעֵלֵינוּ אֹר פָּנֶיךָ (nesah-'aleynu 'or paneykha / lift up upon us the light of Your face) and the particle ἐπὶ (epi / upon) is an indication that not internal perception of light in the mind, but external splendor over man should be understood. Illumination of the understanding is designated by another word, φωτισμός (photismos / illumination), φωτίζω (photizo / I illuminate).

(\*\*) What has been disputed thus far pertains to the ways which the Pseudo-mystics both interpret wrongly and place in perverse order. But as it concerns the end which they set for themselves, namely ἀποθειώσιν (apotheiosin / deification), by which it happens that man, as if absorbed and reduced to nothing, is entirely converted into the divine nature, let us examine that opposition on which they chiefly rely. That saying is 2 Pet. I, 4. by which they defend themselves. But so far is it from the meaning of these words being, or seeming to be, even the least protection for them, much less the greatest, that it provides us with a most powerful argument against them. Peter does not proclaim that transformation of human nature which they indeed fabricate, but communion of divine nature, which makes man a participant of it. But one cannot become a participant of another unless it is something that is different from it. There are altogether three modes of communion, and no more, concerning which the name κοινωνία (koinonia / communion) is employed in the sacred letters. We are participants of some thing 1) by conjunction (Hebr. II, 14. VI, 4. add. Rom, VIII, 11. I Cor. VI,19.); 2) by fruit, and its perception (1 Cor.X, 17.Hebr. III, 1.); 3) by imitation (Matth. XXIII, 30. compared with the following v. 32. 34.). Therefore the man born again becomes a participant of divine nature in all these three ways: 1) by conjunction with God through saving confidence placed in Christ Hebr. III, 12. & 14.; 2) by perception and fruit of divine grace, Phil. I, 7. 3) by imitation of divine virtues, for thus John interprets the matter expressly, 1 ep. I, 7. And this also is not to be passed over in silence, that there is open contradiction of things, and fanatical men contradict themselves alone, when they speak of union, by which they understand change of nature, and that conversion by which man ceases to be man, and passes entirely into God. Every union is a conjunction of one with another, and no union and conjunction can exist, except of two, or more. Therefore what is united is twofold, if not manifold. Therefore it is twofold and distinct. For it is necessary that two things be present; one, which is conjoined; another, with which that is conjoined. Therefore every union takes place between two, or more, either things or persons, distinct among themselves; just as the soul is indeed joined with the body by the closest bond, but nevertheless different from it, and never, as long as it exists, or can that conjunction exist, is it to be converted into the nature of the body. I will say more: the human nature of Christ, by the bond of personal union, than which none can be closer, is perpetually conjoined with the divine nature of the same, but not indeed converted into it, so that it ceased to be human.

ON THE  
GRACE OF CALLING,  
OR THE VOCATION TO  
THE KINGDOM OF CHRIST.

Question I. What is the vocation to the kingdom of Christ?



HE VOCATION TO the kingdom of Christ is an act of grace, by which the Holy Spirit manifests the will of God concerning the salvation of sinners to men constituted outside the church through the divine word, and offers to them the benefits from Christ the redeemer, so that they may be brought to the church, be converted, and attain eternal salvation.

Obs. I. It is called a salutary vocation to the kingdom and glory, 1 Thess. II, 12. A translation into the kingdom of the Son of God, Col. 1, 13.

Obs. II. We have described the special, direct, and salutary vocation to the kingdom of Christ, from which salutary conversion takes its beginning. To this is contrasted the general, indirect, and pedagogical vocation to the church, which is a preamble to the salutary vocation.

Question II. What is the general and pedagogical vocation to the church?

*General.* The general pedagogical vocation to the church is that by which God invites sinners constituted outside the church, more obscurely and as if from afar, to inquire into the true worship of God and the assembly in which it thrives, and brings them to the door of the church.

That general vocation occurs: a) objectively, through the proposition of the divine governance and beneficence in creatures; b) effectively, through an

efficacious divine influx and impulse, by which practical conclusions are aroused in the minds of infidels, though in unequal measure, both from innate theoretical and practical notices and from the documents of divine beneficence, to inquire about the true worship of God; c) cumulatively, through the fame of the church, diffused throughout the whole world.

Proof a. From Acts XVII, 25, 26, 27. "God gives to all life, and breath, and all things; and has made of one blood every kind of men to dwell upon the whole face of the earth, defining the preordained times and the setting of the limits of their habitation; that they should seek the Lord, if haply they might feel after him, and find him." God has proposed his providence concerning the human race to be contemplated in his works, so that in them men may clearly perceive the footprints of the best and greatest God; by which, observing them diligently and desiring to acquire more than innate knowledge comprises, they might studiously seek who that great God is, namely Jehovah, and indeed in those very works feel after him by natural light and know him confusedly, yet not stopping there, but find him fully in the supernatural revelation, which God has not denied.

Proof b. From Romans II, 4. "Or despisest thou the riches of his (God's) goodness and forbearance and longsuffering? Not knowing that the goodness of God invites thee to repentance." Obs. 1) The Apostle addresses all men, both Gentiles and Jews, inasmuch as they judge others for their own fault, for which they are liable in the judgment of God, and he teaches that they are convicted by their own conscience. 2) By the riches of divine goodness is denoted the most

abundant beneficence of God in the kingdom of nature, in which indeed God has not left himself ἀμάρτυρον, i.e., without witness, by doing good, giving us rains from heaven and fruitful seasons, filling our hearts with food and gladness, Acts XIV, 17. By this beneficence the Gentiles were stimulated to repentance. Therefore the Apostle says: "The goodness of God (αγε) invites thee to repentance." Ἄγειν in Greek signifies not only to propose the will of God, and thus verbally to invite to himself, but to really move, and to effect and do something in man. God, therefore, through nature so copiously, so amply and intensely dispenses his goodness, that he draws and entices and moves man to himself in every way. And indeed to repentance for evil deeds, not only insofar as this is a detestation of a shameful thing, but also insofar as after a sin committed against God it tends toward this, that he might desist from his anger and be reconciled to man. For this is to feel the divine goodness, patience, and also longsuffering, so that when man desists from sins and repents, the good and patient God may be so towards him. And although this repentance of man and aversion from sins cannot obtain the benefit of divine grace outside the word of the gospel, yet by divine intention it ἄγει, leads and invites to it, through the arousal of practical conclusions, such as are:

I. Because God, the most omnipotent, most wise, best, and most just ruler of the universe, is to be worshipfully, reverently, and fearfully venerated.

II. God is to be worshiped not in any manner, but in the one he himself has prescribed; because every minister, as experience testifies, must worship the Lord not according to his own ingenuity, but according to the will of the Lord.

III. It is therefore necessary that there be somewhere in the world a supernatural light, by which the most good God has declared his will; it is necessary that there be somewhere

an assembly, to which God has prescribed the legitimate mode of worship, which must be most diligently sought. (\*)

Proof c. The general vocation of sinners to the church was also made through its celebrity. What nation has not heard of the circumcision of the Israelites, the sacrifices kindled by heavenly fire, the divine miracles performed in the Israelite church, the prophecies confirmed by infallible event, the celebrity of Jerusalem, the academy of the world, the splendor of Solomon's temple? The Israelites migrated to Egypt, to spread the fragrance of the divine word through Africa; they were deported to Chaldea, to spread it through Asia; not a few of them lived in Rome, to spread it through Europe. The Greek version of the Hebrew bible under the Egyptian king Ptolemy Philadelphus, as well as the multitude of proselytes of justice and of the gate, also brought no small momentum to seeking the God of Israel.

The celebrity of the New Testament church became known everywhere on earth. Concerning the church of Christ, gathered at Rome, the Apostle of the Gentiles testifies, Rom. I, 8. "Your faith is spoken of throughout the whole world." Rome, while Paul was alive, was the head of many nations, to which not only subjects, but also foreign peoples flocked in droves. Therefore, what was done in political and sacred matters at Rome could not be hidden, but was divulged everywhere. Concerning the church of the Thessalonians Paul says, 1 Thess. I, 8. "From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." Thessalonica was a famous market, to which merchants from distant places went and returned, who testified of the faith of the Thessalonian church to remote peoples. Today, the fame of the Christian church has pervaded the entire circuit of the lands, through so many journeys, so many navigations undertaken to the most remote regions and islands.

(\*) Between the second and third proposition, these two intervene: 1) I perceive in my nature many and great defects, a mind alienated from God, a perpetual repugnance against God, and in what way God is to be reconciled to me, and finally who might make me more certain about the true reason of worship which is pleasing and acceptable to him, I nowhere find. I also see that this is the same common condition of mortals, innate in all. Therefore, the light of nature is obscured by such great corruption and defect of the soul, and is sufficient neither for me nor for anyone. 2) Nor indeed is there any doubt that God, with his immense kindness and a will most inclined toward all men, has exhibited a certain and sufficient means for all. Therefore, what was the third proposition will be placed in the fifth place.

**Question III. How many types of special vocation to the church are there?**

*Special.* The special vocation to the church is either ordinary or extraordinary. The former occurs through the preaching of the divine word, by the work of ministers a). The latter is that which occurs either immediately from God, or through miracles, or through a man not functioning in the ordinary office of teaching b).

Proof a. The ordinary and solemn vocation occurs through the preaching of the gospel, by the work of the ministers of the church, functioning in the public office of teaching, through whom men believe, 1 Cor. III, 5.

Proof b. The extraordinary vocation is either immediate or mediate. Immediate is that by which God himself calls a sinner to the church without the intervention of means. Of this kind was the calling of Abraham from Ur of the Chaldees, to whom God himself said, Gen. XII, 1. "Get thee out of thy country, and from thy kindred, unto a land that I will shew thee." Mediate occurs either through miracles (thus the magi were called to Christ by a miraculous star, Matth. 11, 1.); or through men sent extraordinarily (thus the Ninevites were called through Jonah); Or through persons not appointed to the public office of teaching. Thus Naaman the Syrian was called to the Judaic church by an Israelite maiden, 2 Reg. V, 7. It not rarely happens that the sacred codex is proposed to a gentile man to be read by a Christian layman, and he is converted; whose vocation is indeed less solemn, yet not inefficacious.

Obs. The solemn vocation occurs through the preached word; The less solemn through the read word, or the word that can be read.

**Question IV. How many types of ordinary vocation to the church are there?**

*Division of ordinary vocation.* The ordinary vocation is either simple, or conjoined. The former is the manifestation of the divine will and the offering of benefits, earned by the merit of Christ, which is scorned and rejected by contumacious sinners a). The latter is the invitation to the communion of Christ conjoined with the obedience of those invited b).

Proof a. God often spreads out his hands to a rebellious people, Is. LXV, 2. He invites

many to the wedding feast of his son, who refuse to come, Matth. XXII, 3.

Proof b. The conjoined vocation is called by St. Paul a vocation κατὰ πρόθεσιν, according to the divine purpose, Rom. VIII, 28, to which purpose men most humbly submit and conform themselves.

**Question V. Who has called us to the kingdom of Christ?**

*Efficient cause of vocation.* The whole Holy Trinity has called us to the kingdom of Christ a), and particularly the Holy Spirit, to whom this act of grace is appropriated b).

Proof a. The vocation to the church is a divine action ad extra, common to all three persons of the deity. God the Father is said to have called us, 1 Cor. 1, 9: "God is faithful, by whom you were called unto the fellowship of his Son Jesus Christ our Lord." The word "God" is taken by the Apostle ὑποστατικῶς, and denotes the first person of the divinity, or God the Father; for he is explicitly distinguished from the Son of God. God the Father therefore called us to the fellowship of his Son, who is the head of the church, which is his body, and the fulness of him who fills all in all. Eph. 1, 23. Therefore, he who is not a member of the church does not have fellowship with Christ.

Christ himself, when he was visibly present in these lands, called men into his kingdom. "Jesus began to preach and to say: Repent, for the kingdom of heaven is at hand," Matth. IV, 17. Christ taught that the kingdom of the Messiah, often promised by the prophets, had now drawn near, not because it was not in the Old Testament, but because in the time of the New Testament it had peculiarly drawn near; 1) By reason of the king Messiah being exhibited in the flesh; 2) By reason of the acquisition of benefits, in which the kingdom of God consists, Rom. XIV, 17. For they were to be acquired at that very moment by the death of Christ; 3) By reason of the clearer, more frequent, and more widespread announcement of the kingdom of God; 4) By reason of the translation into the kingdom of God through the word of the gospel and the sacraments of the N. T. But when Christ was about to be taken up into heaven, he commanded the gospel to be preached to every creature, Mark XVI, 15.

Proof b. The vocation to the church is appropriated to the Holy Spirit. For the ministry of the word, through which we are called, is called the ministry of the spirit, 2

Cor. III, 6. The Holy Spirit speaks through the ministers of God, Matth. X, 20. The Holy Spirit calls and ordains bishops to preach the divine word, Acts XX, 28.

**Question VI. What moved God to call sinful men to the kingdom of grace?**

*Impulsive causes of vocation.* The internal impulsive cause of the gracious vocation is Φιλανθρωπία, or the mercy of God towards the human race, fallen into sin a). The external impulsive cause is Christ the Mediator, who by his active and passive obedience satisfied the offended divine justice, so that, this being saved, God intended our salvation and called us to the kingdom of grace b). Human misery, however, did not causally impel God to the gracious vocation, but it offered him an occasion for compassion c).

Proof a. God has called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. 1, 9.

Obs. a) that our works did not impel God to our calling, for they are nothing before calling, regeneration, and faith. Rom. XIV, 23. Wherefore our calling is plainly gratuitous. b) That πρόθεσις, or the purpose of God, is the divine decree concerning the salvation of men who would believe in Christ. c) That we are said to be called according to the purpose and grace, given to us in Christ, because the temporal calling and the bringing to salvation corresponds to the eternal purpose of God and the eternal predestination to salvation; but this was done according to the most merciful good pleasure of the divine will, Eph. I, 5. Therefore, so was that. d) That grace was given to us in Christ; because it is based on his merit, and indeed was given by reason of the decree before the ages of the world, i.e., from eternity, since before the series of times there was nothing but mere eternity.

Proof b. Unless Christ the mediator had satisfied God, the most just judge and avenger of sinners, by his active and passive obedience rendered in our place, we would have been destined for the kingdom of darkness without any compassion, just like the apostate angels; because the infinite justice of God, offended by sins, inflicts eternal punishments. But that God, after the fall, his justice being saved, wishes us well, desires our salvation to be promoted, and thus calls us to the kingdom of grace; all this

is owed to the satisfaction and merit of Christ. Paul teaches this, 2 Cor. V, 19, 20. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God!" God, reconciled by the satisfaction of Christ, has put the word of reconciliation in the mouths of the sacred preachers, i.e., the gospel, so that, as ambassadors of Christ, they might offer the reconciliation acquired by this mediator with God to sinners, and entice them by this offered reconciliation to the kingdom of grace.

Proof c. Our misery, properly speaking, is not an external cause impelling God to our calling, but it only presented an occasion to God, and set before him the fallen human race, as a miserable object, toward which he should not, but could, exercise his φιλανθρωπία. For in sinful man there is plainly no impelling cause. This God himself impresses upon us, Ezech. XVI, 5, 6. "Thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood (plainly unclean and impious, so that there was no just cause to excite any effort to help you, but rather that blood and impurity, voluntarily and maliciously contracted against my severe prohibition, as it were, cried out for vindictive justice to punish you: Yet moved by mere Φιλανθρωπία, when you were in your blood, and rather to be punished, I said unto thee (out of mere grace): live." Conf. D. HULSEM. in brev. enucl. cap. VII. §. 4. p. 351.

**Question VII. By what means does God call us to the church?**

*Medium of vocation.* God calls miserable sinners to the church directly and salutarily by the word of the gospel a), to which baptism also pertains b). However, the divine law contributes something to the vocation of sinners, but only indirectly, privatively, and by accident c).

Proof a. That the salutary act of vocation proceeds from the gospel, Paul teaches, 2 Thess. II, 14. "God hath called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." From which the gospel is called the gospel of the kingdom of God, Mark I, 14. Because through it we are

introduced into the kingdom of God; it is also called the word of reconciliation, 2 Cor. V, 19; for by it the grace of God, reconciled through Christ, is offered to us. The gospel is a most sweet word, by which we are invited to the spiritual nuptials, Matth. XXII, 4.

Proof b. Through baptism we enter the kingdom of God, John III, 5. Therefore, through baptism we are called to the church. But since the efficacy of the baptismal water is to be attributed to the divine word, which is in and with the water; since indeed baptism is the washing in the word, Eph. V, 26; therefore we assert, that the salutary vocation to the church is made through the evangelical doctrine of the grace of God, inclined toward all sinful men, and founded on the merit of Christ, whether it be proposed nakedly and simply, or accompanied and, as it were, clothed with the washing of baptism.

Proof c. "The law is our schoolmaster to Christ," Gal. III, 24. But the law, like a schoolmaster, leads to Christ not directly, because it is ignorant of Christ, and since in this weakness of our nature after the fall it cannot be fulfilled, it works wrath, Rom. IV, 15. but indirectly and occasionally, just as a disease leads to a physician. For the law bestows the spirit of bondage to servile fear, Rom. VIII, 15. to this end, that we may cease to do evil, just as servants from fear of whips. It terrifies and curses all who do not keep all its commandments, Gal. III, 10. But by this very thing it removes impediments, and thus paves the way for accepting the gospel. For while the law convicts the conscience of not having kept the law; by this very thing it provides the occasion for seeking and finding another who has fulfilled the law most perfectly, namely Christ, who is the end of the law, Rom. X, 4. Luther aptly says, tom. III. Ien. fol. 29. "The law prepares for grace, while it reveals and increases sin, humbling the proud to desire the help of Christ." And the Apology of the A. C. says, p. 170. "Therefore God terrifies by the law, so that there may be a place for consolation and quickening; because secure hearts, not feeling the wrath of God, disdain consolation."

**Question VIII. Through which ministers does God call us to the church?**

*Ministerial cause of vocation.* God ordinarily calls sinful men to the kingdom of Christ through preachers of the divine word,

duly appointed to the public office of teaching a). But outside the ordinary way, that vocation is sometimes accomplished through others b).

Proof a. Sacred preachers are ambassadors of Christ, through whom reconciliation with God is offered to sinners, 2 Cor. V, 20. By their ministry men are led to embrace the faith, 1 Cor. 3, 5. They are those servants through whom guests are invited to the spiritual wedding feast of the Son of God, Matth. XXII, 3.

Proof b. Naaman the Syrian was called to the Judaic church by an Israelite maiden, 2 Reg. V, 7.

**Question IX. What is the starting point and endpoint of the vocation?**

*Starting point and endpoint of vocation.* The starting point is the state of sin and deepest misery, in which men live constituted outside the kingdom of Christ a). The endpoint is the church b).

Proof a. Men who live outside the church are without hope and without God, Eph. II, 12. They serve those who by nature are not gods, Gal. IV, 8. They are under the power of darkness, Col. 1, 13. And they sit in darkness and in the shadow of death, Luke 1, 79.

Proof b. The endpoint of vocation is the church, the house of the living God, the kingdom of Christ and the workshop of the Holy Spirit, in which the faithful have spiritual communion with Christ the head and the other members. Sacred Scripture indicates this endpoint of salutary vocation in many places. "God has called you" (says Paul) "into his kingdom (of grace) and glory," 1 Thess. II, 12. "God has delivered us from the power of darkness and has translated us into the kingdom of his dear Son," Col. I, 13. "You are called to be in one body" (the church), Col. III, 15. "You are called into the fellowship of the Son of God, Jesus Christ our Lord," 1 Cor. I, 9. In this church we are taught, and by repeated proclamation of the word we are instructed for salvation, 2 Tim. III, 15. Gal. I, 6, 9.

**Question X. In what does the gracious vocation to the church formally consist?**

*The formal aspect of vocation.* The gracious and salutary vocation formally consists in the manifestation of the universal benevolence of God, and the offering of the benefits, earned for us by the merit of Christ, through the preaching of the gospel.

Proof. St. Paul, in 1 Tim. II, 4, 5, 6, connects the benevolence of God the Father, the universal redemption of Jesus Christ, and the preaching of the gospel, so that all men, brought to the church, may enjoy the grace of God and the merit of Christ. The Apostle's words are: "God will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time." The testimony of due time is the preaching of the gospel, which is indeed the testimony of the Holy Spirit concerning Christ the mediator resounding in the church through the ministry of the word, John XV, 26, 27. It is called the testimony of due time because the Apostles and their successors had to testify in their times that Christ had already given himself for us as a ransom, whereas in the Old Testament the Prophets testified that he was going to give himself. For which reason, by the intention of God, all men are to be convoked by the preaching of the gospel to the one kingdom of grace, so that the benevolence of God the Father, concerning the salvation of all men through Christ the catholic mediator, may become known to them.

**Question XI. Does God will that the vocation to the kingdom of grace reach all men?**

Just as God intends the salvation of all men, so also he wills that all be called to the church a). But that many peoples are destitute of the salutary vocation, this happens by their own fault, not by a destined will or counsel of God absolutely denying them the preaching of the word b).

Obs. When we assert the universal vocation to the kingdom of God, we do not mean this, that the doctrine of the gospel has been announced in act, in person, and immediately to all and singular men, through preachers specially sent; but that the most merciful God has promulgated the evangelical doctrine concerning obtaining salvation through faith in Christ so clearly that all men whatsoever can come to the knowledge of it, so that God has denied to no nation, no man, the supply of that doctrine, and the way by which one might attain to the knowledge of it, by an absolute decree.

Proof a. Our assertion 1) from the declaration of universal divine benevolence,

about which Paul says, 1 Tim. II, 4. "God will have all men to be saved, and to come unto the knowledge of the truth," and Peter, 2 ep. III, 9. "The Lord is not willing that any should perish, but that all should come to repentance," cf. Ezech. XXXIII, 11. From which we infer: Whoever is kindled with the desire of saving, illuminating, and converting all men, he denies the preaching of the gospel to no man by a destined will; But the most merciful God, etc. Therefore. The major is evident; because he who wills the end, wills also the means necessary to obtain the end. But the preaching of the gospel is necessary for illumination, etc.

2. The universal, solemn, and actual vocation occurred on three distinct occasions: a) The first vocation was made in Adam, and through Adam, after the fall, who doubtless inculcated the gospel of the seed of the woman that would crush the serpent's head, or the gospel of Christ, which he had received from God, no less to Cain than to Seth. But just as Seth propagated the knowledge of this gospel to his posterity, down to Noah, so Cain could have transmitted the same to his descendants. But that Cain did not transmit it to his posterity was the fault of his and his posterity's impiety, and their contempt for the divine word.

b) The second universal vocation was made after the flood in Noah, the second Adam, and through Noah, who was indeed a preacher of justice, 2 Petr. II, 5. and "became heir of the righteousness which is by faith," Hebr. XI, 7. Therefore Noah preached to his sons, and their posterity, righteousness through faith in Christ. As long as they remained united by the use of one language and one speech, they were imbued with the instruction of Noah, Shem, and others, until the time when they were dispersed by the divinely sent confusion of tongues, from whom after the dispersion into various parts of the world the vocation could be propagated to all their posterity.

c) The third universal vocation occurred in the time of the Apostles, who were sent by Christ to teach all nations, Matth. XXVIII, 19. to go into all the world and preach the gospel to every creature; as Paul testifies, Col. I, 23. "The gospel was preached to every creature which is under heaven." From which we infer: Whoever lives under heaven, to them the gospel has been preached; All and singular men live under heaven; Therefore. And the Pauline testimony, which is found in

Rom. X, 18, should not be passed over in silence: "Their sound went into all the earth, and their words unto the ends of the world." Cf. Ps. XIX, 5. From which we argue: As widely as the line of heaven extends, so widely did the sound of the gospel spread. But the line of heaven extends through the whole world; Therefore, the sound of the gospel spread through the whole world. Ambrose aptly says, on chap. X. Rom. "Everywhere the preaching of the name of Christ has been heard and has reached every place. For where the presence of a preaching man was lacking, nevertheless the sound and the fame arrived." Our Dannhauer also says wittily: "Where the foot of the apostles did not go, there at least the apostolic sound, or an apostolic epistle, penetrated."

3. Although outside the periods of time now enumerated, the universal, solemn, and equal preaching of the divine word did not always and everywhere befall all nations; yet God has utterly denied the universal vocation to no nation, and has barred the way to the church from no man. For God calls very many peoples a) through a less solemn vocation, which is done by the divine word read, or able to be read, which is transported to distant regions, either by Jews, the bearers of the divine law, or by Christians, the guardians and messengers of both the law and the gospel, dispersed throughout the whole world. b) Through the fame of the church diffused far and wide. For the church is called catholic, not as if an illustrious assembly of believers in Christ exists everywhere, but because with hands always open it invites all nations to itself, excluding no people, no man from its fellowship. c) Through the documents of divine beneficence, everywhere obvious in the kingdom of nature. For the divine benefits are pedagogical proclamations, and as it were certain signposts, inviting all men to the court of God, where at length the mysteries of the gospel are unfolded. d) Through the efficacious impulse of God, by which practical conclusions are aroused, and consciences are stimulated to inquire into the true worship of God and the assembly in which it thrives.

Proof b. That the gentiles of old, and today many peoples, are destitute of the preaching of the word, is their own fault, not by a destined will or counsel of God simply denying the light of the gospel. For 1) those peoples scorn and maliciously reject the divine word. This we learn from the words

of Paul, Acts XIII, 46. "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." And from the threat of the most just God, Amos VIII, 11. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." And from the parable of Christ, Matth. XXII, 2. Luke XIV, 16, about the man who, sending his ministers, invited guests to a supper, but with little success. Whence Christ concludes the parable thus, v. 24. "I say unto you, That none of those men which were bidden shall taste of my supper." 2) They neglected the vocation and the knowledge about the dogmas and ceremonies of the Christians in general, through fame, which today is universal. For if the fame spread abroad about the wisdom of Solomon attracted the queen of Arabia to know Solomon distinctly; why would not the fame spread about Christ and his kingdom attract one to know Christ? Cf. 1 Kings X, 1. & Matth. XII, 42. 3) They did not put to use the pedagogical vocation, offered through the proposition of divine governance and beneficence, and effective through the arousal of practical conclusions and the injected stimuli of conscience, namely to inquire into the true worship of God and the assembly in which it thrives. Wherefore, by their own fault, they deprived themselves of the salutary vocation, which is through the preaching of the gospel. Paul teaches this, Rom. I, 18, 19. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; Because that, when they knew God, they glorified him not as God."

The Antithesis is of Bellarmine, Cornelius Jansenius, Beza, and others, who state that the gospel has not yet been preached in the whole world, and therefore the vocation to the church is not universal. They rely on the following arguments:

I. "Many are called" to the church, Matth. XX, 16. Ch. XXII, 14. Therefore, not all. Resp. Between "many" and "all," there is no formal



opposition; Because all are also many, e.g., God created all the stars, and they are very many. "By one man's disobedience many were made sinners," Rom. V, 19; who are certainly all. Compare Rom. V, 12. (\*)<sup>211</sup>

II. In the times of the O. T. the vocation to the kingdom of God was not universal, as the psalmist testifies, Ps. CXLVII, 19. "He hath revealed his statutes unto Israel, he hath not dealt so with any nation." Resp. 1) We have shown above that in the times of Adam and Noah a universal and actual vocation took place. 2) The royal psalmist does not absolutely deny all vocation to the gentiles under the O. T. through the voice of conscience, nature, fame, reading; but he denies it to them comparatively, a solemn and actual vocation through the preaching of the divine word, which degree of comparison is indicated by the particle ך "so," as if to say: God did not so clearly and distinctly reveal his statutes to the gentiles in the time of the O. T. as to the Israelites. God invited the gentiles even in the time of the O. T. "Look unto me, and be ye saved, all the ends of the earth," Isa. XLV, 22. Ps. XCVI, 3. Many gentiles, having cast off idolatry, professed their names to the true God, of whose number are Job the Idumean, Jethro the Midianite, Uriah the Hittite, Rahab the Canaanite, Ruth the Moabitess, the Queen of Sheba, Naaman the Syrian, the Ninevite Assyrians, Nebuchadnezzar, Darius, Cyrus, and others. In Jerusalem there were dwelling devout men, from every nation which is under heaven, Acts II, 5.

III. "God in times past suffered all nations to walk in their own ways," Acts XIV, 16. Therefore, God in times past did not call the gentiles to the church. Resp. The Apostles speak of the will of God not antecedent but consequent, because God in just judgment "gave over" the obstinately impious gentiles "to a reprobate mind," Rom. I, 28. who by their own fault deprived themselves of the

salutary vocation. Yet God did not let the gentiles go without any light, without any testimony of divine beneficence; because God never left himself ἀναμάρτυτον, i.e., without witness, Acts XIV, 17.

IV. The times of the O.T. are called "the times of ignorance," Acts XVII, 30. Therefore, in the time of the O.T. the universal benevolence of God, and the benefits acquired by Christ, were not known. Resp. The times of the O.T. are called times of ignorance comparatively, and in a certain respect; because the gospel of Christ in the times of the O.T. was neither so clearly proposed, nor so widely diffused, as in the times of the N.T.

V. The gospel in former ages is said to be kept secret, i.e., not revealed, Rom. XVI, 25. Resp. The words of the apostolic text are: "God is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest by the scriptures of the prophets." The doctrine of Christ is a μυστήριον, because it is unknown to reason. This doctrine of Christ, as to its substance, is proposed in the old testament; for it is called a mystery revealed by the prophetic scriptures. But that Jesus of Nazareth, the son of Mary, is the promised Messiah, is a mystery kept secret in former times, in illustrating which mystery the entire new testament is occupied. The gospel is therefore said to be a mystery kept secret for a very long time: a) with respect to fulfillment; because what was promised in the O.T. was fulfilled in the N.T., Christ having been exhibited in the flesh; b) with respect to clearer revelation; because in the N.T. it was revealed that Jesus of Nazareth, the son of Mary, is the Christ, which is not established from the O.T.; c) with respect to broader promulgation; because the gospel in

(\*) See the notes to Chap. III. quest. 10. page 746. Besides those, it will be helpful to ponder these points: 1) There are few places in which "many" are said to be called. Far more passages exist of this kind, which announce that salvation is prepared for all. This rule is valid; More numerous and difficult passages are not to be explained from fewer, but fewer are to be explained from more numerous and easier to understand. 2) In the opinion of the Reformed, no more are called by the serious and efficacious will of God than are elect. But in these places "many" are said to be called, "few" elect. Therefore, the call is broader than the election. 3) The few elect are expressly included in the number of the "many" who are called. Therefore, the same call which they accepted with a grateful mind, was also offered to the rest of the despisers, but was repudiated by these ungrateful ones. Therefore, the Reformed fail their own cause more than they support it, when they appeal to passages of this kind.

the N.T. was propagated more widely than in the O.T.

VI. "Who hath believed our report? and to whom is the arm of the Lord revealed?" Isa. LIII, 1. Where the Prophet denies that the arm of the Lord has been revealed to all. But if the arm of the Lord (i.e., the power of Christ in redeeming the human race) has not been revealed to all; the assertion of a universal vocation is in vain. Resp. The Prophet does not simply deny the universal revelation of the arm of the Lord; but looking to the times of the N.T. he teaches that few of the Jews would believe in Christ, and that the greatest part of them through ἀπιστία would reject the benefit of the Lord, as if it had not been revealed to them, so that the sense is: Which of you (with the exception of a few passively obedient ones) draws living faith from the preaching of the divine word, since most obstinately reject it, and remain blind, just as if the gospel of Christ had not been revealed to them. The Prophet therefore denies that the revelation achieves its intended or desired effect in all.

VII. That not all men were called to the kingdom of Christ in the times of the new testament, they go to prove from Matth. X, 5. "Go not into the way of the Gentiles." Resp. Distinguish between a vocation denied, and one postponed or delayed. The vocation of the gentiles was deferred for a time, because the divine word was first to be inculcated to the Jews, who, when they rejected the offered word, were deserted, and a transition was made to the gentiles, Acts XIII, 46. Meanwhile the gentiles were called objectively, through the documents of beneficence; effectively, through the stimuli of conscience; confusedly, through the fame of the Israelite church, until a distinct and proximately salutary vocation through the preaching of the gospel of Christ followed at the appointed time.

VIII. Paul and Timothy were forbidden by the Holy Spirit to speak the word in Asia and Bithynia, Acts XVI, 7. Therefore, the Holy Spirit did not will all to be called to the kingdom of Christ. Resp. Distinguish between different times, or between different hours and delays of God. Although at the same point in time, when the apostolic men wished to travel to Bithynia, they were prohibited by the Holy Spirit; because He by the light of omniscience foresaw that the word to be preached at that time would bring more utility in Macedonia; yet that the gospel was

later preached in Asia and Bithynia can be gathered from 1 Peter I, 1. Apoc. I, 11.

IX. That not all have been called to the church, they strive to prove from 1 Cor. I, 26. "Not many wise men after the flesh, not many mighty, not many noble, are called." Compare Rom. VIII, 30. where the called are said to be justified. But not all are justified. Therefore, not all are called. Resp. In both places is understood the vocation conjoined with the obedience and salutary effect of the hearers, which is called the vocation κατὰ πρόθεσιν, v. 28. But they are called according to the purpose who passively admit the efficacy of the vocation, and subject themselves to the same with most humble obedience. Since the wise according to the flesh, the noble, and the powerful do not do this, they do not obtain the salutary effect of the vocation.

X. Whatever vocation is free, is not universal; But the vocation of sinful men to the church is free: Therefore, it is not universal. The major is established; because a universal vocation is said to be that by which all men living at all times and in all places are called. But a free vocation is said to be that which by the most free disposition of God can be consummated and omitted, can be done now in this, now in another place, now at this, now at another point in time. The minor is proven; because the grace of the calling Holy Spirit is compared to the wind, which blows where it wills, John III, 8. Resp. 1) Universal vocation must be rightly understood. We do not state that God has always and everywhere called all men in act, in person, and immediately through sent preachers of the gospel, but that in three periods of time, namely, the time of Adam, of Noah, and of the Apostles, he has notified the doctrine of the gospel to all men so clearly and solemnly, that all men who are obligated to investigate the true religion could have attained to its salutary knowledge, and that God has denied the evangelical doctrine to no nation, no man, by an absolute decree. 2) Its freedom does not oppose the universality of the calling grace. For this calling grace is universal with respect to the divine intention, by which God offers faith to all men, Acts XVII, 31.; but it is free with respect to its execution. For the actual vocation is free as to the circumstances of mode, place, time, hour, delay, goal. Conf. D. DANNHAV. H. C. P. 1938. 3) John III, 8 does not deal with the vocation

to the church, but with the incomprehensible manner of spiritual regeneration.

XI. The Apostles could not, within the short course of their life, in such ignorance of nautical matters, penetrate to the farthest provinces of the east, west, south, and north, and the distant islands, and preach the gospel everywhere. Resp. The Apostles had as co-workers many apostolic men, who filled the world with their living voice, their written letters, and the illustrious fame of the Christian religion. This is taught by histories and annals, the martyrdoms of all nations, the councils of bishops convened from Europe, Asia, and Africa. Therefore, when we say that the gospel was preached in the whole world, we teach and believe that in the time of the Apostles the gospel was so preached to all men, that individuals had either the voice of the Apostles, or proximate fame, and that after the times of the Apostles, those who before had only fame, then had the consummated preaching. Conf. D. JOANN. ADAM OSIANDER in colleg. System. loc. X. pag. 215.

XII. Experience has taught that many nations in China, Japan, and America had no knowledge of the preached gospel. Therefore,

the gospel was not preached to them. Resp.

1) Those nations could have lost the treasure of the gospel they had received through their own negligence. 2) That vestiges of the Christian religion have been found among the Indians is mentioned by Osorius; among the Chinese, Gonzales de Mendoza reports; among the Americans, Johannes Lerus testifies. Vid. JOANN. ADAM OSIANDER l. c. p. 212.

XIII. Many myriads of gentile infants are snatched away by a swift death in the tenderest bloom of infancy, who have never been called to the church; Therefore, the vocation is particular. Resp. The infants of the gentiles were called in their ancestors, to whom the divine word was once preached and the sacraments were granted, so that they should sacredly guard these means and propagate them to their posterity. For just as they are rightly said to be created in the image of God in Adam; so also they were called to salvation in their parents. And just as all infants are justly punished with the privation of the image of God, because of the transgression of Adam; so also with the privation of the means, because of the ingratitude of their parents. (\*). But they

(\*) But the grace of Christ, the Sponsor and Liberator, intervenes, whose merits, since they pertain to all men, are certainly to be attributed also to those infants who neither enjoy the use of reason, nor neglect or despise the special vocation, and cannot even perceive any general or pedagogical vocation. For 1) not privation, but contempt damns; 2) Where ordinary means can in no way be applied, which must be affirmed not of adults outside the church, but of infants, there some extraordinary grace of God, on account of the power of Christ's merit, must be posited. 3) If the application of salvation did not befall them in any way, through some extraordinary grace, since they are completely lacking the ordinary means; it would have to be denied altogether that the acquisition of salvation also pertains to them, and that Christ suffered death for them. 4) All of our theologians agree on this; that the necessity of sacred washing for salvation is indeed supreme ordinarily, John III, 5.; but not simply and without any exception, but the case of contrary necessity must be excepted, and indeed extreme necessity, if it can in no way happen that one becomes a partaker of this most holy washing. An example is the dying thief on the cross, converted by hearing the word alone. But there are altogether three modes of this extreme necessity: 1) If water is lacking, Acts VIII, 36.; 2) If no minister is present, neither ordinary, nor one to be employed extraordinarily, for if a layman is present, with the other absent, and there is danger in delay, there is indeed a necessity (whence it is called an emergency baptism), but not yet an extreme necessity, so that a man cannot but lack so great a benefit; 3) If a man to be initiated into the sacred rites can neither seek nor desire it himself, due to a defect of the use of reason, nor is he admitted to it by others. But as pertains to the infants of profane nations, extreme necessity befalls them, and indeed its mode, both the second and the third. To the support, by which the contrary opinion of certain theologians is chiefly sustained, we oppose this: if either the ungrateful mind of the parents, or the foreseen contumacy of the children, were the cause of their damnation and the denial of saving grace to them; it would follow that either those infants alone, and only for the offenses of their parents, would be afflicted with so great a punishment, (for they have hereditary sin in common with those infants who are born of Christian parents), nor would they in any way

are extinguished by an untimely death, before they can inquire into the true worship of God, because the omniscient one foresaw that if they had grown up, they would not have accepted the means of salvation, but would have contumaciously rejected them, just as their parents once did.

Instance: "The son shall not bear the iniquity of the father," Ezech. XVIII, 20. Why then is the word, which the ancestors despised, denied to their posterity? Resp. The son shall not bear the sins of the father, if he has not consented to the sins of the father; if he makes himself a partaker of them, he also becomes a partaker of the punishment. But God foreknew the future contumacy of the gentile infants, if they had been longer among the living, equal to the fierceness of their parents.

**Question XII. Is God's vocation through the word of the Gospel sufficient for salvation?**

God's vocation, through the preached and read word of the gospel, is sufficient for salvation.

Obs. Our discourse is about the special vocation through the gospel; whether it be solemn, through the preached gospel, or less solemn, through the read, or readable, gospel. However, the general and pedagogical vocation, dispensed through conscience and providence in the kingdom of nature, is sufficient for inquiring into the true worship of God and for seeking out the church; but the confused vocation, spread through the fame of the church, is sufficient for acquiring a weak and languid knowledge of the dogmas and ceremonies of the church.

Proof 1) Because through the gospel the whole counsel of God concerning our salvation is manifested. Acts XX, 27.

2. Because those whom God has called, these (who passively admit the vocation) he has justified, and whom he has justified, these he has glorified. Rom. VIII, 30.

Therefore, the vocation is sufficient for salvation.

**Question XIII. Is the universal vocation of all men serious and efficacious?**

The universal vocation of all men by God to the kingdom of Christ is so serious that it is not only manifested by a sign and a precept, but also arises from the inmost good pleasure of God, and seriously intends the salutary illumination and conversion of all men a). The same is efficacious, because it wills all men to be brought to the kingdom of grace and glory through efficacious means b).

Proof a. The universal vocation of all men to the kingdom of Christ is serious: Because 1) it arises from the will of God, who desires the salvation of men, 1 Tim. II, 4. 2 Petr. III, 9. 2) Because it is founded on the merit of Christ, 2 Cor. V, 19. and is confirmed by a divine oath, Ezech. XXXIII, 11. 3) Just as a hen with serious affection gathers her chicks under her wings; So God sincerely wills to gather us in one church, Matth. XXIII, 37. 4) God has called us from darkness to his marvelous light, 1 Petr. II, 9. and commands all men everywhere to repent, Acts XVII, 30. Therefore, he intends the illumination and conversion of all whom he has called. 5) For which reason God also testifies in express words that the fault, why the impious, though called, are not converted, resides not in himself, but in them, Prov. I, 24. "I have called, and ye refused." Isa. LXV, 2. "I have spread out my hands all the day unto a rebellious people."

Proof b. The divine vocation is efficacious: 1) Because God seriously intends the bringing of all men to the kingdom of grace and glory through efficacious means. For men are called by God through the gospel, which is Spirit and life, John VI, 63, i.e., animated by the life-giving Spirit; From which it is commonly called the vehicle of

be partakers of the merit of the common Sponsor of all; or all others also, whom God likewise foresaw would be obstinate, and emulators of their wicked ancestors, would have to be extinguished by a premature death for the same cause. The latter is false, and contrary to experience. The former seems harsh to me. Not simply concerning saving grace, viewed universally, but comparatively and in a certain way, namely concerning the ordinary way by which God confers his grace on men, are these words in our Apology of the Aug. Conf. p. 156 to be understood: "The promise of salvation pertains also to little children; But it does not pertain to those (little children) who are outside the church of Christ, where there is neither word, nor sacraments; because the kingdom of Christ exists only with the word and sacraments." Vid. IO. HULSEMANNI praelect. in E. C. p. 370. & B. CARPZOV. Isag. in Libros Symb. p. 156. seqq.

the Holy Spirit. 2) Because the divine word has that efficacy of illuminating, converting, regenerating which the Spirit has independently and by essence, dependently and by participation. Whence it is called the power of God unto salvation to every one that believes, Rom. 1, 16. Infants are introduced into the kingdom of Christ through baptism, which is the washing of regeneration and renewing, Tit. III, 5.

You say: 1. The internal vocation by the grace of the Holy Spirit, operating in the hearts of the elect, is indeed efficacious; But the external vocation, which is through the ministry of the word, is not always efficacious in the reprobate. Resp. If by external vocation is understood that by which God, with the preached word, as a sign of his will, commands to repent and believe, without an internal purpose of conferring sufficient powers to repent and conceive faith; the distinction of vocation into internal and external is not to be admitted or tolerated. For it is repugnant a) to the veracity of God. For if God by an external word were to call to the kingdom of grace a man who by his own fault is reprobate, without an internal purpose of drawing and leading him to that kingdom; he would signify one thing by the external word, and would have decreed another by his internal purpose, which is very far from the most veracious God. b) It is repugnant to the goodness of God. For if God were to command a man that which he did not will to be done by him, and, lest it be done, would deny efficacious grace, he would not be supremely good, but would be mocking the man; just as, in the judgment of all, a prince would mock him to whom he would command something under penalty of death, which he did not want to be done by him, and from whom, lest it could be done by him, he would subtract sufficiently strong means. If Christ had said to the paralytic; "Take up thy bed, and walk," Matth. IX, 6. yet had not willed to grant him the strength to rise, he would have mocked the paralytic. c) It is repugnant to the wisdom of God. It is not characteristic of a wise person to offer means to a man in need of help, which are vain and useless from a lack of his own aid. If God at the beginning of creation had said to the creatures; "Increase and multiply," yet had not instilled in them generative power, that command would have been void, and thus alien to divine wisdom.

You say: II. By the external vocation the reprobate are called; a) so that they may be admonished of their duty, b) lest they be inexcusable. Resp. to a). The most benign God does not demand a duty without a benefit and sufficient and strong means being offered. For how would he demand a duty from him to whom neither native nor given powers are available, and from whom God completely subtracts all grace, without which the duty cannot be performed? Ad b). By an external vocation, without an internal purpose of conferring sufficient powers, not every excuse is taken from the reprobate.

For they will be able to say; "Lord, we would have most willingly come into your kingdom, we would have believed, and we would have performed the duty of a Christian man, if only you had been willing to grant us miserable ones the powers which you could."

You say: III. Whoever are efficaciously called, they believe. But very many men do not believe. Therefore. The major is proven from Hebr. IV, 2. "The word preached did not profit, not being mixed with faith in them that heard it." Resp. 1) Distinguish between a vocation efficacious with respect to the cause, and the effect. The vocation is efficacious on the part of God, as the cause, seriously destining efficacious means, by which faith as a salutary effect can be produced; but this effect is impeded by malicious resistance; just as medicine in the first act is efficacious; but in the second act it does not heal, if it is neglected, or rejected. 2) The cited words of the Apostle; ἐκ ὧφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκεῖνες, μὴ συγκεκραμένους τῇ πίσει τοῖς ἀκέσασιν, should be rendered in Latin; "The word heard did not profit them, not being mixed by faith with them that heard." The things to be mixed are not the word of hearing and faith; since the word of hearing produces faith; for how will a cause be mixed with its own effect? But the word of hearing, and those who hear the word. These conceive faith from hearing, unless they maliciously resist the operation of the Holy Spirit. Confer. SEB. SCHMID, in comment. h. l. p. 418.

#### Question XIV. Is the vocation to the church equal?

The ordinary vocation is equal in substance, or insofar as it is considered essentially a); but it is unequal with respect to order, mode, degree, hour, and delay b).

Proof a. The ordinary vocation is equal: because 1) we are called by a grace equally salutary. "The grace of God that bringeth salvation hath appeared to all men," says Paul, Tit. II, 11. Just as the same sun shines on all; so the same light of saving grace illuminates all men who do not maliciously close the eyes of their mind. 2) Because the same powers of believing are offered to all, which God also intends to confer on all, unless they are stubbornly and morosely rejected. Whence God is said to provide (παρ'χεν) faith to all, Acts XVII, 31. An *ισότιμον πίστιν*, a faith of equal value (den gleich theuren Glauben), is also received, 2 Peter I, 1. Faith is indeed, with respect to degree, one greater, another smaller: yet it is equal a) with respect to the cause; because it is kindled by the same Holy Spirit; b) With respect to the object; because the faith of all men embraces the same mercy of God, the same Jesus, the same promise; c) With respect to the end; because it looks to the same crown of righteousness, 2 Tim. IV, 8. 3) Because we are called by the same means, the same gospel, the same baptism, equally efficacious, if you consider the divine purpose.

Proof b. The inequality of the divine vocation, considered accidentally, is established; because 1) with respect to order, the word of the gospel was to be preached first to the Jews, then to the gentiles, Acts XIII, 46. 2) With respect to mode and degree, to some a greater light shone, to some a lesser. Some nations were called by the word solemnly preached; others by the written and read word supplied by Jews or Christians; others by the fame of the church spread abroad, and that either nearer and clearer, or more remote and more obscure. 3) With respect to delay and hour, some peoples were called sooner, some later. For some the light of the gospel shone for a longer stretch of time; among others it was obscured within a few years. Which accidental inequality, since it cannot be fully investigated in this mortality, let us acquiesce in the divine dispensation of the means of salvation, let us confess and admire, but not anxiously scrutinize the abyss of the divine judgments, impervious to human minds, Rom. XI, 33.

You say: I. If the vocation to the kingdom of grace were equal; two men, hearing the same divine word, would be converted equally. The consequent is false, as the example of Peter and Judas, among others, shows: Therefore, the antecedent is false.

Resp. 1) That two, hearing the same divine word, are not converted equally, is not to be imputed to the principal and organic cause, God and the gospel, but to the Subjects, or men, who are disposed differently, of whom some embrace the offered grace, some repudiate it. Some men use the pedagogical powers, some abuse them; In some the actual resistance is simple, in others it is affected and morose. Hence it happens that the gospel in two hearers does not obtain the same effect, just as seed, equally efficacious, dispersed in different ground, does not bear fruit equally. 2) As for the example of Peter and Judas: the same grace was offered to them; but it was accepted by Peter, repulsed by Judas. Peter sinned, led by the present danger to his life, Judas was instigated by mere malice, and from a completely free will. The former looked at Christ with a sad eye, desirous of medicinal grace, the latter with a wicked and hypocritical eye. The latter followed the seducing priests, whom the former fled. The latter forgot the word of Christ, the former remembered it.

You say: II. If the reason for the distinction between faith and infidelity can be found in the Subjects; it follows that the faithful can distinguish himself from the infidel; The consequent is false. Therefore, so is the antecedent. The falsity of the consequent is clear from 1 Cor. IV, 7. "Who maketh thee to differ? and what hast thou that thou didst not receive?" Resp. The cited passage does not pertain directly to the arising of faith and perseverance in infidelity, because the Apostle speaks of the diversity of charisms already possessed, which the Corinthians were abusing for pride and arrogance. But if it is referred analogically to the distinction between the faithful and the infidel, a distinction must be made between active and passive discretion. The faithful does not distinguish himself from the infidel actively, by disposing himself for faith through natural powers, but he is distinguished by God, because he passively admits the offered means.

You say: III. Whatever vocation is made by the same means, but operating unequally, is an unequal vocation; The vocation to the kingdom of God etc. Therefore. The major is clear; because an unequal operation makes an unequal vocation. The minor is proven; because the word of God is to some the savor of life unto life, to others the savor of death unto death, 2 Cor. II, 16. Resp. Per se and by the intention of God, the divine word is to

all who are called the savor of life unto life, because it is Spirit and life, John VI, 63. Per accidens, and by the fault of men who disdain it, it becomes the savor of death unto death; just as Christ is to the pious a rock of salvation, to the impious a rock of scandal, 1 Petr. II, 7. Wine is of use to the healthy, a harm to those with a fever.

You say: IV. Whatever grace of vocation is sufficient for salvation for some, and insufficient for others, is an unequal grace of vocation to the kingdom of Christ etc. Therefore. The minor is proven from the words of Christ, Matth. XI, 21. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." From which words it is established that the grace sufficient for the Tyrians was insufficient for the people of Chorazin. Resp. 1) The grace of vocation is called equal, not with respect to the effect, or the outcome; but with respect to the intention and the means. 2) The cited passage deals with an extraordinary vocation, of which the Tyrians and Sidonians were destitute, who nevertheless were called by the fame of the Israelite church, conspicuous with so many miracles, whose neighbors they were. 3) The obstinacy of the people of Chorazin was comparatively greater than that of the Tyrians. If the divine word, accompanied by the miracles of Christ, had been preached to the latter as it was to the people of Chorazin, it would have been a sufficiently strong means for them to repent.

**Question XV. What is the end/purpose of the vocation to the church?**

*The end of vocation.* The ultimate end of our vocation, on the part of God, is the glory of the divine name a), on the part of men the ultimate end is their own eternal salvation b). The intermediate ends, to be practically and salutarily acknowledged under the guidance of scripture, according to the diverse aspects of salutary conversion, are divided into antecedent, constituent, and consequent c).

Proof a. From 1 Petr. II, 9. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should

shew forth the praises of him who hath called you out of darkness into his marvellous light." We have been called to the church, which is the assembly of chosen men, a royal priesthood, a holy nation, a people appointed for the acquisition of salvation, to this end, that we should proclaim the virtues (the power, wisdom, grace, and justice, which shine forth especially in the matter of vocation) of God, who has called us from the darkness of ignorance into the marvelous light of faith.

Proof b. The ultimate end, on our part, is eternal salvation. For we are called to the prize, Phil. III, 14. to the inheritance of blessing, 1 Petr. III, 9. to eternal glory, 1 Petr. V, 10. to eternal life, 1 Tim. VI, 12.

Proof c. We are called to repentance, Matth. IX, 13. from darkness to light, 1 Petr. II, 9. to the fellowship of the Son of God, 1 Cor. I, 9. to sanctification, 1 Thess. IV, 7. to peace, Col. III, 15. to charity, flowing from the one hope of our calling, Eph. IV, 4. to sufferings, of which Christ has left us an ὑπογραμμὸν, i.e., an example, or a delineated form, 1 Petr. II, 21.

**Question XVI. What use does the meditation on our vocation confer to us?**

*The use.* Consideration of the vocation to the church provides a) a paracletic use for us who have been brought to the kingdom of Christ, which is not only a kingdom of the cross, but also of light; b) a paraenetic use, for leading a life worthy of our vocation.

Proof a. In the kingdom of Christ, of the cross and of light, there is an alternation. The cross represses the ferocity of the flesh; The light of grace and solace restores the soul. We are therefore certain that the God of all grace, who has called us unto his eternal glory by Christ Jesus, after that we have suffered a while, will restore, establish, strengthen, settle us, 1 Petr. V, 10.

Proof b. "Walk worthy of the vocation wherewith ye are called!" Eph. IV, 1. "For God hath not called us unto uncleanness, but unto holiness," 1 Thess. IV, 7. Therefore, according to him who has called us, who is holy, let us also be holy in all our conversation, 1 Petr. I, 15.

## SUSPIRIUM

**T**o You, **O** IMMORTAL **G**OD! I render immortal thanks, that you have brought me, by nature a child of wrath, to the kingdom of grace and the workshop of your most **H**OLY **S**PIRIT. That I was born in the bosom of the church, is yours.

That I was sprinkled with the salutary water, and made a member of the mystical body of **C**HRIST, is yours. That the bowels of your mercy are open to me, and the benefits bought by the blood of the **S**AVIOR have been offered to me, is yours. Recalling all this with a grateful memory time and again, I humbly pray that you would keep and protect me in your kingdom against the assaults of the devil, the world, and my flesh, and supply me with spiritual strength, so that I may lead a life worthy of the gospel, worthy of my vocation, worthy of a Christian man!



CHAPTER V.  
ON THE  
ILLUMINATING GRACE,  
OR  
ON THE  
ILLUMINATION  
OF THE SINNER  
CALLED TO THE CHURCH.

Question I. What is illumination?



ILLUMINATION IS AN act of applicatory grace, by which the Holy Spirit teaches the sinful man, called to the church, through the ministry of the word, and with sincere study informs him more and more, so that, the darkness of ignorance and errors having been dispelled, He may imbue him with the knowledge of the word of God, and instill in him the acknowledgment of sin from the law, and the cognition of divine mercy, founded on the merit of Christ, from the gospel.

Obs. I. Illuminating grace is also called teaching grace; because the Holy Spirit, by illuminating, teaches all things necessary for salvation, John XIV, 26. Conf. DANNHAV. in hodos. phanom. IX. p. 938. & lect. catechet. part. VI. p. 195. Also anointing grace, from 1 John II, 20, 27. For the chrism is not only medicinal and paracletic, but also enlightening, the type of which was that chrism which was given of old to kings and priests and prophets, with instruction for the liturgy of their office, and a change into other men. Furthermore, illumination is called the opening of the eyes of the mind, Acts XXVI, 18. For just as a blind man through the opening of his eyes acquires the faculty of seeing; so the sinner, filled with the darkness of ignorance, receives through

the illumination of the Holy Spirit the faculty of knowing the true God.

Obs. II. What is understood here is not objective illumination, by which the light of the divine word is externally proposed, but effective illumination, by which the Holy Spirit kindles the light of knowledge, and subjective illumination, by which the blind sinner allows himself to be illuminated by the operation of the Holy Spirit.

Obs. III. That preparing divine grace consists in illumination is asserted by D. FECHTIUS in his Dissertation de ordine modoque gratiae divinae, aphorism IX. p. 18. although that most celebrated theologian at the same time confesses that the word 'illumination' is a little broader than preparing grace. For the latter precedes conversion, whereas some illumination, namely a more abundant one, also follows conversion. In this way theologians are to be reconciled, when they refer illumination now to preparing grace, now to indwelling grace. The first and principal reason for illumination consists in preparing man for conversion. For this is why the natural darkness, ignorance of mysteries, and the errors opposed to them are expelled from the human intellect by grace, and it is imbued with the knowledge of God and sacred things, and as it were illustrated by a certain light, so that it may be rendered fit for receiving justifying grace. This illuminating grace therefore precedes the completion of conversion.

**Question II. What is the principal efficient cause of illumination?**

*Principal efficient cause.* The principal efficient cause of illumination is the triune God a), the Father b), the Son of God c), and terminally, or appropriatively, the Holy Spirit d).

Proof a. 1) The triune God is light, 1 John I, 5. i.e., the fount of all light that is in us. From which he is also called the father of lights, James I, 17. 2) The illumination of the sinner surrounded by darkness is a divine action ad extra, and therefore undivided and common to all three persons of the divinity.

Proof b. God the Father, who said that light should shine out of darkness, has given light in our hearts, for the illumination of the knowledge of the glory of God, which is in the face of Christ, 2 Cor. IV, 6.

Proof c. The Son of God is the true light, which illuminates every man that comes into this world, John I, 9.

Proof d. The Holy Spirit illuminates us terminally, i.e., God the Father through his Son in the Holy Spirit illustrates our minds. For the God of our Lord Jesus Christ gives us the spirit of wisdom and revelation in the knowledge of him, Eph. I, 17. From which also the divine information in sacred matters is appropriated to the Holy Spirit. For he teaches us all things, and brings all things to our remembrance, whatsoever Christ has said, John XIV, 26. The Holy Spirit is the anointing which we receive from Christ, abiding in us, therefore we have no need that any man teach us; but as the same anointing teaches us of all things, and is truth, and is no lie; and even as it has taught us, we shall abide in him, 1 John II, 27.

**Question III. Does the Holy Spirit illuminate us immediately today?**

*Medium of Illumination.* The Holy Spirit does not illuminate us immediately, but through the medium of the divine word.

Proof 1) From 2 Petr. I, 19. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Obs. 1) λόγος προφητικός is the word, handed down by the Prophets, and consigned to letters. 2) The prophetic word is called more sure than the voice of the Father, which came down from heaven, but only insofar as it was brought forth by the testimony of Peter. To wit, the prophetic word is more

sure than the apostolic testimony about the voice of the heavenly Father, not in respect to itself, but in respect to the readers, or hearers; because the authority of the prophetic word was corroborated by a long time and the consent of the elders. But the authority of the apostolic testimony was more recent, and therefore was not received with such great veneration. 3) The prophetic word is called a shining light, on account of its supreme perspicuity and power to illuminate; But the heart of an unregenerate man is called τόπος ἀρχμηρὸς, i.e., a squalid and gloomy place, from the darkness of ignorance and the filth of sin. 4) The dawning day is the clearer light of salutary cognition; But Phosphorus is Christ, the object of salutary cognition, Apoc. XXII, 16. The sense is; Since the divine word is of unshaken truth, and of such virtue, that it can dispel the darkness of the heart; let us turn the eyes of our mind to this light, so that the salutary acknowledgment of Christ may arise in our minds.

Proof 2) From Ps. XIX, 7, 8. "The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Confer. Ps. CXIX, 105. "Thy word is a lamp unto my feet, and a light unto my path."

**Question IV. Does God today will to illuminate man immediately through ecstasy or ecstatic rapture, to confirm his faith, and to confer on him a foretaste of eternal life?**

God has not promised in his word that he wills to illuminate any man through ecstasy, to confirm his faith, and to impart to him a foretaste of eternal life.

The Antithesis is 1) of the Platonists, whose opinion IAMBlichus explains in de myster. Aegypt. sect. 1. c. 12. "The divine irradiation, which is wont to happen during prayer, as it spontaneously flashes forth, so it spontaneously operates, and is far from all traction, as it manifests itself through divine efficiency and perfection, and anticipates the freest motion in us by as much as the divine volition of the good precedes our choice. Through this volition the Gods, benevolent and merciful without any parsimony, infuse their light into the priests, and call their souls to themselves, and procure a union between them, and even while still existing in the body, they accustom them to be separated from the body, and to be turned

about to the eternal and intellectual principle, whence they originated. It is manifest, however, from the things themselves, that what we now say is the very salvation of the soul."

2. Of the Quakers, about whom the author of the dissertation *de hodierno statu ecclesiae in Anglia, Scotia & Hybernia* reports, cited by COLBERGIUS in *Christianismo Platonico-Hermet. P. I. c. 7. §. 406*. "The Quakers frequently fall into such ecstasies, that they tremble with their whole body, because, as they maintain, they are unable to bear or contain within themselves the magnitude of that divine light and splendor by which they are overwhelmed."

3. Of the Mystics, among whom CHRISTIAN HOBURGIUS and GOTTFRID ARNOLDUS are not the least. The former of whom writes in *theol. myst. p. 122*. "The soul often falls into ecstasy and rapture; which ecstasy is nothing other than when the soul feels such a power of desire, of taste, of sweetness, that it does not feel the senses." The latter, however, in *theol. myst. c. VI. p. 126*. says: "The mind of a perfect man, which ascends to the highest level, is united with God in a rapturous and self-transcending love, and in the accompanying movements of the mind, in wonderful peace and tranquility of mind, in the enjoyment of spiritual joys, and simple contemplation of the Godhead."

#### Exposition

Obs. 1. Ἐκτασις, in Latin *excessus mentis*, in German eine *Entzückung*, is a rare and extraordinary operation either of God, or of a corrupted fantasy, or of the devil, by which the mind of man is alienated from the senses of the body, so that, with their use ceasing, it is more ready and unencumbered for grasping the presented images of things. It differs from rapture; because ecstasy simply denotes the departure of the mind from the senses; but rapture adds violence.

Obs. II. Ecstasy is divided into supernatural and preternatural. The former, as AUGUSTINE defines it, is an alienation from the senses of the body, so that the spirit of man, assumed by the divine Spirit, may be free for grasping and infusing images. The latter arises either from a corrupted human fantasy, or from the devil. From a corrupted human fantasy arises melancholic and fantastic ecstasy, when through a vehement affect (love, sorrow, horror) or even deep speculation, the animal spirits are withdrawn from the external senses, and with their use

ceasing, unusual phantasms are presented to the intellect of man. But diabolical ecstasy is when the cacodemon, having bound the senses of man, represents to his fantasy images of certain things, so that the intellect may apprehend and approve them. DELRIO has graphically described diabolical ecstasies in *disquisit. magic. lib. II. qu. 25*.

Obs. III. The mystics distinguish between ecstasy of the intellect and of the will. Ecstasy of the intellect is an extraordinary operation of God, by which the human intellect is elevated above its natural powers to contemplate divine mysteries, and indeed with a contemplation so sublime that it perceives in them a greater beauty than it could have persuaded itself of, which they also call an ecstasy of admiration. Ecstasy of the will is that by which the soul is so inflamed with an ardent love of God that, having forsaken earthly inclinations, it enters into a rapture of celestial fruition, and unites itself uniquely and powerfully to the divine goodness. Vid. FRANCISC. SALES, *de amore Dei cap. III. & seqq.*

#### Confirmation

We prove our thesis: 1) God in his eternal counsel ordained that the Holy Spirit should call, illuminate, and convert the elect through the word, and justify all those who embrace Christ with true faith, and confer eternal salvation upon them, as the Form of Concord testifies, P. 808. For the word of God shines in a dark place (the unregenerate heart), until the day of salutary cognition dawns, 2 Petr. I, 19. And faith comes by hearing, and hearing by the word of God, Rom. X, 17. For which reason, the full vigor of the eyes and ears is required, so that by attentively reading and hearing the word of God we may be illuminated and converted. But ecstasies neither see nor hear what happens to them. Therefore, they are neither illuminated nor converted through ecstasy.

2. The means for preserving and confirming faith in Christ and holiness of life are the word of God and the sacrament of the supper, Ps. CXIX, 11. Matth. VII, 24. Eph. VI, 17. John VI, 56. How, I ask, is a man deprived of the aid of his senses to rightly use these confirming means?

3. A foretaste of eternal life is taken from the milk of the gospel. This the Apostle Peter teaches not obscurely, 1 ep. c. II, 2. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby; If so be ye have tasted that the Lord is gracious." By

which words he indicates that God offers himself to be tasted as most sweet in the sweet milk of the gospel; but the gospel must be diligently read and heard, so that we may be affected by a spiritual taste of God. There is therefore no need for ecstasy, by which the senses of the body are bound.

4. Ecstasies are opportune for various illusions of a corrupted fantasy and of the devil. MOLINOSIUS does not deny this, who in lib. III. *manuduct. spirit.* c. 19 says: "This effective and practical conformity with the divine will in all things leads the soul to annihilation and transformation with God without a mixture of external raptures and ecstasies, or vehement affects; since this way is liable to many illusions, and is joined with the danger of sickness, or the straits of the intellect; by which path, those who reach the summit of perfection are rare." Indeed, it is extremely difficult to accurately discern preternatural, fantastical, and diabolical ecstasies from supernatural and divine ones. For PLINY in *hist. nat.* L. VII. c. 52. concerning Hermetimus, and AUGUSTINE in *de Civ. D. L.* XIV. concerning Restitutus, have recorded in writing that they could so abstract their minds from the senses of the body at their own will, that they lay on the ground very similar to the dead. A charming example of an ecstatic man is that which ERASMUS FRANCISCI commemorates in *dem Gegenstrahl der Morgenrothe*; Qu. XVII. p. 753. "Many of them can masterfully feign a rapture; like that priest in Rome, who, when the words of the Passion history: 'It is finished!' were spoken, was accustomed to fall immediately into a rapture; until one time Rondeletius, the famous physician, who had conceived a suspicion of fraud from it, called for a stout stick, assuring that he would soon make this raptured one twitch and move him from his posture. With which he disturbed the good fellow in his raptured devotion, indeed, he performed such a miracle that he, as it were, awakened him from the dead, and endowed him with swift feet."

On the contrary, the things which PRATEOLUS reports in *elencho haeret. lit. E.* n. 12. p. 160. concerning the Anabaptists are horrendous: "As if nearly fanatical, inspired by their own Spirit, they changed their countenance, had horrible gestures, and like those suffering from epilepsy, having fallen to the ground, they lay as if dead, whence also their bodies trembled horribly. Snatched into ecstasy, they uttered wonderful dreams,

that they had seen Zwingli in the underworld, etc. that the Father had commanded this or that unspeakable thing; that the Father had said the day of the Lord was at hand; the certain time of which they designated. Whence like madmen they ran about, shouting: The day of the Lord, the day of the Lord." The things which OLAUS MAGNUS recounts about the Lapps are also prodigious, in *descript. Regn. Septentr. L.* III, c. 18. "If any foreigner wishes to know something certain about the condition of his people, they guarantee that within the space of 24 hours he will find out what is happening with them, even if they are three hundred miles away, in this manner: The enchanter, after having invoked his demons with the usual ceremonies, suddenly collapses, and becomes lifeless, as if, with him extinguished, the soul truly departs from the body. For neither does breath seem to remain in him, nor does any sense or movement remain with life; but it is necessary that some should always be present to guard the lifeless body, which if it is not done, the demons carry it away. After 24 hours have elapsed, the spirit returning, the lifeless body awakens as from a deep sleep, with a groan, as if he who had collapsed is recalled to life from death. Afterwards, thus restored, he responds to the questions, and to give faith to the inquirer, he recounts something which the other recognizes and knows for certain to have been in his own house, or that of his relatives." Since, therefore, ecstasy is liable to so many illusions, it will neither kindle faith in Christ, nor confirm it, nor provide a solid taste of eternal life.

### Refutation

I. The adversaries appeal to the example of St. Paul, who is said to have fallen into an ecstasy, Acts XXII, 17. and to have been caught up into paradise, or the third heaven, 2 Cor. XII, 2.; where, illustrated by the *ὑπερβολῇ ἀποκαλύψεων* (abundance of revelations), he heard *ῥήματα ἄρρητα*, unspeakable words. Which example, although it is extraordinary, nevertheless shows that God can illuminate his beloved children in the same extraordinary way (immediately without the concurrence of scripture), and confirm them in the faith.

Resp. 1) The question is not about the power, but about the will of God. God wills to make us wise unto salvation through faith in Christ Jesus by the intervention of the

sacred letters; in which most benign will of God we acquiesce, 2 Tim. III, 14, 15. 2) The example of Paul is plainly singular and inimitable; because God was about to confirm Paul in his apostolic office through an ecstatic rapture, so that he could appeal intrepidly to this extraordinary revelation, as to a seal of his apostolic office. But just as not all Christians are Apostles; so not all need an ecstatic rapture. Add to this that the Apostle after so vehement an ecstasy felt such a temptation that, having prayed against it, he taught curious souls not to affect ecstasy, or a rapture into the third heaven. (\*)

II. Not only Paul, but also other servants of God have had ἐκτάσεις (ecstasies), is clear from 2 Cor. V, 13. Εἴτε γὰρ ἐξέστημεν, θεῶ, εἴτε σωφρονέμεν, ὑμῖν, "For whether we be beside ourselves, it is to God; or whether we be of sober mind, it is for your cause." Resp. These words are less conveniently applied to ἐκτάσεις. For that the Apostle would have wanted to make mention of his ἐκτάσεις out of the blue, is hardly likely. That these things are said of madness κατὰ δόξαν (according to opinion) is certain, in the judgment of D. CALOVIUS. Therefore Osiander paraphrases the Apostle's words thus: "If we deal with you with great zeal, and correct your errors severely, so that to some delicate men we seem to be mad, in that matter with that

pious zeal, we serve our Lord God, whose glory is at stake. But if humanely and modestly after a sharp correction we treat you, we do it for your benefit, lest you be alienated from the gospel of Christ, or be oppressed by excessive sadness."

III. Those who taste the powers of the world to come, must have been caught up into the third heaven. (For there the celestial powers are tasted.) But regenerate men, etc. Hebr. VI, 5. Therefore. Resp. Neg. major. For the words of the Apostle are: "Have tasted the good word of God, and the powers of the world to come." Therefore, they did not taste the powers of the world to come through an ecstatic rapture, but through the good word of God, which contains the promise of future goods, and thus from the gospel they perceived a certain foretaste of the kingdom of glory, when they lived their lives in this kingdom of grace. But this argument will be treated more fully in the following question. (\*)

#### Question V. How many types of illumination are there regarding the illuminating medium?

*Legal and evangelical illumination.* Illumination, regarding the illuminating medium, is either legal or evangelical. The former is that which manifests to us sin, the wrath of God, and the temporal and eternal

(\*) And this also must be considered in the first place, 3) that Christ in that singular revelation, which then happened to Paul, when he was utterly astonished, commanded him to hear the word, to be perceived from the mouth of a minister, by which he himself would be taught what was the will of God, and indeed concerning all things to be done, Acts IX, 3, 6. coll. with c. XXII, 10. The ecstasy which followed thereafter, *ibid.* v. 17.; did not pertain to the conversion of the soul and the salvation of the renewed man, but in a singular way to the function of the apostolic office, and the confirmation of his soul against the most grievous dangers and vexations. So great, therefore, is the dignity of the ordinary means, by which God effects a salutary change of mind in man, namely the word to be heard and read, that it should not be despised even by the highest Apostle, and not even then, when he himself was illuminated by some extraordinary revelation, and heavenly light, such as indeed is to be expected by no one today.

(\*) Μέλλον αἰών, in this place, is not eternal glory, but the time of the New Testament; for this blessed age, after Christ was brought into the light, is called by the ancient Hebrew custom עולם הבא (the world to come); on the other hand, the age of the O.T. before the Messiah was born and had completed his work, is עולם הזה (this world). The consummation of the various periods of the O.T. is called συντέλεια τῶν αἰώνων, with the word ἐπὶ added, in these very letters, IX, 26. Therefore καλὸν Θεοῦ ῥῆμα is the proper word of the New Test., concerning Christ now manifest in the flesh, and none other than Jesus of Nazareth, that word which Christ first himself, then through his Legates, taught everyone, chap. II, 1, 3. Consequently the δυνάμεις of this age, which was future in the O.T., are the miracles by which the divine authority of that word was excellently declared, and the singular χαρίσματα of the Holy Spirit, as PAUL himself interprets, c. II, 4. Since these things are so, all the sinews of the opposition and argumentation which fanatical men wish to construct from these words are cut.

punishments of sin a); The latter is that which reveals to us the grace of God, founded on the merit of Christ, righteousness that avails before God, and eternal life b).

Proof a. Rom. VII, 7. "I had not known sin, but by the law." "For I had not known concupiscence (to be sin), except the law had said, Thou shalt not covet." Confer. Exod. XX, 17. The Apostle, taught by the Pharisees, had not known that evil concupiscence was original sin; Because the Pharisees did not hold it for sin, nor did they consider the first, and involuntary, motions of concupiscence to be sinful; But the Apostle, more correctly informed in the school of the Holy Spirit, recognized that hereditary sin is such a profound and foul corruption of nature, that it can be investigated or understood by the reason of no man, but must be learned and recognized only from the supernatural light of the word, divinely revealed. Conf. Smalcald articles. p. 317.

Proof b. Paul makes mention of evangelical illumination, 2 Cor. IV, 4. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The gospel illuminates the hearts of men, so that they may recognize the glory of Christ, who was indeed lifted up on the cross, but was raised into heaven, and sits at the right hand of God the Father, of whom he himself is the ἀπαύγασμα, Hebr. I, 3. Therefore the gospel declares and manifests the mercy, wisdom, and justice of God the Father, in the unveiled face of Christ, who is his essential image. Col. I, 15.

#### Question VI. What is the difference between legal and evangelical light?

The divine law, like lightning, has a terrifying, killing, and condemning light; The gospel, however, like the benefit of the sun, diffuses an exhilarating and vivifying light a). The law possesses powers of illuminating that are pedagogically salutary; But from the gospel arises an illumination that is completely salutary for those men who use the evangelical doctrine correctly according to the intention of God b).

Proof a. From 2 Cor. III, 6, 7, 8, 9. "The letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done

away; How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." The Apostle compares the law with the gospel, 1) as to the nature of each; For the law is the letter; but the gospel is the spirit. The law is called the letter, partly synecdochically, because it was written and engraved by God on stone tablets with many letters; partly in opposition to the gospel, because it indeed commands holiness of life, but does not confer the powers for holy living. The gospel, on the other hand, is called spirit metonymically, because it is the medium by which the Holy Spirit illuminates, regenerates, justifies, and effects union with God. 2) As to the diversity of their effects: The law declaratively kills and condemns, i.e., it adjudges us to eternal death and condemnation; But the gospel vivifies, or regenerates. 3) As to glory, or clarity: The radiance of the law is lesser, that of the gospel is greater. The brilliance of the former is intolerable, symbolically represented in the radiant face of Moses, which had to be covered with a veil. The splendor of the latter is delightful in the face of Christ, shining with the rays of grace, humanity, and beneficence. The clarity of the former vanishes, diffused by the clarity of the gospel, just as a lesser light is overshadowed by a greater.

Proof b. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith," Gal. III, 24. The divine law shows and reveals to us both the innate leprosy of the soul and the diseases voluntarily contracted, and thus provides us with an occasion to seek the physician of souls and the author of righteousness and salvation, Christ. But evangelical illumination, translated into use, is completely salutary; because it gives the knowledge of salvation, which is in the remission of sins, and reveals the tender mercy of our God, whereby the dayspring from on high hath visited us, Luke I, 77, 78. Conf. D. BREITHAUP in instit. theol. loc. III. p. 251. seqq. & thes. cred. p. 131. seqq.

#### Question VII. But is illumination so bound to the divine word that none of it is given except at the time when that word is heard, or read, or considered with dedicated study?

The power of illuminating, with which the divine word is endowed, is not precisely

bound to the acts of hearing, reading, or meditation, but the word of God, having been heard, read, transmitted into the soul, and retained therein, is always powerful with its illuminating force.

Proof. Docile hearers and readers "with meekness" modestly and courteously receive τὸν λόγον ἔμφυτον, the ingrafted word, James I, 21. which is thus united with the hearts of the hearers and readers, just as food with the body, leaven with the dough, seed with the field, a shoot with a tree; which ingrafted word, as the ordinary medium of the Holy Spirit, is able not only to save souls, but also to illuminate them for salvation.

### Question VIII. Are we truly and properly illuminated by the ministers of the word?

*Ministerial Cause.* Through the ministers of the word, duly performing the public office of teaching, the Holy Spirit truly and properly illuminates the souls of men who are in darkness concerning sacred things.

Obs. The principal cause of illumination is the triune God, and indeed appropriatively the Holy Spirit; the ordinary medium of illuminating is the word of God; the ministerial cause are the ministers of Christ, and stewards of the mysteries of God, 1 Cor. IV, 1.

Proof 1) From Eph. III, 8, 9. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see." The Apostle ministerially illuminated men who were ignorant of divine things, by illustrating the doctrine of the gospel, and by notifying and inculcating the benefits of Christ most abundantly to them.

2. From 2 Cor. IV, 6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The Apostles and their successors were brought to the light of true acknowledgment by the most merciful God for this purpose, that through them the illumination of true acknowledgment might befall others.

3. The ministers of the divine word "open the eyes" of their hearers, "to turn them from darkness to light," Acts XXVI, 18. Therefore, they truly illuminate.

4. Those who teach the word of God are said to be a light, e.g., John the Baptist, John V, 35. The Apostles, Matth. V, 14.

The Antithesis is of the Enthusiasts, Anabaptists, Schwenckfeldians & Weigelians, who state that men today are illuminated immediately by the Holy Spirit. Their chief arguments are:

I. Whatever souls are an epistle, written not with ink, but with the Spirit of the living God, are illuminated immediately by the Holy Spirit; But the souls of Christians, etc. 2 Cor. III, 3. Therefore. The minor is clear; because the Apostle excludes the gospel, inscribed with ink on paper, from the act of illumination. Resp. 1) The Apostle does not exclude the ministry of the word from the act of illumination, who explicitly says: "Ye are our epistle ministered by us." 2) We do not attribute the efficacy of illuminating to the gospel considered materially, i.e., insofar as it is inscribed with ink on paper; but considered formally, with respect to its divinely-inspired meaning.

II. St. John in 1 ep. II, 27. says: "The anointing which ye have received of him abideth in you, and ye need not that any man teach you." Those who do not need external information, but are fully informed by the anointing abiding within the soul, are immediately illuminated and informed by God; But the regenerate, etc. Therefore. Resp. 1) That anointing, commended by St. John, is the Holy Spirit, the principal cause of illumination, who informs us not immediately, but through the medium of the word, 1 John II, 14. Nor do we need anyone to teach us new and different things from those which the Prophets and Apostles taught. 2) St. John is referring to those teachers who were offering or obtruding themselves at that time, and were accustomed to seduce the unwary, accusing the doctrine hitherto handed down by the Apostles, whether by living voice or by writing, of insufficiency, and rashly promising a more correct and fuller knowledge of divine things, although they were led by the spirit of Antichrist, according to v. 18, 19, & 26.

III. Whoever are θεοδιδάκτοι, taught of God, are not illuminated by the ministers of the church; But the regenerate, etc. Therefore. The minor is clear from John VI, 45. Resp. Whoever are ἀμέσως (immediately) θεοδιδάκτοι, are not illuminated by the ministers of the church; I grant. But after the completion of the canon of scripture, men are illuminated and taught by God through the ministry of the word, through which God is efficacious, 1 Cor. III, 6. Paul writes of the

Thessalonians: Αὐτοὶ ὑμεῖς θεοδιδάκτοι ἐστε, "ye yourselves are taught of God," namely through the ministry of the Apostle Paul, 1 Thess. IV, 9. coll. with v. 1 & 2. Therefore, they are θεοδιδάκτοι ἐμμέσως (mediately). Whence in that place Christ adds: "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." It is not permitted to seek the voice of the Father elsewhere than in the revealed word, as Peter admonishes, 2 ep. 1, 16, 17, 18.

#### Question IX. Which men does God illuminate?

*Subject of illumination.* The most benign God indeed seriously intends to illuminate all men a); but in actuality, those are illuminated who, having been called and brought to the church, admit the grace of the Holy Spirit, and attentively hear, read, and meditate on the divine word b).

Proof a. 1) "Christ is the true Light, which lighteth every man that cometh into the world," John I, 9. Christ the true light illuminates, as much as is in him, not just one nation, not just one man, but all men coming forth into the darkness of this world. For he came so that through the preaching of the gospel he might shine in the hearts of both all nations and of individual men. The Scythian is not excluded, nor the Jew, nor the Spaniard, nor the Goth, nor the Briton, not the king, not the slave, not male, not female. Many indeed persevere in the darkness of ignorance and errors; But indeed not by the fault of denied light, but by their own fault, just as if someone should stumble at midday because he does not wish to lift his eyes. AUGUSTINE aptly says, tract. XXVII. in John. "He who resists, how shall he be quickened? He is an adversary to the ray of light, by which he is to be penetrated. He does not turn his gaze, but closes his mind."

2. "For the grace of God that bringeth salvation hath appeared to all men, teaching us," Tit. II, 11, 12. The teaching, or illuminating, grace has shone upon all men, according to the gracious intention of God: "The light shineth in darkness; and the darkness comprehended it not," John I, 5.

3. "We preach Christ, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus," Col. I, 28. Paul and the apostolic men intended to teach heavenly wisdom to every man, if not by tongue, certainly by pen.

Proof b. A man called to the church, who admits the divine word and meditates on it

attentively, is illuminated. For God has called us "out of darkness into his marvellous light," 1 Peter II, 9. Sacred preachers are also sent "to open their eyes, and to turn them from darkness to light," Acts XXVI, 18. The grace of the Holy Spirit, however, is not irresistible; since the sinner, stubbornly contumacious, can impede supernatural illumination by interposing a veil or a malicious obstacle. The Apostle hints at this, 2 Cor. IV, 3, 4. "But if our gospel be hid, it is hid to them that are lost; In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." To be sure, the gospel, luminous in itself, is κεκαλυμμένον, covered, or veiled per accidens, by the fault of men suffering from a blindness not only innate, but also acquired and voluntarily contracted, and permitted by the judgment of God, when obstinacy, corroborated by Satan, is added. But the sinner who does not morosely resist, the Holy Spirit efficaciously illuminates through the divine word. The psalmist himself ingenuously confesses this, Ps. CXIX, 130. "The entrance of thy words giveth light; it giveth understanding unto the simple."

You say: I. Whoever blinds some men, does not will to illuminate all; But God etc. Therefore. The minor is proven from John XII, 40. "The Jews could not believe, because that Esaias said, He hath blinded their eyes." Resp. Distinguish between the antecedent and consequent will of God. By his antecedent will, God wills to illuminate all men; But by his consequent, or judicial, will, he blinds some, not positively, by sending blindness into their hearts; but negatively, or privatively, by deserting them, and by withdrawing the light of grace, which was scorned and petulantly repulsed by them. For which reason, the inability to believe is not to be attributed to a destined will, or counsel of God, by which he absolutely denied all illuminating grace, but to the malice of the Jews, who stubbornly rejected the offered light.

You say: II. Those to whom it is not given to know the mysteries of the kingdom of heaven, God does not will to illuminate; But it is not given to all, etc. Matth. XIII, 11. Therefore. Resp. 1) Neg. maj. Because God by his antecedent will, or will of mercy, intends to illuminate all men; although in actuality only those are illuminated to know the mysteries of the kingdom of heaven who admit the light of the divine word by hearing,



reading, and attentively meditating. 2) Those to whom it is not given by an absolute divine decree to know the mysteries of the kingdom of heaven, God does not will to illuminate; I grant. But the Savior in that place speaks of a respective decree, which has respect to the sloth, pride, and contempt of the hearers, and so by the just judgment of God, and their own fault, a deeper knowledge of the mysteries of God is not given. The sense therefore is: To you, who are eager to learn, who remain with me, and who seek the interpretation of my parable of the seed scattered on different ground (conf. Mark IV, 10.), it is given to know salutarily the mysteries of the kingdom of heaven; To the others, who proudly disdain my sermon and depart from me, the parable was indeed spoken literally, but without a deeper understanding of the mystery latent under it, so that they may pay the just penalties for their negligence and pride.

You say: III. God has hidden the mysteries of faith and salvation from the wise of this world, Matth. XI, 25. Therefore, he does not will to illuminate all. Resp. Christ is speaking in that place of the ministering gifts, conferred by the heavenly Father on his disciples, but denied to the proud Pharisees by a just judgment; not, however, of the hiding of the mysteries of faith, necessary to be known for salvation. Vid. supra Cap. 1. p. 693.

**Question X. Is only the intellect, or also the will of the sinner called to the church illuminated?**

First and immediately, the intellect of the sinner brought to the church is illuminated a); consequently and mediately, his will is also illuminated b).

Proof a. 1) Illumination is called φωτισμός της γνώσεως της δόξης του Θεού, "the light of the knowledge of the glory of God," 2 Cor. IV, 6. Therefore, the intellect is illuminated, so that it may know the glory of God. 2) God gives us the eyes of our understanding being enlightened, that we may know what is the hope of our calling, Eph. I, 18.

Proof b. "The grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Tit. II, 11, 12. The saving grace of God, which has shone upon all men like the benefit of the sun, instructs the intellect of the sinner, and suffuses it with the light of knowledge, so

that this light may be diffused into the will, for fleeing ungodliness and choosing holiness of life. Whence Paul wishes for illumination for the Colossians, so that they may be sanctified, Col. I, 10. Consider therefore what D. FECHTIUS writes, in diss. de O. M. gratia p. 20. "The word illumination, by the usage of scripture, denotes not only the liberation of the mind from ignorance and errors and the guidance into all spiritual truth, but also the change of the will into another and better state." However, D. BREITHAUPT has accurately observed, in thes. credend. that illumination pertains more to the intellect, regeneration more to the will. pag. 136.

**Question XI. Can supernatural illumination be in the intellect of man, without the sanctification of the will?**

Since supernatural illumination is a successive act of applicatory grace a); certainly an imperfect illumination can be in the intellect of man, without the sanctification of the will b).

The antithesis is of all mystical writers, who state that the purgative way is prior to the illuminative; whose opinion can be perceived from the Theologia Germanica, of which these are the words c. 12. "Now one should know that no one can be enlightened, unless he has first been cleansed, purified, and freed, also no one can be united with God, unless he has first been enlightened." The same is taught by G. ARNOLD. from Hugh of Palma's theol. myst. c. VI. p. 119. "When a disciple of Christ has long walked the way of purification, and now hears the voice of his Bridegroom speaking to him through an inner inspiration: Arise daughter of Zion, arise from the dust! (which he will certainly hear, if he walks humbly, considers himself a sinful man, and recognizes his nothingness), then he should arise, and proceed to the other way of illumination."

**Exposition**

Obs. I. Illumination is succinctly described as an information from the word of God about sacred things concerning the salvation of men, by the author D. FECHTIUS, in his treatise de ordine, modoque gratia divina p. 18. But it can be more fully defined: Illumination is an act of applicatory grace, by which the Holy Spirit informs a man called to the church, through the ministry of the word, about God and divine things, and elevates and corroborates his intellect above

its natural powers, to understand divine mysteries, so that, the darkness of ignorance and errors having been dispelled, He may imbue him with the knowledge of the true God, and instill in him the acknowledgment of sin from the law, and from the gospel, the cognition of Christ and of the divine mercy founded in him.

Obs. II. The given definition rests on a solid foundation; since indeed a) the end and effect of information is a certain knowledge. To teach, or to inform, signifies to make someone knowing or to instill knowledge in someone. Now, the effect of illumination is γνῶσις, or cognition. For it is called φωτισμός γνώσεως, the illumination of the cognition of divine glory, 2 Cor. IV, 6. Therefore, the intellect is illuminated, that it may know the glory of God. God gives us the enlightened eyes of the mind, εἰς τὸ εἰδέναι ἡμᾶς, that we may know what is the hope of our calling, Eph. I, 18. b) King David explains "to illuminate" by "to make intelligent," Ps. CXIX, 130. "The entrance of thy words giveth light; it giveth understanding unto the simple." In explaining which words, D. GEIER says: "The figurative preceding word, 'illuminates', is explained by a proper word. For יָרָא used transitively means, he caused to understand, he instructed." Therefore, to illuminate is the same as to instruct, and illuminating grace is a guiding grace, as D. DANNHAY says, in hodos. phaenom. IX. §. 938. c) The ministers of the church are said to illuminate their hearers. Eph. III, 9. 2 Cor. IV, 6. But they cannot illuminate their hearers in any other way than by informing them. It remains, therefore, established and fixed, that illumination is an information from the word of God about sacred things concerning the salvation of men.

Obs. III. Theologians distinguish between perfect and imperfect illumination, which distinction is also used by D. SEB. SCHMIDIUS, a theologian of, if any other, a most refined judgment, in his later biblical college, p. 164. "Subjectively there can be a ψυχικός, a natural man, who understands something of the things that are of the Spirit of God; not indeed as such, but as already imperfectly illuminated by the Spirit of God." That this distinction is solid is agreed among all who accurately weigh that illumination is a successive action, which, when it is begun and continued, is imperfect; when it is consummated and brought to an end, is called perfect.

Obs. IV. Imperfect illumination is also called literal and pedagogical by theologians; perfect is called spiritual and completely salutary. DANNHAVER in hodos. praeom. XI. p. 1419. states: "The sin against the Holy Spirit is a deliberate ἀπιστία, in a man sufficiently illuminated, Hebr. VI, 4. c. X, 26. whether that illumination was pedagogical and merely literal, or spiritual, conjoined with a γεύσις (taste) of heavenly things." D. QUENSTEDT explains this distinction more clearly in System. Theol. part. II. p. 77. "Φωτισμός, or illumination, is either παιδαγωγική καὶ γραμματική, pedagogical, merely literal and external, when someone is instructed with the knowledge of divine truth, and is convicted of its certainty in his conscience, yet does not have this known truth sealed in his heart by the seal of the Spirit, or confirmed by the gracious indwelling of the Holy Spirit; or it is πνευματική, spiritual, gracious and internal, when, to be sure, someone truly regenerate not only has a literal intelligence of the evangelical doctrine, but at the same time is a temple of the Holy Spirit, which He graciously inhabits, or when he is corroborated, confirmed, and sealed by the internal testimony of the graciously indwelling one."

Obs. V. Orthodox Doctors attribute imperfect and pedagogical illumination to assisting, not indwelling, divine grace; which distinction D. IO. ADAM. OSIANDER excellently explains in theol. posit. acroam. P. III. p. 19. "Divine grace is distinguished into assisting and indwelling; and indeed assisting is that which still operates extrinsically, not that it does not touch the heart of man itself, but because, with the Spirit still operating externally, and not indwelling, it exerts its force, to which is assigned prevenient grace, which removes the natural incapacity, innate in all; preparing grace, which restrains the natural resistance, adverse to spiritual things; finally, exciting grace, which instructs the mind with a literal sense, operates assent, and contrites the heart; but it is called indwelling, when the Holy Spirit himself enters the heart of man, changes and inhabits it. From this proceeds perfect illumination, which is sufficient to excite faith in Christ, and exerts itself through spiritual, pious motions." The foundation of the distinction into assisting and indwelling grace is found in Apoc. III, 20. where Christ addresses the bishop of Laodicea: "Behold, I stand at the door, and knock; if any man hear

my voice, and open the door, I will come in to him, and will sup with him, and he with me." In these words is indicated a) assisting grace; because Christ says he stands at the door, namely of the human heart, to convert it. He does not, however, stand idle, but knocks, and desires to be let in. He knocks, so that his voice may be heard, and from the voice Christ himself, crying and calling, may be recognized; which is b) prevenient and exciting grace. He knocks in such a way that the door may be opened; which is c) preparing grace. For unregenerate men open the door of the heart not by the natural powers of free will, but by new powers conferred through prevenient and preparing grace; just as those raised from natural death rise not by their own powers, but by new powers given in the resurrection. For by knocking, Christ bestows the power of opening, which is proper to the efficacy of the word of the gospel, Rom. I, 16. When the door of the heart is opened, Christ enters; which is d) entering and indwelling grace. For Christ enters in such a way that he sups with us, and we with him. Christ enters by kindling true and living faith with the light of his word, and by dwelling in us through faith, Eph. III, 17. From which arises the sweetest communion of us with Christ, which is a foretaste of eternal life. They are mistaken, therefore, who take it upon themselves to reject the distinction of grace into assisting and indwelling, as if it were a new invention, resting on no firm support. But this significant distinction stands unshaken, since the author of salvation himself has handed it down to us and impressed it upon us.

Obs. VI. Imperfect and pedagogical illumination is not natural, but supernatural; because a) it proceeds from the light of special revelation; b) it is obtained by us through the supernatural operation of the Holy Spirit; c) it is concerned with the

mysteries of faith, and d) it is divinely ordained for a spiritual end. We cannot but note here diligently that truly orthodox theologians have never distinguished illumination into natural and supernatural. The blessed DORSCHAEUS (cited by D. CALOVIUS in bibl. illustr. on Hebr. VI, 4.) considerably says: "It is not a natural illumination of the intelligence, as Beza, Piscator, Marloratus, etc. have said on John I, 9. For that is nowhere in the sacred letters called Φωτισμός, nor is such understood in John I. For there the Φωτισμός pronounced concerning Christ is such that it properly pertains to the prophetic office of Christ, in respect of which Christ is φῶς ἐν τῇ σκοτίᾳ φαῖνον, 'a light shining in the darkness,' verse 5. concerning which light John the Baptist testified, v. 7. by which illumination the world could have known Christ, if it had not loved darkness more than light, John I, 10. c. III, 19." Our great CHEMNITZ gives the reason why theologians have deliberately abstained from the distinction of illumination into natural and supernatural in his loci theologici P. 1. de Deo, p. m. 20. "The natural knowledge of God is either none, or imperfect, or languid. None; because the whole of philosophy knows nothing of the gratuitous promise of the remission of sins; for the Son of God, brought forth from the bosom of the Father, has revealed it to the church, John I, 18. Imperfect; because the gentiles knew only some particle of the law, but concerning the interior worship of the first table, reason neither knows nor establishes anything certain. Languid; because, although it is impressed upon human minds that there is a God, and that he commands obedience, according to the distinction between the honorable and the shameful, yet the assent is not only languid, but is also often shaken by horrendous doubts." (\*)

(\*) Theologians who think correctly pronounce so wisely; for the greater caution must be used, the more capital a pestilence is Naturalism, whether philosophical or fanatical. The patrons of both indeed agree in this; that they posit a certain natural illumination, and indeed in such a way that they value it more than the power of sacred scripture to illuminate the mind; for this illumination, given to us by the benefit of the Holy Spirit, they either utterly repudiate, or are accustomed not to value it greatly. But they go their separate ways when asked what that natural illumination is, of which they boast so much. And those indeed, who are addicted to philosophical Naturalism, like ED. HERB. L. B. de CHERBURY, first of all understand by that name the light of nature, to be perceived by the use of reason; then some of them think that this natural light is the only one, and therefore they utterly condemn and reject Sacred Scripture and the illumination which the Holy Spirit works by

Obs. VII. Divine revelation differs from the illumination of the Holy Spirit. For revelation is either natural or supernatural. The former is that by which God has manifested himself both through the innate light of nature and through the effects to be seen in the kingdom of nature, Rom. I, 19. c. II, 14, 15. The latter is that by which God, partly immediately, partly mediately, through his word, reveals himself and his will for the salvation of the human race. But the illumination of the Holy Spirit is always a supernatural action, by which the intellect is elevated above the powers of nature to understand divine mysteries, which cannot be known by the guidance of the light of nature. Revelation can happen through the general concourse of God; illumination always requires a special influx of God. By revelation, the salutary doctrine is proposed externally; but by illumination, it is received within the soul. Hence it happens that revelation not rarely befalls those ignorant of its power and meaning; e.g., Pharaoh, Nebuchadnezzar, the hearers of the Apostles at the feast of Pentecost; but by illumination the Holy Spirit operates and effects cognition in the intellect of the man who does not maliciously resist. God reveals himself to the devil, whom, however, the Holy Spirit never deigns with gracious illumination, since that capital enemy of God and men is not capable of illuminating grace, which has respect to eternal salvation. Beware, therefore, of confusing divine revelation with the illumination of the Holy Spirit.

Obs. VIII. Illumination differs from regeneration. The former pertains more to the intellect; the latter more to the will. The former consists formally in information from the divine word about sacred things; the latter in the donation of faith. The effect of the former is the cognition of divine mysteries; the effect of the latter is trust resting on the merit of Christ. The former precedes, the latter follows.

Obs. IX. Illumination differs from sanctification, strictly speaking. That sanctification, taken in a broader sense,

embraces all the acts of applicatory grace, is agreed among all Christians; yet the same, taken in a stricter sense, is distinguished from illumination 1) with respect to the partial subject; because by illumination the intellect is proximately and formally perfected, by sanctification the will; 2) with respect to latitude; because more men are illuminated than are sanctified; 3) with respect to the effect and proper end; because the effect of illumination is γνῶσις, or the supernatural cognition of God and of divine things, Eph. 1, 18. 1 Cor. IV, 6. but the effect of sanctification is ἀγιωσύνη καὶ δικαιοσύνη, holiness and righteousness, Eph. IV, 24.

### Confirmation

That a simple, or imperfect, illumination can be in the intellect of a man who does not morosely resist, without the sanctification of the will, is proven: 1) That divine illumination which precedes saving faith by some greater or lesser interval of time, can exist without sanctification; But imperfect divine illumination, etc. Therefore. The major is clear; because hearts are purified by faith, Acts XV, 9. Therefore, where there is no faith in the heart, there is no purity or holiness. The minor is proven; because the ordinary illumination of adults is a successive act of grace, which is not completed in one moment, but happens through intervals of time, by degrees, by repeated acts, until they fully and salutarily conceive faith, so that no act of divine applicatory grace has more need of delay and process than illumination, in the judgment of D. FECHTIUS in his most learned treatise de ordine, modoque gratiae, §. 9. p. 19. This gradual and successive illumination of adult men is taught by

a) Practice itself. For a minister of the church, about to convert a Jew, strives with all effort and study to illuminate him. First, he convinces the Jew that the Messiah, promised in the O.T., has long since come, using clear testimonies of scripture, and removing doubts from the Jew's mind.

Meanwhile, time passes. Second, he demonstrates that this Messiah is not a mere

its efficacy; others, a little more moderate, think that the light of nature is sufficient for salvation, if not for all men, certainly for many, indeed for most, namely those to whom the opportunity of reading the Holy Scripture has not been given. Those who are involved in this error, although they do not dare to deny the dignity of scripture, yet they deny that it is simply necessary. The rest, the defenders of fanatical Naturalism, of whom PETRUS POIRET is easily the chief, feign a certain internal light, naturally implanted in all men, which they are also accustomed to call the internal word of God, distinct from the external, or Christ in us.

man, but true God, and the Son of God the Father, begotten from eternity. Third, he shows that this Messiah and God-man is Jesus of Nazareth, the son of the virgin Mary, by comparing the prophetic oracles with the nativity, doctrine, passion, resurrection, ascension into heaven, and miracles of Christ, where very many doubts must be removed from the Jew. Meanwhile one or two hours elapse. Fourth, he proves from the old testament that in the one divine essence there are three persons, God the Father, the Son, and the Holy Spirit, where not only the truth must be asserted, but also the scruples injected into the Jew's mind must be rooted out; which sacred labor requires a certain space of time. Fifth, he instills in the Jew the doctrine of the priestly, prophetic, and kingly office of Christ; which illumination demands a delay of time. Sixth, he inculcates to the one being converted the means of salvation, the word of God and the sacraments, through which God, today, deals with man to convert, regenerate, justify, and save him. 1. It shows, on our part, that to obtain the remission of sins and eternal life, true faith, apprehending the merit of Christ, is required, and thus the sinner is justified not by good works but by faith. The Jew will raise doubts, which are to be resolved as time proceeds. It teaches that the faith which has justified expresses itself through the sanctity of life; otherwise, it is not living but dead. The Jew, receiving this information, is now at last sufficiently illuminated, converted, regenerated, and receives baptism as the seal of regeneration. From this practice, and the particular examples joined to it, it is evident that illumination is not accomplished in a moment, but over a longer period of time.

Let us consider the illumination and conversion of Gerson the Jew, which Dr. CALIXTUS recounts in his treatise on the authority of Holy Scripture, p. 36, and he adduces Gerson's own words: "A certain poor Christian woman," says Gerson, "my neighbor, pawned to me a copy of the German New Testament, translated by Luther: to whom I lent eight shillings, so that I might gain interest in my usual way, and in the meantime, I might look through the book; not indeed because I doubted the truth of the Jewish religion, or believed any article of the Christian faith to be correct, but so that I might know what that so effective error was, which was seducing so many myriads of souls and leading them headlong to destruction. Therefore, with my two

kinsmen, Lazarus and Simeon, present, I read through the whole thing, not without blasphemies. In the meantime, however, my heart was struck, and when I noticed that the Evangelists and the Apostles, and Christ himself, so often appealed to the Old Testament, and repeatedly adduced passages from it, one after another; I was drawn to read it again, and secretly indeed, with no one aware, not even my wife, and to compare the adduced passages with the text of the Old Testament itself. When I did this, so great a light shone upon me that for this reason I owe eternal thanks to God." Who does not see that Gerson's imperfect illumination was for a time without regeneration and sanctification?

An excellent example is that of AUGUSTINE, who in his books of confessions explains at length how he was illuminated and converted by God; but everywhere he testifies that the Holy Spirit worked in him over a long period of time before he was fully illuminated and converted. In Book

V of his confessions, c. 14, he recounts what happened to him when he once heard AMBROSE preaching the word of God; namely, that gradually what was being proposed entered his mind, and seemed to him to be very likely true, since he had nothing to reply to it: "Yet I thought," he says, "that more learned men could refute these things." Therefore, he did not yet have faith itself, but still remained in doubt. Afterwards, in Book VI, he explains the temptations and doubts with which he struggled for some time. In Book VIII, c. 2, he recounts what happened when he approached SIMPLICIANUS, who afterwards succeeded AMBROSE in the episcopate of Milan; namely, that Simplicianus told of the conversion of VICTORINUS the Rhetorician, that he was illuminated by the Holy Spirit from the reading of Scripture, that he entered the church, and publicly professed the Christian faith. When AUGUSTINE heard these things narrated by Simplicianus, he says in c. 5: "I was inflamed to imitate the example of Victorinus." Yet he could not at that time strive to that point, because of the strong doubts that inhered in his mind. "For which thing," he says, "I was sighing, bound not by another's iron, but by my own iron will. The enemy held my will, and from it he had made a chain for me, and had bound me." Wherein, indeed, the intellect of AUGUSTINE was successively illuminated,

although his iron will for a time resisted converting and regenerating grace.

b) If ordinary illumination were an instantaneous action, it would be irresistible; for no impediment can be placed in the way of an instantaneous divine action. Creation is an instantaneous action, because it is an irresistible divine action. When God said: "Let there be light!" at that very moment light was there, Gen. I, 3. No one could resist the divine creation. But if God, through absolute and irresistible power, wished to illuminate a sinner, that would certainly be instantaneous, and always joined with the sanctification of the will. But experience testifies that most mortals struggle against the divine grace operating through ordinary means. AUGUSTINE says aptly in tractate XXVII on John: "He who resists, how is he vivified? He is an adversary to the ray of light by which he is to be penetrated. He does not turn his gaze to it, but closes his mind."

c) In the same way that the Holy Spirit informs us through Holy Scripture, by proposing and inculcating the heads of Christian doctrine to our intellect, in that same way He illuminates us who are reading or hearing Holy Scripture: But the Holy Spirit informs us through Holy Scripture successively, proposing and inculcating to our intellect one head of Christian doctrine after another; Therefore.

d) The good sower scatters seed in his field, so that it first brings forth the blade, then the ear, then the full grain in the ear, Mark IV, 28. Thus God, scattering the good seed, His word, into the hearts of men, ordinarily and always intends and wishes to confer a more abundant degree of grace upon the hearers, even to completion. From which Christ compels us: "See how you hear! For whoever has (receives and retains the first degree of illumination), to him it will be given," Luke VIII, 18.

e) A symbolic example of successive illumination can be seen in the healing of that blind man, whom Holy Scripture mentions in Mark VIII, 22 seqq.

Christ healed him by putting spittle in his eyes, not by restoring perfect sight in a moment, but by gradually and by degrees opening his eyes, so that at first he saw faintly, and perceived men walking about as if they were trees; then, when Christ laid his hand on his eyes, his sight was fully restored, and he saw everyone clearly: Thus God opens the eyes of the unregenerate man's mind more and more through His word, so that his

knowledge of God and divine things is at first tenuous and slight, but with the passage of time it increases, if he continues to meditate on the divine word.

f) The Apostle Paul was extraordinarily illuminated by an immediate revelation and appearance of Christ. Yet his illumination was not instantaneous. For when, surrounded by an unusual light shining from heaven, he fell headlong to the ground, he heard a heavenly voice: "Saul, Saul, why are you persecuting me?" Saul, not knowing the author of the heavenly voice, said: "Who are you, Lord?" And the Lord said, "I am Jesus, whom you are persecuting; it is hard for you to kick against the goads." Behold the beginning of supernatural illumination, from which Paul recognized the Lord Jesus and his will, that he should desist from persecuting Christians. But he was not yet fully converted at that point in time, although a desire for conversion had been injected into his will. Therefore, trembling and astonished, he said: "Lord, what do you want me to do?" And the Lord said to him: "Arise and go into the city, and you will be told what you must do." Therefore, having entered the city of Damascus, he was more fully illuminated by Ananias, and was filled with the Holy Spirit, Acts IX.

Prob. 2) If the illumination of the intellect cannot exist without the sanctification of the will, no Jew, no Turk can be successively illuminated today: But Jews, Turks, and Gentiles are not infrequently illuminated successively even today: Therefore. The consequence is clear; because where a sinner is illuminated over a period of time, there the full conversion of the will is not immediately present.

3. Whatever light shines in the unregenerate heart, as in a dark place, until the full day of knowledge dawns, and Christ the morning star shines forth through faith in the same heart, that light for a time irradiates a heart devoid of sanctity: But the prophetic and apostolic light, etc. 2 Pet. 1, 19. Therefore. The words of the Apostle Peter are most emphatic. For thus he says: "We have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts." There is no time, nor does it help, at present to examine each of the Apostle's words, but we observe only a) that by 'το πον αἰχμηροῦ', a squalid and dark place, is to be understood the human heart, according to

the interpretation of the Blessed CALOVIUS, which without the word of God is dark, as is shown by the opposite light, which shines in our hearts, after the darkness of ignorance and errors has been dispelled, and which is attributed to the prophetic word. b) That the particle 'ἕως', until, indicates a successive illumination. For again and again, as St. Peter warns, we must pay attention to the prophetic word, as to a light shining in the darkness, until the day dawns. For just as at dawn the shadows of the night are gradually dispelled, and the light grows until the full day dawns; so through the light of the prophetic and apostolic word the darkness of ignorance is expelled from the unregenerate heart, until the day of saving knowledge dawns and Christ dwells in the heart through faith, and more abundantly diffuses the splendor of his grace in it. From this statement of Peter we gather: a) that the unregenerate heart is successively illuminated by the light of the divine word, and thus that some illumination is imperfect. b) That illumination precedes regeneration, or the kindling of faith, not only in the order of nature, but also in the order of time. Therefore, those who dare to assert that there is no true illumination of the intellect which is without the conversion and regeneration of the will are in vain; since the first and principal reason for illumination consists in preparing man for conversion. For this reason, natural darkness, ignorance of the mysteries, and the errors opposed to them, are expelled from the human intellect by grace, and it is imbued with the knowledge of God and of sacred things, and is illumined as by a certain light, so that it may be rendered fit to receive justifying grace. This illuminating grace therefore precedes the completion of conversion, according to the judgment of Dr. FECHT, in his treatise on the order and manner of grace, aphorism IX, p. 18.

4. We prove our assertion from the oracle of Christ, Luke XII, 47, 48: "That servant who knows his master's will, but neither prepares himself nor does his will, will be beaten with many stripes." To know the Lord's will is an effect of illumination; to prepare oneself to do it is an effect of renewal. But since, as Christ testifies, some servants know their master's will, yet neither prepare themselves nor do his will; it follows that a certain illumination of the intellect exists without the conversion and renewal of the will.

5. If no illumination of the mind exists without sanctification of the will, no one will sin against a conscience illuminated by the word of God, there will be no apostates, and no sinners against the Holy Spirit. But many sin against an illuminated conscience, many are apostates, and sinners against the Holy Spirit. Therefore. The consequence is firm: for he who sins against the dictate of an illuminated conscience is still illuminated at the moment he sins. Nor does he lose the knowledge of the divine law after committing a sin against conscience. The antecedent is clear; because the first parents, Aaron the priest, king David, Peter the Apostle, sinned most grievously against an illuminated conscience. Apostates, however, are graphically delineated by Peter, 2d epistle II, 20, 21: "For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. For it would have been better for them not to have known the way of righteousness, than after knowing it to turn back from the holy commandment delivered to them." But sinners against the Holy Spirit the Apostle Paul depicted in vivid colors, as it were, Hebrews VI, 4, 5, 6: "For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt." From which it is evident that the intellect of apostates was so illumined with a remarkable light that they knew the way of righteousness and tasted the powers of the age to come, yet their will departed so much from the holy precept that they dared to crucify the Son of God again and hold him up to contempt.

6. Whoever, through a deliberate sin, falls from the state of grace into the state of wrath, and yet retains so much light of supernatural knowledge that through it they can return to the state of grace, their illumination exists without sanctification; But men who sin with determined malice, etc. Therefore. The minor is proven from Apocalypse III, 3, where John is ordered to write to the Bishop of Sardis: "Remember, then, what you received and heard. Keep it,

and repent." This Bishop is described as having a name that he is alive, but in reality he is dead, i.e., he is destitute of regenerating, justifying, and indwelling grace. From which the blessed DANNHAVER concludes in *hodo phenom* p. 878: "Some sinners are recalled by that supernatural light, which is still in the fallen." And in *lacte catechet* P. IV. conc. XXIII. p. 285: "Some who have fallen through serious sins still have the supernatural light of faith, as far as knowledge is concerned, and a glow of it still remains."

Instance I. Through deliberate sin the Holy Spirit is driven out, and therefore also the supernatural light of knowledge. Response. By deliberate sin the indwelling grace of the Holy Spirit is driven out, but not the assisting grace, from which comes illumination. Voluntary sin does not immediately expel the supernatural light of knowledge; otherwise, no one would sin against an illuminated conscience.

Instance II. Just as God does not restore sight to a man who is naturally dead without the vivification of the whole body; so neither does he illuminate the intellect without the complete regeneration of the soul. Response. This analogy is flawed because God resurrects a naturally dead man in a single moment, but he converts a spiritually dead man successively. But more on this below.

7. There exist examples of those who were illuminated by the divine word, and yet were not holy.

a) The Bishop of Sardis, of whom we have already treated.

b) Balaam was a man stained with lethal crimes, namely idolatry, Apoc. II, 14, injustice and avarice, 2 Pet. II, 15, Jude v. 11, whose way was evil before the angel of the Lord, Num. XXII, 32, etc.; yet God put his word in his mouth, Num. XXIII, 5, and opened the eyes of his mind, c. XXIV, so that he is even called a prophet, 2 Pet. II, 16.

c) Christ called Judas Iscariot a devil, John VI, 70, and yet he sent him with the other Apostles to preach the gospel, Matt. X, 17. But if Judas had not been illuminated, he would not have been sent by Christ to illuminate others by preaching the gospel.

d) Those workers of iniquity were illuminated who address Christ: "Lord, Lord, did we not prophesy in your name?" Matt. VII, 22, 23. A man devoid of supernatural illumination cannot prophesy in the name of Christ.

e) Those Scribes and Pharisees, whose precepts the Jews were ordered to observe

and do, Matt. XXIII, 1, 2, 3, were not devoid of all supernatural light; otherwise, the most wise Lord, Jesus, would not have gravely exhorted not only the people promiscuously, whom he seriously wished to come to the knowledge of the truth, but also his own disciples, to observe and express in their actions all that they enjoined to be observed from Moses and the prophets. You object: Those Pharisees are called blind guides, Matt. XXIII, 24. Response. They are called blind comparatively and in a certain respect; because they had not directed the knowledge of spiritual things, which they had drawn from the word of God, to a living practice, which the Savior objects to them, saying: "They say, but do not do." But a respective blindness can coexist with an imperfect illumination. This is clear from the example of Christ's disciples, Luke XVIII, 34.

f) Those rival teachers of Paul were illuminated, who, in order to demean him, preached Christ out of envy and contention; yet the Apostle, detained in chains, rejoiced at their preaching, Phil. I, 16.

g) Supernatural light irradiated the mind of the prophet of Bethel, who, having deceived another innocent prophet by fraud, brought him back from the way he was going by the will of God; for the word of God came to him, by which he predicted a sudden death for this man. 1 Kings XIII, 20.

You object: The illumination of Balaam, and of this prophet of Bethel, was extraordinary, which does not make a common rule. Response. From that extraordinary illumination it can be gathered that sometimes the illumination of the intellect occurs without the sanctification of the will.

### Resolution

Those from the opposite side object: I. Whoever maliciously resists divine grace, they are not illuminated; But unregenerate men, etc. Therefore. Response. Whoever maliciously resists illuminating divine grace, they are without doubt not illuminated. For the subject of illumination is a teachable man, called to the church, admitting the illuminating grace of the Holy Spirit, and attentively hearing, reading, and meditating on the divine word. Nevertheless, this is also true, that many admit illuminating grace, but resist converting and regenerating grace.

II. Theologians of great name teach that conversion happens in an instant, among whom is also Dr. CALOVIUS, who in



*systemat. theolog.* vol. X, p. 16, writes: "Conversion happens in a moment of time, at once and simultaneously, and as it were 'ἐν ῥιπῇ ὁφθαλμοῦ', speaking here of God 'κατ' ἀνθρώπου παθεῖαν'." Response. The form of conversion, specifically so-called, consists in the translation of an unregenerate man from the state of wrath and sin to the state of grace and faith, from the kingdom of darkness to the kingdom of light, which has its preparatory acts, with respect to which it is said to happen successively. For preparation has its degrees, and happens successively. But the translation itself from the state of wrath to the state of grace happens in an instant and a moment, since it is impossible for any subject even for a moment to be simultaneously in the state of wrath and in the state of grace, simultaneously under life and under death, as the most accurate theologians teach, Dr. KOENIG in *theol. positiva* §. 502, and Dr. QUENSTEDT in *system. theol.* P. III. VII. p. 493. But the illumination of adult men (we are not speaking here of the illumination of infants), being imperfect and pedagogical, pertains to the preparatory acts of conversion, and happens successively. Relevant here are the most memorable words of Dr. SONTAG in *fanaticismo* §. 62: "Since the whole conversion of man (and that taken not terminatively, or exclusively, but cumulatively) happens successively, Mark IV, 28, and does not consist in a mathematical point (as the Blessed Martin Chemnitz said); it is not surprising if that divine economy of grace, which we call the illumination of the intellect, and which God works resistibly through the preached word, does not happen in an instant. For there are many impulses of assisting grace, among which is also that by which the Holy Spirit works the perception of the literal biblical sense." Now...

Instance: If imperfect illumination is pedagogical, it will be natural. For pedagogical actions are done by the guidance of nature. Response. Pedagogy is one thing general, another special. The former is done by natural powers; the latter is done by the elevation of the intellect above natural powers. To this pertains the illumination of the intellect from the divine word, preparing man to conceive faith in Christ.

III. There is one soul in man, whose faculties (intellect and will) are distinguished not essentially, but virtually, or by their operation. Since, therefore, the harmony of the intellect and will is perpetual and

intimate, the intellect cannot be illuminated without the will being simultaneously amended, nor can the will be healed without the intellect being simultaneously illuminated. For they perpetually conspire from one and into one. Response. 1) The harmony of the intellect and will after the fall is not necessary and perpetual. For the will is a free power, which, with all the requisites for acting present, among which is also the dictate of the intellect, can act and not act, or act in this or that way. The impulse of the affections often rages with great vehemence, which snatches the will away from the judgment of reason, so that it obeys not the intellect, but a depraved appetite; This is what the Medea of Ovid openly confesses in book 7 of the *Metamorphoses*:

"But a new force draws me against my will, and desire,

persuades one thing, my mind another; I see and approve the better,

I follow the worse."

2) If, with the intellect illuminated, the will were immediately converted, illumination would be instantaneous; which we have abundantly proven to be false.

Instance: If, with the intellect illuminated, the will is not simultaneously converted, at the same point in time there would be an empire for God in the intellect, and for the devil in the will of man, which is absurd. Response. If God wished to exert his absolute and irresistible force, he would certainly cast the devil out of the human soul in one moment; but he uses an ordained and resistible power in converting man. Therefore, he gradually illuminates the intellect, so that with the progress of time the will may be freed from the captivity of the devil.

3. If the intellect is illuminated without the will being amended, that illumination will be vain and devoid of all fruit; The consequent is absurd; Therefore, also the antecedent. The consequence is proven; because the will of man, not being amended, but enslaved to depraved appetite, draws the intellect into consent by its force and vehemence, and imbues it with foul errors, which impede illumination. Response. I deny the consequence, because this only follows: If the intellect is illuminated without the will being amended, that illumination is not perfect and completely salutary, but imperfect and pedagogical. The will, serving a depraved appetite, impedes the completion,

not the beginning and some progress, of illumination. Nor, however, should imperfect illumination be considered vain and sterile; since it is divinely ordained for correcting the will. Which it would also accomplish, unless the will maliciously and morosely struggled against it.

IV. Where the Holy Spirit is present, there He is whole, not half; there He also works wholly, and exercises all His acts; Therefore, whatever human heart the Holy Spirit illuminates, He at the same time converts, regenerates, justifies, and renews it. Response. Distinguish between the essence of the Holy Spirit and His operations. Where the Holy Spirit is present, there His whole essence is present, since He is *'ἀμερίστος'*, or indivisible; but He does not exercise all His operations at once and simultaneously; He does not pour out all the riches of His goodness at once and simultaneously, nor does He in one moment make a most wicked man into a saint.

V. Whoever cannot receive the Holy Spirit, cannot be illuminated; But the unregenerate, etc. Therefore. The minor is proven from John XIV, 17: "The world cannot receive the spirit of truth." Distinguish between the assisting grace of the Holy Spirit and the indwelling grace. Whoever can receive neither the assisting nor the indwelling Holy Spirit, they cannot be illuminated; I grant. But although the unregenerate do not receive the indwelling grace of the Holy Spirit within a moment of time, they can nevertheless receive the assisting grace of the Holy Spirit, by which they are prepared and disposed to conceive faith in Christ, so that through this the Holy Spirit may dwell in their hearts.

Instance: Assisting grace is that which helps a renewed man, and cooperates with him; which grace does not precede, but follows indwelling grace. Response. By assisting grace here is not understood the grace that helps a renewed man, but assisting grace is spoken of when the Holy Spirit is working externally around the heart of man, not only by proposing the salvific Object and showing what ought to be done, but also by effectively touching, knocking, and stirring up, so that he may know the will of God, although he does not always do it, Apoc. III, 20.

VI. He who does not love his brother is not illuminated. But a man devoid of holiness does not love his brother. Therefore. The major is proven from 1 John II, 9, 10, 11;

"Whoever says he is in the light and hates his brother is still in darkness. Whoever loves his brother abides in the light, and in him there is no cause for stumbling. But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes." Response. He who does not love his brother is not illuminated with a perfect and completely salutary illumination. He can, however, be imperfectly and pedagogically illuminated by divine grace. Perfect illumination is sufficient to generate faith that is effective through love, Gal. V, 6. But by imperfect illumination, the Holy Spirit intends to prepare and dispose a man to believe in Christ and love his neighbor; although this intended effect does not always follow because of the contumacy with which the sinner resists regenerating and renewing grace.

VII. He who does not love God has not known him, 1 John IV, 8, and therefore is not illuminated; A man devoid of holiness does not love God; Therefore. Response. He who does not love God does not know him with a practical and effective knowledge; he can, however, being prevented and stirred up by the Holy Spirit, know God with a theoretical and literal knowledge.

VIII. In whom there is no true knowledge of God, he is not truly illuminated by the Holy Spirit; But in a man devoid of holiness there is no true knowledge of God. Therefore. The minor is proven from 1 John II, 4: "Whoever says, 'I know him,' but does not keep his commandments, is a liar, and the truth is not in him." Response. In whom there is no knowledge of God that is true neither logically nor ethically, he is not illuminated by the Holy Spirit. But in an unregenerate man, insofar as he is imperfectly illuminated by the Holy Spirit, there can be a knowledge of God that is logically and formally true, although it is not true ethically and finally, i.e., although it is not led to the true practice and end intended by the Holy Spirit. He who from the light of supernatural revelation knows that God is one in essence and three in persons, his knowledge of God is logically and formally true; but if he does not apply it to placing trust in Christ the mediator, to loving and venerating the triune God, his knowledge is not true ethically and finally.

IX. He who is not light in the Lord is not illuminated; But an unregenerate man, etc. Eph. V, 8. Therefore. Response. He who is not light in the Lord is not perfectly illuminated;

I grant. For in order for a man to be light in the Lord, it is required that for the state of this life he be adequately illuminated, converted, reborn, justified, and renewed.

X. The soul that is not capable of heavenly wisdom is not illuminated by the Holy Spirit; But a malicious soul, etc. Wisdom 1, 4. Therefore. The soul that is capable of neither theoretical nor practical wisdom is not illuminated by the Holy Spirit; I grant. From imperfect illumination comes theoretical wisdom, by which God is simply apprehended and known, but not practical wisdom, by which God is so known that He is loved and worshipped.

XI. He who knows under the condition of doing the divine will that the doctrine of Christ is divine, cannot be illuminated without sanctification; But a sinner, etc. Therefore. The minor is proven from John VII, 16, 17: "Jesus answered them and said: 'My doctrine is not mine, but His who sent me. If anyone wills to do His will, he will know of the doctrine, whether it is from God, or whether I speak on my own authority.'" Response. 1) To do the will of the Father in that passage does not mean to live holily. For who that is blind will walk holily? Must not the intellect first be illuminated? Must not one first judge of the doctrine, whether it is divine or not? Must not those things then be done to which the illuminated intellect, by knowledge of the doctrine, directs? And therefore, since the object of the dispute between Christ and the Jews is the doctrine of Christ, whether it is the doctrine of the heavenly Father; 'to' to do the will of the Father' must here be taken not absolutely, but restrictively, according to the subject matter, so that it means, by the will of the heavenly Father to search the scriptures of the O.T., and to compare the doctrine with them, to see if it is consonant with them. 2) By knowledge in that passage is understood a more abundant, fuller, and more illustrious knowledge of the doctrine of Christ.

XIII. Whoever is dead in sins, cannot be an illuminated man. But an unregenerate man is dead in sins; Therefore. The major is proven; because, just as a man who is naturally dead does not see with his bodily eyes, so a man who is spiritually dead sees nothing with the eyes of his mind; but he would see, if he were illuminated. The minor is clear; because a man receives the life of faith through regeneration, Gal. II, 20, but before that he was dead in sins, Eph. II, 5. Response. Whoever is dead in sins cannot be

illuminated with a perfect and completely salutary illumination; for this is sufficient to arouse faith. However, a man, though spiritually dead, yet placed under the dispensation of assisting grace and the divine impulse, can be imperfectly and pedagogically illuminated. For although he does not yet have an internal vital principle in his soul, the Holy Spirit nevertheless works and is occupied extrinsically around his soul, touching, knocking, stirring up, and sending in the light of literal knowledge through the preached or read word. I prove this assertion of mine by the example of the Bishop of Sardis, who is mentioned in Apoc. III, 1, 3. He is called dead, and yet he is ordered to remember how he received and heard; From this I validly argue; Whoever is spiritually dead, and yet can remember what doctrine he received from the Lord through the ministry of the word, is imperfectly illuminated; But a certain man, though spiritually dead, but placed under the dispensation of assisting grace and the divine impulse, can remember what doctrine he received from the Lord through the ministry of the word; Therefore. I would compare such unregenerate people to those dead bones which the Prophet Ezekiel saw in chapter XXXVII, 7, which were moved externally by the wind, bound with sinews, covered with flesh and skin, with no spirit existing in them. Thus the assisting grace of the Holy Spirit touches, knocks, moves the hearts of the unregenerate from without, and instills in them a literal knowledge of the things to be believed, although they are destitute of the life of faith.

**Question XI. How many kinds of illumination are there with respect to the subject, that is, the sinner?**

Illumination with respect to man receiving the heavenly doctrine is either literal and pedagogical, or spiritual and completely salutary. The former is the operation of the Holy Spirit, by which, through his externally assisting and preparing grace, he instructs the intellect of an unregenerate man, who is indeed tending towards generation, with a literal knowledge of the things to be believed, and produces a historical assent to the gospel, so that he may be more and more disposed to receive saving faith; The latter is the operation of the Holy Spirit, by which, entering and inhabiting the contrite heart of man, he kindles in it a saving knowledge of the divine mercy

founded on the merit of Christ, produces a trusting assent to the gospel, and confirms and seals the same with his internal testimony.

Obs. The distinction of illumination into literal and spiritual is used by orthodox theologians (\*). Dr. DANNHAVERUS, about to judge accurately concerning the sin against the Holy Spirit, says in *hodof. phænom.* XI. p. 1419: "The sin against the Holy Spirit is a deliberate 'ἀπιστία' in a sufficiently illuminated man, Hebr. VI, 4, c. X, 26, 29. For no one would speak an insult to a king, unless he knew him to be a king. Sufficiently, I say, because 'ἅπαξ', i.e., perfectly, Hebr. IX, 26, whether that illumination was pedagogical, and only literal, or spiritual, joined with a 'γεύσας' of heavenly things, which, being neglected, by a later divine judgment turns into blindness." Dr. QUENSTEDT explains this solid distinction more clearly in *System theol.* part. II. p. 77: "Φωτισμός, or illumination, is either 'παιδαγωγική καὶ γραμματική', pedagogical, merely literal and external, when someone is instructed in the knowledge of divine truth, and is convicted of its certainty in his conscience, but does not yet have this known truth sealed in his heart by the seal of the Spirit, or confirmed by the gracious indwelling of the Holy Spirit; or 'πνευματική', spiritual, gracious and internal, when, that is, someone truly reborn not only has a literal understanding of the evangelical doctrine, but is at the same time a temple of the Holy Spirit, which He graciously inhabits; in fine, when the truth is not only known and acknowledged, but is at the same time corroborated and sealed by the internal testimony of the Holy Spirit graciously inhabiting the heart." Dr. SEB. SCHMIDIUS agrees with them in *colleg. bibl. post.* writing thus on p. 164: "Subjectively, it can be 'ψυχικός', an animal man, who understands something of the things which are of the Spirit of God; not as such, but as already imperfectly illuminated by the Spirit of God." What illumination Dr. DANNHAVER and QUENSTEDT called pedagogical and

literal, the same Dr. SCHMID calls imperfect. To whom Dr. IOANN. ADAMUS OSIANDER adds his vote, in *theol. positiva*, Part. III, p. 19: "Grace is distinguished into assisting and indwelling. And indeed, that is assisting which still operates extrinsically, not because it does not touch the very heart of man, but because the Spirit, still working externally and not inhabiting, exerts its force, to which is assigned prevenient grace, which removes the natural incapacity, innate in all; preparing grace, which restrains the natural and actual resistance, opposed to spiritual things; finally, exciting grace, which instructs the mind with the literal sense, works assent, and contrites the heart. But it is called indwelling when the Holy Spirit himself enters the heart, changes and inhabits it." And in *colleg. system.* Part. IV. p. 335: "The first degree of prevenient and assisting grace is objective illumination, in the preaching of the word, either strictly or analogically so-called, with the application of the special object, revealed by grace, to the individual; The second degree of the same is the inhibition and restraint of actual and natural repugnance; The third, finally, is the dispensation of literal knowledge, and historical assent to the gospel, and also a general trust in God, and, through the law, contrition." Therefore, Dr. OSIANDER attributes to assisting grace both objective illumination and the dispensation of literal knowledge and historical assent. From more recent authors I add Dr. FECHTIUS in *Tr. de ordine modoque gratiæ*, p. 21: "The Holy Spirit illuminates and exercises his actions not only in the faithful, but also in the unfaithful to be prepared for faith."

Prob. Pedagogical illumination of the unregenerate is evident 1) from John 1:9: "Christ, the true light, which enlightens every man coming into this world." Which words Dr. FECHTIUS explains lucidly l.c. p. 21: "Christ, as much as is in him, through the ministry of the word, with all study and effort, and therefore with repeated acts, implants true knowledge of God in all who admit his operation, as far as they admit it.

(\*) But after the controversy was moved and long agitated, it must be said very cautiously, and this distinction, which some have interpreted wrongly, should either not be used because of its ambiguity, or should be so explained that neither some internal light, besides the written letter, is understood by the name of spiritual illumination, nor is the efficacy of the Holy Spirit denied to literal knowledge, in the way that fanatical men speak of it abjectly, and have dared to attack the letter as if it were dead; concerning which caution to be observed, the blessed Author will admonish you shortly after, in the response to opposition I.

For the generality of the expression does not permit it to be understood only of that illumination which attains its completion in the full conversion of man. For was that young man not informed by Christ because after the information he 'went away sorrowful', he departed from Christ sad, because he could not retain his riches? Matt. XIX, 22. Is he therefore not illuminated by the Holy Spirit, who has received some light, although by his own fault he has not admitted all of it? Does the sun therefore not illuminate a room, because it either does not illuminate the whole of it, or does not illuminate all its parts equally? Balaam, taught by God concerning the Savior of the world, who would one day arise from Jacob, although he was an unbeliever, nevertheless calls himself 'העין' open of eye, or, what is the same, illuminated, who heard the words of God, and saw the visions of the almighty."

2. From 2 Pet. 1:19, where the word of God is called a light shining in a dark place, until the day dawns. That by 'το ποναύχμηρόν', a human heart, dark without the word of God, is to be understood, Dr. CALOV teaches in *bibl. illustrat* on this passage, fol. 1545. We argue; Whatever light shines in a dark place until the day of the knowledge of Christ dawns, that illuminates an unregenerate man; But the light of the divine word, etc. Therefore.

3. From Ps. XXV, 8: "Good and upright is the Lord; therefore he instructs sinners in the way." God is the highest good, and therefore communicative of himself; He is upright and just in himself, and most willingly wants to draw his creatures to justice; Therefore, he informs sinners (I speak with Dr. GEIER) both by the external prescription of the word and by internal preventient and subsequent grace, what way they ought to enter, that is, what they should believe, do, and omit.

4. From Eph. III, 9, where the Apostle asserts that he illuminates all men. Therefore, he also illuminated the unregenerate successively, and by repeated acts, until they conceived faith fully and savingly.

5. If no unregenerate person can be illuminated, no Jew, no Turk, no gentile can be converted; But they are not rarely converted; Therefore, they are truly illuminated. Since this illumination is not completed in one moment, but by degrees, by turns, by many acts, it disposes and prepares the Jew or Turk to conceive saving faith, a certain pedagogical illumination of a man not

yet fully converted, but placed on the way of conversion, must certainly be granted.

You say: I. The distinction of illumination into literal and spiritual does not seem to be accurate, since literal illumination draws its origin from the assisting and preparing grace of the Holy Spirit. I respond in the words of OSIANDER: "Although the powers of assisting grace are new and spiritual; they are not such, however, except with respect to the efficient cause, the divine intention, and the end to be obtained, inasmuch as they proceed from the Holy Spirit and are directed to a spiritual end, although they do not yet constitute a man as spiritually alive." See OSIANDER *colleg. systemat* part. IV. p. 335. Spiritual illumination, therefore, is here called in a stricter sense that which makes a man spiritually alive, expresses itself more and more in him as in a temple of the Holy Spirit, and is sealed by the internal testimony of the Holy Spirit.

You say: II. There is no illumination of an unregenerate man; because the god of this world has blinded the minds of the unbelievers, so that the illumination of the glory of Christ might not shine on them, 2 Cor. IV, 3. Response. We are not speaking of the obstinately contumacious unregenerate man, who, because he loves darkness more than light, by God's permission is so blinded by the devil that he maliciously closes the eyes of his mind to the light of the divine word; but of the sinner, unregenerate indeed, yet teachable, and admitting the light of the divine word, placed on the way of conversion, and therefore prevented by the Holy Spirit. This man is illuminated pedagogically, until the day of spiritual knowledge of Christ dawns in his heart.

#### Question XII. Should the sinner, pedagogically illuminated, aspire to spiritual illumination?

The sinner, placed on the way of conversion and pedagogically illuminated, should diligently and attentively read, hear, and meditate on the divine word, and entrust himself wholly to the illuminating grace of the Holy Spirit, until the light of spiritual wisdom, which can stand before the judgment of God, rises in his soul.

Prob. 1) From 2 Pet. 1:19: "We have the prophetic word more sure, to which you do well to pay attention, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts." As Peter admonishes, we must pay attention to the

divine word until the illumination of faith follows, and Christ, dwelling in the heart, pervades it, like a most brilliant morning star, with a more abundant light of saving knowledge.

2. A sinner is pedagogically illuminated for the purpose of being disposed and prepared for spiritual illumination, which not only illustrates the intellect, but also directs the will to the love of God and neighbor. If the sinner who is to be converted does not attain this spiritual illumination, his literal knowledge is not sufficient, not fruitful, not salutary, because it is not led to its due use, and therefore can be called finally false, because it is frustrated of the true end intended by God. Cf. Dr. FECHT, l.c. p. 22, § 46. To this pertains the words of St. John, 1st ep. II, 4: "He who says, 'I know him,' but does not keep his commandments, is a liar, and in him the truth is not"; And the words of St. Paul, 1 Cor. VIII, 2, 3: "If anyone thinks he knows anything, he knows nothing yet as he ought to know; but if anyone loves God, he is known by Him."

3. Literal knowledge, which is the effect of pedagogical illumination, cannot stand before the judgment of God. Christ indicates this in Matthew VII, 22: "Many will say to me on that day: 'Lord, Lord, did we not prophesy in your name?' But then I will confess to them: 'I never knew you; depart from me, you workers of iniquity!'" And Luke XII, 47: "The servant who knew his master's will, but neither prepared himself nor did his will, will be beaten with many stripes."

4. Spiritual knowledge, which is the fruit of spiritual illumination, is effectively and completely salutary; from which it is called the science of salvation, Luke I, 77. For since this is the beginning of saving faith, it makes men not only wise before God, but also just. "By his knowledge shall my righteous servant

justify many," says the Lord, Isaiah LIII, 11. From which it is concluded that a sinner, placed on the way of conversion, should not rest or stop at literal and pedagogical illumination, but should strive and endeavor towards spiritual and salutary illumination.

You say: The literal knowledge of things to be believed is 1) true; because it conforms to Holy Scripture; 2) salutary; because it flows from the word of salvation and is ordained by divine intention for salvation; Therefore, the sinner can rest in it. I respond to I with the words of Dr. BREITHAUP, from *instit. theol.* p. 263: "Knowledge among the unregenerate can be true with a logical and literal truth, or with respect to the doctrine and the credible object; but not with respect to the divine nature and efficacy, under which the Holy Spirit wishes the objects of scripture to be known to the intellect and will; which, unless He can effect it, it happens that what is truth according to the letter is not truth according to the spirit." To II. Something is said to be salutary in two ways; a) by reason of its ordination or destination to salvation; in which sense a medicine is salutary in itself, which is destined to restore the health of the body; b) by reason of the actual bestowal of salvation; in which sense a medicine is called salutary which actually restores health. Literal knowledge is indeed divinely ordained to procure salvation; but it does not actually confer salvation. Therefore, although it can be called pedagogically salutary, it is not, however, effectively or completely salutary. Cf. Dr. FECHT l.c. p. 22, and Dr. BREITHAUP, in *thesib. credend.* p. 133, 134 (\*).

Question XIII. What aids should a sinner use to be spiritually illuminated?

(\*) So that we may finally bring together all that has been disputed thus far into one sum, this part of purer doctrine, concerning the illumination of man, not yet indeed born again, but yet reading and hearing the word, and perceiving its true meaning, proceeds from these principles: 1) The Word of God, committed to letters, is that single ordinary means, by the right use of which the Holy Spirit illuminates the mind of man and imbues it with the knowledge of divine truths; 2) The meaning of this word is and remains a divine and always one truth, whoever it may be who uses it with eyes or ears, and perceives it with the mind; 3) The efficacy of the word is always one and the same, although its effect is impeded by the fault of man; 4) Even the first movements, excited in the mind while reading or hearing, are the first effects which exist from that efficacy which is always in the word. Therefore, the illumination of a man not yet born again, as soon as he reads, hears, and perceives the word, is true, is divine, is efficacious, and not void of all effect, although it is only begun, to be continued daily, and to be perfected with its whole effect, which is entirely salutary.

To obtain spiritual illumination, three aids are required: Prayer a), meditation b), temptation c).

Prob. a. From Luke XI, 13: "The Father will give the Holy Spirit to those who ask." Since the salutary understanding of the divine word is not obtained without the grace of the Holy Spirit, we must pray constantly that God may give us the Spirit of wisdom and revelation in the knowledge of himself, and the enlightened eyes of the intellect, Eph. 1, 17, 18. Thus King David prays: "Open my eyes, that I may see wonderful things from your law," Ps. CXIX, 18.

Prob. b. From John V, 39: "Search the scriptures, because you think that in them you have eternal life, and they are the ones that testify of me." Just as miners of metals search the innermost caverns of the earth, and hunters track wild beasts in the hidden recesses of the forests; so Holy Scripture must be inspected not cursorily, but most deeply, that we may find the way to eternal life (which is Christ, John XIV, 6).

Prob. c. From Ps. CXIX, 71: "It is good for me that I was afflicted, that I might learn your statutes." Afflictions open the way to a practical and experimental knowledge of the divine statutes.

**Question XIV. Does the illumination and regeneration of a sinner occur through purification, or the abstraction of the soul from creatures, and its conversion into itself?**

The illumination and regeneration of a sinner does not occur through purification, or the abstraction of the soul from creatures, and its conversion into itself.

The antithesis is to 1) the Pythagoreans and Platonists, who held that before the soul can arrive at true wisdom, it needs 'καθα'ρσει', that is, a certain purification, by which the filth of the body and of the material senses might be cleansed from it. To purification they joined a kind of conversion of the mind into itself, which they wanted to be like an entrance or door to true wisdom; for they thought that the mind, conscious of its own powers, and freed from the bonds and filth of the body or matter, turns first of all into itself, the other things which are outside being, as it were, consigned to oblivion, and, as pertaining in no way to it, ejected from memory; this they called 'ἐπιστροφή' νείκε'αυτο'ν'. Finally, they added the last office of the mind, which they called 'ἀνοδόν', or ascent. For they wanted the

mind, pure from all contagion of the body and liberated, having collected its powers as it were into itself, to desert these lower things, and be carried upwards, and to seek heavenly and divine things, and to strive to return to its own principle, and this they named its ascent. See SCHEFFER, *philosoph. Italicam* c. IX. p. 74 seqq. 2) The Mystics, who embraced the dogmas of the Pythagoreans and Platonists. MICHAEL DE MOLINOS very frequently inculcates this introversion in his *manuduct. spirituali*, book III, c. 2, p. 270: "The continual exercise of spiritual men is to enter into themselves, into God, with quiet and silence, because there is his center, habitation, and delight. They value this interior retreat more than discourse about God. They retreat into that interior and secret center of the soul, to know God and to receive his divine influence with fear and most loving reverence." And from what things the soul must be abstracted, the same author teaches in the same place on page 379, saying: "Know that he who desires to arrive at mystical science must deny himself and be alienated from five things: 1. creatures, 2. temporal things, 3. from the gifts of the Holy Spirit themselves, 4. from himself, and 5. he must lose himself in God. This last is the most perfect, because only that soul which can so alienate itself is the one which arrives at losing itself in God." This 'κα'θαρσιν' he also calls annihilation, by which a man makes nothing of himself and all things in the world, p. 382, and also interior solitude, which consists in the oblivion of all creatures, in alienation, and perfect nudity of all affects, desires, and thoughts, and of one's own will, *ibid.* p. 338. MOLINOS calls abstraction also interior mortification and perfect resignation, *ibid.* p. 304, about which he philosophizes thus: "You will never taste the delicious Manna of Apoc. 2, which no one knows except he who receives it, unless you perfectly conquer yourself, until you die in yourself; therefore resign yourself, and deny yourself totally." Introversion is also called by MOLINOS interior recollection of oneself, book I, c. 11, p. 92. WEIGELIUS greatly commends this introversion (Einkehr, oder Einkehrung) in Part II of his postil, p. 62: "If we could turn inward, and hear God in ourselves, we would come to an excellent light." And p. 67: "We in the New Testament are ourselves the temple, into it we should turn through fasting, watching, and praying, so we will also learn the things which no book nor man

can teach us, until the last day." 3) The Quakers, whose leader in his *Apology*, p. 226, writes: "Souls ought to turn to that internal principle in themselves, as to a most excellent teacher, who can never be removed into a corner."

### Exposition

Obs. I. We do not disapprove of all abstraction of the mind from foreign matters and secular cares in the actual use of the word, and in pious meditations and prayers. For prayers are not devout which a man's mouth recites while his heart is distracted by foreign and widely wandering thoughts. See Isaiah XXIX, 13. We reject that abstraction, or annihilation, by which the mind is abstracted from all creatures and from divine gifts, and loses its being in God.

Obs. II. We do not reprehend all resignation, since our theologians also teach a moderate and pious resignation (*die Gelassenheit*), which the Blessed SCRIVERUS elegantly described in his *Spirituali thesauro animæ*, Part. III, p. 1390: "Resignation is a fruit of faith, and a childlike confidence of the soul in GOD, by which it surrenders and yields itself wholly and entirely to his holy and gracious will, willingly and humbly submits to his fatherly providence and all-wise governance, and seeks and desires nothing else than that it may be everywhere and at all times, in love and sorrow, in good fortune and misfortune, in wealth and poverty, in life and death, a work of his grace and a vessel of his honor." But we disapprove of that resignation which denotes the stripping away of all affects, desires, and thoughts, which WEIGELIUS wishes to be the entrance and way to illumination, saying: "If I could be a child, or work as much as a clod, for only half an hour, I would become a prophet and an apostle," Part II, postil p. 229.

Obs. III. A distinction must be made between a descent into the heart or soul that is commemorative of sin or of a state of misery, and one that is exploratory of penitence and faith, and one that is apprehensive of an internal, immediately revealing light. Who would dare to reprehend a descent of the mind into itself that is commemorative of sin? The prodigal son, 'εἰς αὐτὸν ἐλθὼν', returning to himself, said: "How many of my father's hired servants have bread enough and to spare, but I perish here with hunger!" This return of the mind to itself pertains to the recognition of sin, without which there is no true penitence. To

this descent into the heart God exhorts the Israelites, Isaiah XLVI, 8: "Return to your heart, you transgressors." But the descent into the soul that is 'δοξιατικὸς', or exploratory, belongs to all Christians, that they may test themselves, whether they have true faith, to which all the requisites of true faith belong. To this 'δοκιμασίαν' the Pauline exhortation rightly moves us, 2 Cor. XIII, 5: "Test yourselves, to see whether you are in the faith; examine yourselves." At present, the controversy is about 'ἐπιστροφῆς αὐτοῦ', or the introversion of the mind into itself, for the purpose of expecting and observing and apprehending an internal, immediately revealing light.

### Confirmation

I. Whatever dogma rests on a false hypothesis, it is to be rejected; But the dogma of introversion into the inmost center of the soul, to observe and apprehend an internal light, immediately (without the concurrence of Holy Scripture) revealing, rests on a false hypothesis; Therefore. The minor is clear from the preceding question; because we have demonstrated most lucidly that there is no internal, immediately teaching light in the human soul at the present time.

II. Whoever finds the densest darkness in his heart, cannot be illuminated by introversion into the inmost recesses of the heart; But the gentile, destitute of the light of scripture, etc. Therefore. The minor is proven from Eph. V, 8, 18.

III. Whatever doctrine calls man away from the ordinary means of illumination, is not to be tolerated in the orthodox church; But the doctrine of the mystics, concerning introversion into the heart, to expect and observe an internal light, etc. Therefore. The minor is proven; because the ordinary means of illumination is Holy Scripture, 2 Pet. I, 19. To this external light the sinner who is to be illuminated ought to turn the eyes of his body and mind.

IV. Let that opinion by which enthusiasm is introduced into the church be alien from us; But by the opinion concerning introversion into the heart, to expect an internal light, etc. Therefore. The major is confirmed from the epitome of the Formula of Concord, p. 581: "We also reject and condemn the error of the Enthusiasts, who imagine that God draws men to himself, illuminates, justifies, and saves them immediately, without the hearing of the word of God and the use of the sacraments." But



the mystics, turning their mind to the inmost depth of the heart, wish to be illuminated immediately.

V. Abstraction from all creatures is impious; Therefore, unbecoming for a pious Christian. The antecedent is clear; because also the human nature of Christ, Holy Scripture, with respect to the material aspect of its letters and syllables, and the sacraments, with respect to their external elements, are in the category of creatures.

VI. Mystical resignation is opposed both to divine worship and to the rational nature of man; Therefore, it is unbecoming for a Christian. The antecedent is clear; because God demands a worship not 'ἄλογον', but 'λογικόν', or rational, not 'ἀπαθή', destitute of affects, but 'παθητικόν', burning with pious affects, Rom. XII, 2, 11. But the resignation of the mystics is the stripping away of all senses, thoughts, and affects, and transforms man into a block, lacking sound reason.

### Resolution

The adversaries object; I. Descent into the soul is commanded by the divine word, Isaiah XLVI, 8. But descent into the soul is introversion of the soul into itself. Therefore. Response. That descent into the soul which is done for the purpose that man may be immediately illuminated is commanded by the divine word, I deny. In the cited passage, what is understood is a descent into the soul that is commemorative of sins and misery.

II. Self-denial is commanded, Matt. XVI, 24. Abstraction from all external things is self-denial. Therefore. Response. I deny the minor. For self-denial is an act of the will, by which we postpone our own honor and convenience to the divine glory. But abstraction is an act of the intellect, by which the Mystics abstract the mind from the consideration of all creatures.

III. Those whose duty it is to test and prove themselves, must turn their mind into themselves. But it is the duty of Christians, etc. 2 Cor. XIII, 5. Response. Those whose duty it is to test and prove themselves for the purpose of being illuminated and regenerated, it is their duty to turn their mind into themselves; I grant. But true Christians are not to be illuminated or regenerated, but are illuminated and regenerated, and therefore their 'δοκιμασία' is not a means of illumination and regeneration, but is instituted by those who are illuminated and reborn for the purpose of

being made more certain that they have true and living faith. Therefore, having instituted an examination within themselves, they test their faith against the touchstone of the divine word, whether it exhibits the requisite conditions, parts, and virtues in it, and expresses itself with the true fruits of living faith. For which reason the 'δοκιμασία' of Christians differs very much from the Pythagorean 'ἐπιστροφῆς αὐτοῦ'. The former belongs to an illuminated man; the latter to a man to be illuminated. The former is done according to the external word of God; the latter observes an internal and immediate light. The former is done by a reflex act of the mind, by which a man reflects upon his knowledge, and knows that he truly knows God and believes in him; the latter is done by a direct act of the mind, which is like an entrance and way to knowing God.

IV. Whoever is a temple of God can turn himself to the inmost depth of his heart, to seek God dwelling in him; But a true Christian, etc. 1 Cor. III, 16. Therefore. The major is confirmed by MICHAEL de MOLINOS, book I of the spiritual manual, 6, III, p. 52, from the soliloquies of AUGUSTINE, addressing God thus: "I, Lord, was wandering like a stray sheep, seeking you with industrious discourse outside, when you were within me. I was greatly fatigued that I might seek you outside of me; and you have your dwelling within me, when I desire and long for you. I was going around the streets and squares of this city of the world, seeking you, and I did not find you, because I was seeking in vain outside for him who was within me." Response. 1) An ignorance of the point at issue is committed. For the question is whether a sinner is illuminated and regenerated by the conversion of the mind into itself. But a true Christian, who is a temple of God, is already illuminated and regenerated. 2) Man as a wayfarer, by a direct act of the mind, seeks and finds God a) in the kingdom of nature, by observing the innate natural light and the documents of divine beneficence so lucid that they can be felt even by a blind man, Acts XVII, 28; b) in the kingdom of grace, by meditating on scripture, which testifies of Christ, John V, 39, and in which are found the salutary counsel of God, Acts XX, 17, the mysteries of God, revealed for our salvation, Rom. XVI, 25, and the riches of Christ, Eph. III, 8. But by a reflex act of the mind, a true Christian proves his faith, whether it is true and living,

and thus inquires whether God dwells in him through it, which is what the blessed AUGUSTINE seems to have had in view.

**Question XV. Should the supernatural and salutary light of God be awaited in silence?**

Far from the supernatural divine light having to be awaited in silence, rather the external word of God, which is a most clear light, must be seriously preached, diligently heard, frequently read, and attentively considered, just as pious prayers, mixed with sacred hymns, are to be sent to heaven, so that the salutary light of knowledge may arise in our hearts, and subsequently take on greater increments.

The antithesis is of the Mystics, Weigelians, and Quakers. MOLINOS, the author of QUIETISM, especially commends silence, in book I of the spiritual manual, c. XVII, p. 146, saying: "There is a threefold kind of silence. The first of words, the second of desires, the third of thoughts. The first is perfect, the second more perfect, the third most perfect. By the first, which is of words, virtue is acquired; by the second, which is of desires, quiet is obtained; by the third, which is of thoughts, interior recollection. Not by speaking, not by desiring, not by thinking does one arrive at the true and perfect mystical silence, in which God speaks with the soul, communicates himself to it, and teaches it the most perfect and most sublime wisdom in its inmost depth." The same silence WEIGELIUS urges in his postil, P. II, p. 230: "Everything must come to a stillness, if I am to hear or perceive the divine in-speaking, that is, if I am to be enlightened or made a believer, then I must go into my little chamber, and go to a corner, and wait for GOD in a stillness; which waiting in a stillness the literal enthusiasts call fanaticism, or Schwärmerey." The Quakers in their public assemblies love silence, which CATON does not deny in his *simple inquirer*, p. 8: "When the Quakers convene, they wait for the Lord in his light, sometimes for a second or third hour, in silence. Sometimes, however, before it passes, some are moved by the Lord to say more or less, for the edification of others in the most holy faith." The Quakers call this silence the internal Sabbath of the soul, about which GEORGE KEITH, in his friendly response to Dr. BAIER, p. 14, writes: "From the exercise and use of the words of scripture, the faithful soul, following its internal teacher the Holy Spirit,

diverts for a time into another kind of nobler exercise and life, as from labor into rest, and as it were from the six days' work into this most pleasant Sabbath, indeed from all its other exercises (both external and internal, where scripture has its distinguished place) it is snatched into this leisure, Sabbath, and as it were spiritual sleep with Jacob, where it sees the heavens opened, and as it were the angels of God ascending and descending." This internal Sabbath wonderfully pleases WEIGELIUS, who in part II of his postil, p. 86, says: "Give yourself often after your inward prayer into a silence, let GOD have his way with you completely from within and from without, come into a forgetting of yourself, so that GOD may find room and place to work and to enlighten you."

**Exposition**

Obs. 1. Since the mystics distinguish between the silence of words, thoughts, and desires, we certainly approve of the first, the silence of words; for meditations on the divine word within private walls love silence; but we disapprove of the silence of desires and thoughts.

Obs. II. It is indeed fitting for true Christians to have an expectation of divine help conjoined with silence, but not a silent expectation of immediately revealing light.

Obs. III. The doctrine of the internal Sabbath of the soul, insofar as it denotes 1) a cessation from the works of the flesh, 2) the rest of the soul in God, 3) meditation on divine benefits, 4) the desire and expectation of the eternal Sabbath, is retained and inculcated in our churches. See GERHARD in *Schol. pietatis* P. III. c. 28. But the internal Sabbath is rejected, insofar as it denotes a silence not only of words, but also of all thoughts and senses.

**Confirmation**

We confirm our assertion; 1) Those who are not illuminated by immediate divine revelations, it is not for them, having set aside external means, to expect in silence an immediately revealing divine light; But men living at the present time, etc. We have demonstrated the major and minor above.

2. Those whose duty it is to meditate on the law day and night, Ps. I, 2, to hear the word of God attentively, Matt. XI, 15, so that they may conceive faith from it, Rom. X, 14, to pray always and without ceasing, Luke XVIII, 1, 1 Thess. V, 17, to give thanks always for all things, Eph. V, 20, to converse about

divine things, Col. III, 16, 1 Thess. IV, 18, it is not for them to expect in silence a supernatural, immediately teaching light; But for true Christians, etc. Therefore.

3. In whatever manner the Savior, teaching in person, and his Apostles celebrated sacred assemblies, in the same manner we today ought to institute ecclesiastical assemblies and perform public exercises of piety; But Christ was preaching, Mark 1, 39; while Peter was preaching, three thousand hearers were converted, Acts II, 41. The other Apostles also devoted themselves to prayer and the ministry of the word, Acts VI, 4. Therefore, their assemblies were not mute.

4. Whatever silence excludes both a perennial thought of God and a perpetual desire for divine grace, that is impious; But the silence of the mystics, etc. Therefore. The major is established; because it is our duty always to think of God and to long for his grace. See Ps. LXIII, 7, Isaiah XXVI, 8, 9. The minor is proven, because the mystical authors demand from the spiritual man a silence not only of words, but also of all desires and thoughts, so that he even intermittently suspends actual knowledge of God. BONAVENTURA, with MOLINOS citing and approving, l.c. 55, teaches that nothing should be thought of, not even of God himself; since it is an imperfection to hold forms, images, and species, however subtle they may be, whether of the will, or of goodness, of the trinity and unity, or even of the divine essence itself; since all those species and images, although they may seem godlike, are not God himself, who does not admit any image or form. The same author adduces, l.c. p. 53, THOMAS AQUINAS, persuading the silence of desires: "It is a great blindness," says THOMAS, "in many, who are always seeking God, continually sighing for God, frequently desiring God, daily crying out to God in prayer and knocking, when they themselves, according to the word of the Apostle, are the temple of the living God, and God truly dwells in them, since their soul is the seat of God, in which he continuously rests."

5. The Mystics and Quakers, while waiting in silence for an immediately revealing light, cannot escape the mark of Enthusiasm; because they imagine that God illuminates men immediately, without the hearing of the divine word and the use of the sacraments. Cf. F. Conc. p. 581.

### Resolution

I. "A woman should learn in quietness," 1 Tim. II, 11, 12. Which Mary of Bethany did, Luke X, 39. Therefore, an argument can be formed: She whose duty it is to learn in silence, it is her duty to expect an immediately illuminating light; But it is the duty of a woman, etc. Therefore. Response. I deny the major. For it is indeed the duty of a woman to learn in silence, by reading or hearing the word of God committed to letters; which Mary of Bethany did, since she is said to have sat at the feet of Jesus, not in some fanatical quiet, but so that she might hear his word, l.c. v. 39; But it is not the duty of a woman to expect an immediate illumination in silence.

II. Jeremiah, Lam. III, 26, says: "It is good to wait quietly for the salvation of God." Therefore, a man should silently expect the internal illumination of God. Response. In that passage, the prophet's discourse is not about a silent expectation of light, but a patient expectation of help.

III. The Apostles were commanded to wait for the promise of the Father, Acts I, 4. Who also in Acts II, 1, are said to have all been in one place, with no one speaking; and then suddenly the Holy Spirit came: Therefore, today it is the duty of Christians to wait in silence for the illuminating Holy Spirit. Response. 1) The example of the Apostles is extraordinary; since they were illuminated immediately by the Holy Spirit, to teach all nations. But just as not all the faithful should be apostles, 1 Cor. XII, 28, so not all are illuminated immediately. 2) The Apostles awaited the promise of the Father not by keeping silence, but by praying and preaching constantly. Acts 1, 14, 15.

Instance: It is not necessary for those who are temples of the living God, and in whom God truly dwells and rests, to sigh to God continually, to cry out to God in prayer. For God knows their necessities and speaks in their hearts.

Response. Christ commanded us to pray always, Luke XVIII, 1, and Paul persuades us to pray without ceasing, 1 Thess. V, 17. But we present our desires to the present, heart-inhabiting, and omniscient God, not to inform the omniscience of the most present Deity, but to testify our faith that all good and perfect gifts descend from the Father of lights, James 1, 17.

IV. The friends of Job sat silent for seven days and as many nights. This was a long

silent gathering, Job II, 13. Cf. Ezra IX, 4. Response. Job with his friends, and also Ezra, were silent for a time, not suspended in expectation of a light, but struck and stupefied with immense grief.

Terminus from which and to which.

**Question XVI. What is the terminus of illumination from which and to which?**

The terminus of illumination from which is the blindness of the intellect, filled with the darkness of ignorance and errors a). The terminus to which is the salutary light of knowledge b).

Prob. a. Unilluminated men are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to the hardness of their heart, Eph. IV, 18.

Obs. I. In an unilluminated man, there is not only ignorance 'κατ' ἀποφασιν', of simple negation, but also ignorance 'κατὰ διὰ θεσιν', or of a depraved disposition, which is error, contrary to true science; because the 'ψυχικός', or natural man, not only does not apprehend the things of the Spirit of God, but also judges them to be absurd, 1 Cor. I, 14. Therefore, opposed to salutary knowledge is not only simple ignorance, but also 'φρονηματισσαρκός', the prudence of the flesh, Rom. VIII, 6, and the wisdom of this world, 1 Cor. I, 20. For the world has its wisdom, but it is immersed in the darkness of arrogance, so that it sets itself against the divine wisdom, 1 Cor. X, 4.

II. The impiety of life and 'πώρωσις', or the hardening of the will, follows from the innate and affected ignorance of the intellect.

Prob. b. From the law comes the knowledge of sin, Rom. III, 20. From the gospel proceeds the glorious knowledge of the grace of God in the unveiled face of Jesus Christ, 2 Cor. IV, 6. Which knowledge is accompanied by assent, by which the illuminated man holds for certain and indubitable both everything that is revealed in the word of God, and especially the gospel concerning the remission of sins and eternal salvation to be obtained through Christ: This indubitable assent is called 'ἐλεγχος', the conviction of the intellect, Hebr. XI, 1.

Form of illumination.

**Question XVII. In what, therefore, does illumination formally consist?**

Divine illumination formally consists in the information of the Holy Spirit through the read or preached word of God, not only external, but also internal, and effectively penetrating the inmost recesses of the human heart, so that from it the darkness of ignorance and errors may be expelled, and the light of supernatural knowledge may be infused into it.

Prob. 1) Because God ordinarily illuminates a sinner, brought to the church, through the ministry of the word. This is clear from Eph. III, 8, 9: "To me, the least of all the saints, this grace was given, to preach among the Gentiles the unsearchable riches of Christ, and to illuminate all men." Paul illuminated the Gentiles, not by immediately infusing the light of knowledge into them, but by informing them through the preaching of the gospel. Whence H. GROTIUS, commenting to explain the cited passage, says: 'φωτίζει, 'האיר' is to teach."

2. From Ps. CXIX, 130: "The hearing of your words gives light, giving understanding to the simple." Dr. GEJERUS, about to explain these words, says: "The preceding figurative expression, 'illuminates,' is explained by a proper term. For 'הבין', taken transitively, signifies, 'he caused to understand, he instructed.' Therefore, to illuminate is the same as to instruct, and illuminating grace is teaching, as DANNHAVER says in *hodof phænom* IX, p. 938. Moreover, when we describe illumination by information, we do not understand only the external information, which is done by the tongue or pen of a minister of the church, but also the internal, by which the Holy Spirit, with his special and gracious concurrence, in the hearts of hearers or readers who do not maliciously resist, through the preached or read divine word, kindles the light of supernatural wisdom. Illumination is therefore an internal information of the Holy Spirit, but not immediate; because it does not exclude the external ministry, but graciously concurs with it, and, inseparably united with the preached and read word, communicates to it the power of penetrating and illuminating hearts.

**Question XVIII. Is the illumination of a sinner, called to the church, completed in one moment?**

*Successive illumination.* Ordinary illumination is not completed in one moment, but occurs through intervals of time, by

degrees, by acts often repeated, so that a man may be disposed and prepared to admit a greater light of truth from time to time, to such an extent that if he rejects the first degree of illumination, the Holy Spirit denies him the second; since it cannot have a place without the first.

Obs. I. We are speaking of ordinary illumination, not extraordinary. That God by a singular and extraordinary grace, and by absolute power, can fully illuminate a man in one moment, so that he has all the articles of faith known, we have no doubt; since it is established for us that the Holy Spirit infused the gift of tongues into the Apostles in one moment, Acts II.

Obs. II. Nor are we dealing here with the illumination of infants through baptism, which the Greek Fathers called 'φωτισμόν', since the manner in which the light of knowledge and of saving faith is kindled by the Holy Spirit in infants through baptism can neither be comprehended nor explained by us, as CHEMNITZ says, in *exam. Conc. Trid.* fol. m. 247. We assert that the ordinary illumination of adult men is not instantaneous, but successive.

Prob. 1) Every instantaneous action is irresistible; But the ordinary illumination of adult humans is not irresistible; Therefore. The major is clear; because no impediment can be placed in the way of an instantaneous action, e.g., Creation is an instantaneous action, since nothing can slow it down. The minor is evident; because men of a stiff neck resist the Holy Spirit, Acts VII, 51. They resist the ray of light by which they are to be penetrated. They do not turn their mind, but close it.

2. It is the nature of seed and the intention of the sower that not only should the blade sprout, but also that after the blade the ear, and after the ear the full grain in it should grow, Mark IV, 28. Thus God, scattering the good seed through his ministers into the hearts of men, ordinarily and always intends to confer a more intense degree of grace upon the hearers, even to completion.

3. When Christ had finished his discourse on the efficacious operation of the divine word according to God's institution, but with a diverse effect according to the diversity of the hearers, he exclaimed with a loud voice: "See how you hear! For whoever has (receives and retains the first degree of illumination), to him will be given (a further and more intense degree of light); but

whoever does not have (does not receive and retain the more intense degree of knowledge), even what he thinks he has (concerning the first degree of illumination) will be taken away from him (by the judicial will of God)." Luke VIII, 18. Therefore, illumination happens not in an instant, but by degrees. Compare Dr. HULSEMANN, *breu enucl.* c. VIII, p. 456.

4. The gradual and successive illumination of adult men is most clearly evident from practice. A minister of the church, about to convert a Jew, strives with all effort and study to illuminate him. a) He teaches that the Messiah has already come; b) He demonstrates that this Messiah is not a mere man, but the true God and Son of God the Father, begotten from eternity; c) He convinces that this Messiah and 'θεοῦ υἱὸν' is Jesus of Nazareth, the son of the virgin Mary; d) Having established the duality of divine persons, he proves that the Holy Spirit is also true God; e) He instills in the Jew the doctrine of the priestly, prophetic, and kingly office of Christ; f) He shows that, on our part, for the remission of sins and the attainment of eternal life, true faith apprehending the satisfaction of Christ is required; g) He inculcates in him that justifying faith expresses itself through the sanctity of life. Therefore, the Jew is illuminated not in one moment, but through intervals of time, by degrees, by repeated acts. And if it should happen that the Jew obstinately resists the final step of information, by the just judgment of God the prior degrees of light will also be taken away from him.

#### Question XIX. What is the end of illumination?

*The end of illumination.* The proximate end of illumination is the conversion and regeneration of the sinner a). The ultimate end, on our part, is the immediate illumination to be obtained in the kingdom of glory b). The ultimate end, on God's part, is the glory of the divine illuminating grace c).

Prob. a. For this end, the eyes of sinners are opened through the ministry of the word, that they may turn from darkness to light, and from the power of Satan to God, Acts XXVI, 18.

Prob. b. The servants of God (who were spiritually illuminated in this life) will serve him (in the city of God), they will see his face, and his name will be on their foreheads;

And there will be no night there, nor will they need a lamp or the light of the sun; because the Lord God will illuminate them, Apoc. XXII, 4, 5.

Prob. c. "Give thanks to the Father, who has made us fit to share in the inheritance of the saints in light," Col. I, 12. Thanks are to be given to the most merciful Father, who

has made us, blind by nature and unfit for any good, fit for the participation of the heavenly inheritance promised to the saints, through the light of the gospel, by which he kindles the saving light of knowledge in this age, to bestow a more resplendent light in the age to come.

### SUSPIRUM.

*P*raise Your **G**OD, **O** my soul! in whom is the fount of spiritual life, which all faithful souls live, tasting the sweetness of divine goodness. Therefore, they rejoice wondrously that, **O** **G**OD, author of light, in your light they see light, while they are advanced from grace to grace. Through the light of Your revealed word they attain to the light of faith, by the light of faith they aspire to the light of glory. Shine forth, **O** **J**ESUS, most splendid morning star, in my soul! Expel from it the gloom of ignorance! Dispel the darkness of vices! Pour forth a clearer light of knowledge, a purer light of holiness, so that having beheld you through the mirror of the word on the path of this life, I may one day see you face to face in the heavenly homeland!

CHAPTER VI.  
ON THE  
CONVERTING GRACE OF  
THE HOLY SPIRIT,  
AND THE TRANSITIVE  
CONVERSION OF THE SINNER.

Question I. Is conversion here taken in a transitive or intransitive sense?



CONVERSION AT PRESENT is taken in a transitive sense, and denotes the act of grace by which the Holy Spirit is said to convert the sinner, and the sinner is said to be converted a).

Intransitively accepted, conversion signifies an immanent and reciprocal act of the will, by which the sinner is denominated as converting himself b) (\*).

Prob. a. Since at present we are engaged in unfolding the acts of divine applicatory grace, it is readily apparent that we are not yet considering professionally the intransitive conversion of the sinner, or his repentance. Moreover, that gracious action by which God converts the sinner is not

(\*) Conversion in Latin is called a change, of whatever sort it may be, whether good or bad, and thus this name is valid in either direction, just as all vicissitudes, now bitter, now pleasant and salutary, are called conversions of things. Specifically, therefore, it is usually used for a good change of mind, which in Hebrew is called 'חליפה'. Ancient, and today known to few, is that power of the word, about which it is discussed thus in the Catech. mai. on the VI petition, p. 529: "There is a threefold temptation, or, as our Saxons long ago used to say, conversion." By now perpetual custom, Theologians use this name, conversion, in that signification which the word, reversion, obtains, if someone returns, or is brought back to his former condition, or to that place from which he had departed. In the same manner of speaking, the word 'שובה' and what is derived from it, 'תשובה' (which is not to be confused with this, 'משובה', for this always denotes an aversion, joined with perfidy and repugnance), are frequently used in the sacred letters, as are the Greek words 'ἀποτρίψων' and 'ἐπιστρέφω', of which the former indicates the terminus from which, and the latter the terminus to which. Both are written in Acts III, 19 and 26. This name, therefore, reversion, is a little more significant than that, although more customary, conversion. For besides the fact that the former is ambiguously stated, it should also be noted that the former indeed has a simple notion (for it denotes nothing more than a change); but the latter contains in itself a composite and duplicated notion, namely partly a recollection of man's perfidious defection and secession from God, partly a good and blessed change of mind, by which it happens that man recalls himself to the right way, or rather obeys the recalling God. Concerning both these notions, see Apoc. II, 5. Therefore, as often as we are commanded to return from sins, it is a certain deficient way of speaking, and the 'ἐλπίς' is to be supplied in this way: to God, from whom indeed we have been turned away, Isaiah LV, 7. For every terminus from which cannot be understood without a certain terminus to which. Both are commended to us in Acts XXVI, 18. The so-called intransitive reversion of man, in the language commonly used in the sacred letters, is called not only 'תשובה' and 'שובה', but also

inconveniently called transitive conversion, because it does not terminate in the agent God himself, but passes from him into another subject, namely into the sinner: To which action corresponds a passion, by which the sinner, not morosely rejecting converting grace but passively admitting and receiving it, is said to be converted by the Lord, according to that of Jeremiah chapter XXXI, 28: "Convert me, O Lord, and I shall be converted." God actively converts, the sinner is 'passively' converted by God; but the active conversion of God and the passive conversion of the sinner are, as to the thing, one and the same conversion; which, with the connotation of God as agent and insofar as it proceeds from him, is called active; with the connotation of the subject, or man, and insofar as it is received by him, is called passive.

Prob. b. Intransitive conversion is the terminus and effect of transitive conversion, and is repentance itself, by which the sinner, through powers conferred by converting grace and passively received, is said to convert himself, just as a ship is said to turn itself not by its own powers, but by the powers of the sailors. The repentance of the sinner is rightly called intransitive conversion; because it does not pass into another subject, but terminates in the sinner himself. The words of Peter, Acts III, 19, deserve to be noted concerning intransitive conversion: "Repent therefore, and be converted, that your sins may be blotted out." For which reason the sinner, by repenting, converts himself with powers not native, but given.

#### Question II. In how many senses is transitive conversion taken?

Transitive conversion, by which God converts the sinner, is taken in a general, a special, and a most special sense.

#### Question III. What divine action is denoted by general conversion?

Transitive conversion, by which the sinner is converted by God, taken in a general sense, embraces in its scope illumination, aversion from sin, regeneration, justification, and renewal.

Prob. Conversion in a general sense is taken in the solid declaration of the Formula of Concord, p. 675: "This is most certain, that in true conversion a change, renewal, and movement must occur in the intellect, will, and heart of man; namely, that the mind of man may acknowledge its sins, fear the wrath of God, turn itself away from sin, acknowledge and apprehend the promise of grace in Christ, agitate pious thoughts in the mind, have a good purpose, and apply diligence in ruling its morals, and fight against the flesh. For where none of these things happen, there without doubt is no true conversion to God. But since the question is about the efficient cause, that is, who works these things in us, whence man has this very thing, and how he can obtain it; This pious doctrine shows the source of these good things in this way. Since the natural powers of man can contribute nothing to true conversion, nor bring any aid, God in his ineffable goodness and mercy prevents us, and causes the gospel (through which the Holy Spirit wishes to work and perfect conversion and regeneration in us) to be announced, and through the preaching and meditation of his word, he kindles faith and other virtues of piety in us." Most theologians abstain from this broader meaning of conversion, since confusion and error can easily creep into incautious minds from it; indeed, distinct acts of grace are thus joined together under one word.

very often 'μετανοία'. 'Μετανοεῖν' is to change one's mind, or rather, as others prefer, to be wise after having erred, which is also signified by the Latin word, *resipiscere*. Although in this interpretation of the name a certain ellipsis is to be assumed, so that the error, or evil deed, is understood, yet this very explanation seems more convenient to the perpetual use of the word than that other one, a change of mind. For the word 'μετανοία' is never used otherwise than in a good sense, if someone repents of his error; but that name, change of mind, is not free from ambiguity, since one change is for the worse, another for the better. It is also called 'μεταμελῖα', since we demonstrate against BELLARMINE that this word is sometimes used for the reversion of man to God, with a most lucid testimony indeed, Matt. XXI, 9, 32. Nor indeed should it be concealed that there is some difference between 'μετανοίαν' and 'μεταμελῖαν', especially this, that 'μετανοία' is never not taken in a good sense, concerning a true, whole, and salutary conversion of the mind, but 'μεταμελῖα' is sometimes in a bad sense, concerning a false conversion, Matt. XXVII, 3.



**Question IV. What is transitive conversion, accepted in a special sense?**

Transitive conversion, taken in a special sense, is the act of grace by which the Holy Spirit excites in a sinner a serious sorrow for his sins by the word of the law, and by the word of the gospel kindles true faith in Christ, so that he may obtain the remission of sins and eternal salvation.

Obs. I. Of conversion, accepted in a special sense, the terminus from which is the state of sin, which is the most miserable condition of the sinner, who has neither morally retracted his sin, nor obtained pardon, or remission of sin; The terminus to which is the state of faith, which is the better condition of the sinner, who seriously detests his sins with sorrow of mind, but flees to Christ, the only mediator between God and men, apprehends his merit and satisfaction, and presents it to God, the most just judge, as a most valid ransom ('ἀντιλυτρον') for his own sins and those of the whole world, and, lifted up by this trust, he asks for the pardon of his sins from Him.

Obs. II. The medium of conversion, accepted in a special sense, is the divine word, and that both the word of the law, by which contrition is excited, and the word of the gospel, by which faith in Christ the mediator is kindled.

Obs. III. The common synonym of conversion specifically so-called is considered to be regeneration. However, Dr. KOENIGIUS in *theol. posit.* Part. III, §. 451, has observed some difference between conversion and regeneration; According to his opinion, these two differ 1) with respect to their subjects: For regeneration is of adults and infants; but conversion is of adults at least; since infants are indeed regenerated, but are not equally commonly said to be converted (unless someone perhaps with the Blessed DANNHAVER wishes to attribute to them some analogue of conversion and penitence. See *hodos* p. 1269); 2) with respect to the means: Regeneration happens through the word and the sacraments, conversion through the word alone. Someone could add 3) conversion happens through the law and the gospel; regeneration only through the gospel.

The special acceptance of conversion is proven; 1) because God, by opening the eyes of sinners through the ministry of the word (illuminating them), converts them from

darkness to light, Acts XXVI, 18. Where by darkness we do not understand precisely the ignorance of the mind, nor by light, knowledge, so that those words might present a fuller description of illumination; because the succinctly delineated tables of Paul's vocation do not admit of 'περισσολογίαν', but rather by 'σκοτός', darkness, are designated the works of darkness, Rom. XIII, 12, Eph. V, 11; but by light is denoted the light of faith, which not rarely in the sacred letters comes under the name of light, Matt. V, 16, Eph. V, 8, 1 John II, 9, 11, and believers are called sons of light, Luke XVI, 8, John XII, 36, 1 Thess. V, 5. Conversion is therefore transitive and specifically so-called, by which God converts a sinner, an act of grace by which the Holy Spirit turns a sinner away from the works of darkness, by working a detestation of sins, and pervades him with the light of faith.

Prob. 2) Man is converted so that his sins may be blotted out, Acts XI, 19. And to the Gentiles God gives repentance unto life, Acts XI, 18. Therefore, by converting grace, besides active contrition, faith in Christ is conferred, without which neither the remission of sins nor any spiritual life is obtained.

**Question V. What is conversion taken in the most special sense?**

Conversion taken in the most special sense is the act of grace by which the Holy Spirit inhibits, breaks, and contrites the will and heart of a sinner in the midst of the state of sin, so that he may detest his sins with sorrow of mind, and thus be prepared to conceive saving faith in Christ.

Prob. 1) The strictest signification of conversion is conformable to scripture, which is accustomed to call that act by which the heart of a sinner is contrited, conversion. Thus the people of Israel pray: "Convert me, O Lord, and I shall be converted (with a passive conversion); for after I am converted (passively), I will repent" ('μερικῶς' taken, for contrition), "and after it is shown to me, I struck my thigh; I am ashamed and I blushed" (behold! still acts of contrition) "because I have borne the reproach of my youth," Jer. XXXI, 12. And God, exhorting the Israelites to repentance, says: "Return to me with all your heart, with fasting, with weeping, and with mourning. So rend your hearts and not your garments; Thus (I say) return to the Lord your God," Joel II, 12, 13.

2. Just as there is one act of applicatory grace by which God works contrition, and another act of grace by which He gives to the contrite sinner trust based on the merit of Christ: So the former act is conveniently called conversion (most strictly taken), and the latter act of grace, regeneration. God converts the sinner through the law, He regenerates through the gospel. Contrition is the effect of converting grace, faith is the effect of regenerating grace. Repentance, taken 'ὁλικῶς' (consisting of contrition and faith), is the effect of both acts of grace, namely conversion and regeneration, flowing together to produce one 'ἀποτε'λεσμα'. For repentance is a divine 'ἀποτε'λεσμα'. For it is not properly a virtue or a habit, but an act, composed of contrition and faith, and therefore an 'ἀποτε'λεσμα', a salutary theriac against the plague of sin, as Dr. DANNHAVER says in *hodos* p. 1265.

3. In the order of nature, conversion precedes, regeneration follows; which order scripture retains, when it describes conversion by the removal of the heart of stone, and regeneration by the bestowal of a heart of flesh, Ezech. XI, 19, c. XXXVI, 26. It expresses the former by the rending of the heart, Joel II, 13, Ps. LI, 19, and the latter by the healing of a broken heart in the prophetic style, Isaiah LXI, I.

4. Practice itself shows this equitable order of grace. The most wise God, about to convert the fallen first parents of the human race, preached the law to them, so that, struck by this thunderbolt, they might tremble and grieve; to the fearful and contrite he preached the gospel, so that he might regenerate and justify them, Gen. III, 7, 8 seqq. The hearers of Peter, having heard the apostolic sermon, were cut to the heart, and said to Peter and the rest of the Apostles: "What shall we do, men and brethren?" (behold the grace of conversion through the law!) Peter said to them: "Repent" (that is, active contrition, which followed passive conversion!), "and be baptized every one of you in the name of Jesus Christ" (by which words regeneration through baptism is expressed), "for the remission of sins" (thus justification immediately follows regeneration). Acts II, 38.

5. The Formula of Concord accurately distinguishes the converting and regenerating grace of God on p. 662: "Man is illuminated, converted, regenerated by the Holy Spirit." And p. 681: "The intellect and will of a man not yet reborn are only the

subject to be converted. For they are the intellect and will of a man spiritually dead, in which man the Holy Spirit works conversion and renewal. To which work the will of the man being converted contributes nothing: But it suffers God to work in it (now regeneration follows as the terminus of conversion) until it is regenerated." In this strictest signification, the word 'conversion' is used by Dr. CARPZOV in *isagog.* p. 1244, B. HOEPFNERUS *loc. theol.* p. 451, Dr. NEUMANN in *disput. de nexu & discrimine donorum gratiæ* §. 13.

You say: Conversion through the law is not an act of grace, but of vindictive justice, because the law works wrath, Rom. IV, 15. Response. The law, good and holy in itself, works wrath by the fault of men who transgress the precepts of the law, by accusing and condemning their sins; but this operation of the law is directed by the most merciful God to a salutary end for man. Dr. J. MUSÆUS teaches this excellently in *disput. II de convers.* c. III. edit. Jena, p. 80: "The law is a certain organ of divine grace, operating in a sinner, softening his hard heart, preparing and disposing it for faith, to be kindled in it by the voice of the gospel."

Ordinary and extraordinary conversion.

#### Question VI. How many kinds of conversion are there?

Conversion is twofold, ordinary and extraordinary. The former is that by which God, by means of the word of the law, in the usual way and manner, leads a sinner to the detestation of sins a). The latter is that by which God, either immediately or by miracles, so strikes a sinner that he seriously grieves for the sins he has committed b).

Prob. a. Ordinarily, God breaks men with the hammer of the law, Jer. XXIII, 29, and hews them by the Prophets, or the duly called and ordained ministers of the church, Hosea VI, 5, Acts XXVI, 17, 18.

Prob. b. Extraordinarily, God converts sinners, either by addressing them immediately, or without the intervention of his ministers; in which way Abraham was converted, Gen. XII, 1, the thief on the cross, Luke XXIII, 42, Paul, Acts IX, 3, 4; or by supporting his word and the ministers of the word with miracles and signs, where, however, that converting power is to be ascribed not to the miracles and signs, but to the divine word. Thus the miracles which accompanied the death of Christ struck the centurion and others standing by the cross,

so that they beat their breasts, Luke XXIII, 48.

**Question VII. How many kinds of ordinary conversion are there?**

*First and second.* Ordinary conversion is twofold, first and second. The former is the action of the Holy Spirit, by which he contrites and softens the hearts of unbelieving men, and those established outside the church, through the word of the law, for the kindling of saving faith in Christ in them by the voice of the gospel a). The latter is that by which the Holy Spirit calls back to repentance sinners who indeed live in the bosom of the church, but have fallen from the state of regeneration by committing deliberate sins b).

Prob. a. God gave repentance unto life to the Gentiles also, Acts XI, 8. God calls Gentiles, Turks, Tartars, Jews to the church of Christ, and in this workshop of the Holy Spirit he illuminates them, and breaks their ferocity with the hammer of the law, so that they may be prepared to receive faith in Christ.

Prob. b. Men living within the boundaries of the church make shipwreck of the faith through sins that lay waste the conscience, 1 Tim. I, 19, and fall from the grace of God, Apoc. II, 5. God calls these back to repentance, "Return, backsliding Israel!" says the Lord, "For I will not cause my face to fall (in anger) upon you; for I am merciful," says the Lord. "I will not keep (my anger) forever. Only acknowledge that you have transgressed against the Lord your God." Jer. III, 12, 13. The conversion of these is called the second conversion, also the conversion of the relapsed.

God a), the Father b), the Son c), and terminatively the Holy Spirit d).

**Question VIII. Who converts man?**

*The efficient cause of conversion.* Prob. a. Conversion, on the part of the operating God, is active; on the part of the converted man, merely passive. For God alone circumcises the heart, Deut. XXX, 6, takes away the heart of stone, Ezech. XI, 9, c. XXXVI, 26, and gives repentance for the knowledge of the truth, 2 Tim. II, 25. Therefore, God alone actively converts, so that man is passively converted, Jer. XXXI, 18, Lam. V, 21.

Prob. b. God the Father commands all men everywhere to repent; because he has appointed a day on which he will judge the world in righteousness, by the man whom he has destined, Acts XVII, 30. Obs. When God the Father commands sinners to repent, he at the same time offers and confers the efficacy of conversion, unless they maliciously resist.

Prob. c. Christ is said to turn away impiety from Jacob, Rom. XI, 26. Who, having fulfilled the prophetic office in the flesh, began to preach: "Repent and believe the gospel!" Mark 1, 15. Christ stands at the door of the heart and knocks, exciting the sinner to repentance with the hammer of the law, Apoc. III, 20.

Prob. d. The Holy Spirit convicts the world of sin, he convinces that 'ἀπιστία', or unbelief, by which Christ the mediator is rejected, is the greatest sin, John XVI, 9. (\*)

**Question IX. By what means does God convert a sinner, so that he detests his sins?**

God converts a sinner by the word of the law, so that he detests his sins with serious

(\*) Every sin, strictly and properly so named, is 'ἀνομία', a defection from the law, strictly so called. But 'ἀπιστία', and indeed that by which one rejects the merits of Christ, is contempt for the saving grace offered to us not in the law, but in the Gospel. Sometimes, however, the name of law is used in a broader sense, so that it generally denotes a declaration of the divine will to be observed by men, which pertains partly to receiving benefits, partly to performing duties. And the former is the evangelical will, the latter the legal will, insofar as the law in a stricter sense is distinguished from the Gospel; just as Paul taught us the distinction of 'νόμος πίστεως' and 'τοῦ μετῴντων', Rom. III, 27. Therefore, that 'ἀπιστία' by which a man repudiates Christ as his surety is called a sin not strictly, but broadly; but it is the one greatest of all, because it is contrary to the greatest of all God's benefits. As for that saying of Christ, John XVI, 9, I think this is its meaning: that 'ἀπιστία', which is hostile to Christ, is not itself a sin, but is absolutely the cause of permanent sin, both with respect to guilt and punishment, because remission of sins cannot happen to a man, John III, 36, VIII, 24; and also with respect to dominion, because a man cannot but serve sin, who, with a blinded mind, does not want to know Christ, John VIII, 34, 36, IX, 41.

sorrow of mind a), and is prepared to conceive faith in Christ from the word of the gospel b).

Prob. a. 1) Just as the knowledge of sin is from the law, Rom. III, 20, so also is sorrow for sin, which follows the knowledge of sin. 2) The law works wrath, Rom. IV, 15, by accusing sins, by denouncing a curse on transgressors of the law, and thus by striking terror into them. For which reason it is also said to kill and condemn, 2 Cor. III, 6. But the law kills, not so much in the manner of a physical cause, as a moral cause; not so much by destroying us, as by adjudging and condemning us to death; although it is also said to kill as a physical cause in that it contrites and mortifies our hearts, so that they feel nothing but death and that we must perish eternally, being prostrated by the blow and thunderbolt of the law, unless grace comes to our aid. Thus Dr. CALOVIUS aptly says, explaining the cited passage in *bibl. illustr.* fol. 443.

Prob. b. The law is a pedagogue to Christ, Gal. III, 24, who is said to be the end of the law, Rom. X, 4. God has sanctioned this order, that the stony and iron hearts of sinners should be broken by the divine law as by a hammer, and softened as by fire, see Jer. XXIII, 29, and prepared to conceive faith in Christ, and through him to obtain the remission of sins. Dr. CHEMNITZ inculcates this order in *exam. concil. Trid.* fol. m. 155: "There is altogether a certain order, or manner, designated and prescribed in the word of God, which God uses when he wishes to lead a man to justification, so that he may receive reconciliation, remission of sins, adoption, etc. And those who do not want to accommodate themselves by the guidance of the Spirit to that manner or order divinely prescribed, but neglect and trample upon it, these do not arrive at justification; for God wishes us to begin from the knowledge and assent of his word. And before justification, contrition must precede, that is, a serious recognition of sins, terrors of conscience acknowledging the wrath of God against our sins, and grieving because of sin; in which contrition the purpose of persevering and continuing in wickedness is not retained, but cast off." To these terrors, however, it is necessary that faith be added, which, by the recognition and trust of the mercy of God promised for the sake of the son, the mediator, again raises up and consoles the soul, lest, oppressed by desperation, we rush into eternal

destruction; but that faith may approach God, seek, desire, ask, apprehend, and receive the remission of sins. And in this manner, or order designated in the word of God, a way is prepared for the Lord, so that in him, through and for his sake, by faith we may obtain and receive justification, as scripture itself teaches. For thus the voice cries: "Prepare the way of the Lord," Isaiah XL, 3, Matt. III, 3, Mark I, 3, Luke III, 4. And concerning the ministry of the baptist, preaching the baptism of repentance, Gabriel says, Luke I, 17: "To make ready for the Lord a people prepared." DANNHAVER rightly explains this order in *hodo. phenom.* XI. p. 1260: "The divinely required order on our part demands repentance, first required in the preaching of Christ and the apostles, to level the way for God. This order, divinely intimated in the first sermon of Christ: 'Repent and believe the gospel!' Mark I, 15, is on the part of man not dispositive, let alone meritorious, but pedagogical and in a sound sense preparatory, by which the way is prepared and leveled for the Lord, Matt. III, 3, and privative, removing, prohibiting, just as in surgical medicine the removal of pus precedes; removing, I say, the incapacity and the obstacles to the remission of sins, namely the opinion of not being in need, and the zeal for continuing in sins, John IX, 41, Isaiah LXVI, 2, Apoc. III, 17."

#### Question X. What ministers does God use in the conversion of sinners?

In the conversion of sinners, God ordinarily uses sacred preachers, decently called a); extra-ordinarily, any pious Christian can call back an erring person to the way b).

Prob. a. From 1 Cor. III, 9: "We are God's fellow workers." Sacred preachers are called fellow workers of God, not from an innate faculty, but from grace granted by God, 1 Cor. XV, 10. They are fellow workers of God, not as if they were associate causes with God in the business of conversion, but because they are subordinate and less principal, or ministerial, causes.

Prob. b. James V, 20: "Let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins."

The antithesis is of the Schwenckfeldians, who derogate the efficacy of converting from both the divine word and the ministers of the word. Who strive to confirm their opinion with the following two arguments:

I. God works all in all, 1 Cor. XII, 6. Therefore, he does not need fellow workers. Response. In the business of conversion, God works all things not immediately, but by means of the sacred ministry, to which he has granted ministerial gifts.

II. "Neither he who plants nor he who waters is anything, but only God who gives the growth," 1 Cor. III, 7. Therefore, in the business of conversion, the minister of the church is of no value. Response. a) The ministers of the church are of no value outside of their office, insofar as they are not subordinated to Christ. b) In their office, they are indeed of some value, because they are dispensers of the mysteries of God, 1 Cor. IV, 1. However, they refer that value back to Christ as the head and source. Whence in their office, comparatively (a comparison being made to Christ), they are of no value.

#### Question XI. Who is to be converted?

To be converted is the adult man, turned away from God by mortal sins a), whose will, prone to sins, is struck by the thunderbolt of the law, so that he detests them b), and whose sensitive appetite is so pierced by the sword of the law that it is moved to a serious sorrow for sins c).

Prob. a. Properly, an adult man is said to be converted; since he is capable of hearing, reading, and meditating on the divine law, as well as of detesting sin; since infants are destitute of this capacity by reason of their age, they are indeed regenerated by baptism, but are not equally commonly said to be converted. Moreover, an adult man is either joined to God by faith and reborn, or is turned away from God by unbelief and mortal sins and is unregenerate. 'Ακριβώς speaking, a man turned away from God is said to be converted, whom iniquity has separated from God, Isaiah LIX, 2. There is indeed also a repentance of the standing, or of reborn and faithful men, who still persist in the state of rebirth and grace; because, however, they have sins which they ought daily to acknowledge, detest, and grieve for, they are for this reason rightly said to be capable of conversion from sins. But it must be confessed that the name of conversion is

then taken more generally, which in its more special meaning has for its subject only the wicked man, who is constituted in potency to his conjunction with God, but is not actually conjoined. See BAIER, *Comp.* Part. III, c. IV, p. 729 (\*).

Prob. b. The will of an unregenerate man is so headlongly carried into evil, prohibited by the divine law, that it cannot be subjected to the law even by a natural passive power, Rom. VIII, 7. Yet the will of an unregenerate man is the 'subject-in-which' of conversion; because in it there is a passive potentiality of obedience, by which it is apt to receive converting grace and supernatural powers to retract sin morally and to cast off the purpose of continuing in illicit acts.

Prob. c. The sensitive appetite rages, indulging in inordinate affections, unless it is divinely pierced. The hearers of Peter 'κατενύγησαν τῇ καρδίᾳ', were cut to the heart, Acts II, 37. Their heart, the seat of the affections, was lacerated with such great sorrow, as if it had been pierced by a needle or transfixed by a lance.

Obs. Some authors refer also the intellect of an unregenerate man to the 'subject-in-which' of conversion; who do not distinguish the act of illumination from the act of conversion. But since for us illumination is a peculiar act of applicatory grace, we suppose at present that the intellect, illuminated by the word of God, recognizes the foulness of sin, and holds a torch for the will, which is blind in itself.

The antithesis is of the Pelagians, Papists, Socinians, and Arminians, who attribute an active power of converting to the human will; most of whose arguments we considered in Part II, c. V. A few remain to be examined here.

I. Whoever converts himself has active powers to elicit his own conversion; But an unregenerate man, etc. Therefore. The major is established; because to convert oneself denotes an immanent and reciprocal act, which presupposes an active power. The minor is proven from Acts III, 19: "Repent and be converted." Response. Whoever converts himself by his own natural powers has active powers to elicit his conversion. But

(\*) If by the name of conversion a change is signified, there is no doubt that a man born again daily changes his mind, for every day he reproves himself, grieves for the sins of infirmity, and more and more corrects himself. But if what is understood is a reversion from sins to God, this does not pertain to him who already enjoys conjunction with God, but is proper to the wicked man, whose mind is indeed still turned away from God, Acts III, 19, 26, XXVI, 18.

an unregenerate man does not convert himself by natural or his own powers, but by supernatural powers, granted through the converting grace of the Holy Spirit, and passively received by the unregenerate man, just as a ship is said to turn itself not by its own powers, but by the powers of the sailors and the winds.

II. Whoever is converted not necessarily, but freely, his will can actively determine itself to conversion; But a sinner is converted not necessarily, but freely: Therefore. The major is proven; because if a man were determined to his conversion by another principle than his own will, he would be converted not freely, but necessarily. For whatever is determined to one of two opposites is no longer free, but necessary. The minor is established; because a sinner is not converted by a necessitating grace, or one inflicting any violence, and therefore freely. Response. I deny the major; because a sinner is indeed converted freely negatively, inasmuch as he can prevent himself from being converted; but not positively, as if his will could dispose or determine itself to conversion by its own powers; for a sinner is spiritually dead before he is regenerated, Eph. II, 5, and therefore is destitute of active powers. Then, to the proof, we say that a man is indeed determined by converting grace, but acting by a resistible power, which has no necessary, but only a hypothetical necessity as its companion. But this does not take away freedom, but can coexist with it.

III. God so converts man that yet not God, but man repents; Therefore, the supply of powers is indeed from God, but their exercise is of man, who as a particular cause actively determines himself to the act of conversion; because otherwise it would follow, if both the powers and their exercise were ascribed to God, that man would be denominated from such an exercise. Response. Repentance is considered either with respect to its origin, or with respect to the receiving subject. Repentance with respect to its origin is from transitive conversion, by which God gives not only the powers to repent, but also repentance itself, Acts XI, 18. The suffering subject that receives the supernatural powers is the sinner, who, having been passively converted by God, repents, by exerting, exercising, and lucidly showing the received supernatural powers. It is illustrated by an analogy. Christ, resuscitating the dead Lazarus, bestowed on him both the powers of living and life itself; yet Christ was not called

living from this conferred life, but Lazarus, because he used the granted powers of living. Thus the Holy Spirit both confers the powers of repenting, and by a special influx brings the conferred powers into act, so that yet not the Holy Spirit, but the sinner is said to repent; because he uses the conferred powers of repenting.

#### Question XII. Does God want to convert all men, even the hardened?

The most merciful God, by his antecedent will, wants to convert all men, even the hardened a), from whom by his consequent judicial will he indeed withdraws regenerating, justifying, and sanctifying grace, but does not cut off the common grace for all b), by which, throughout the entire span of time in which they run the course of this life, he invites them to repentance and effectively calls them back c), so that not a few of the hardened are converted d). But those who maliciously resist the Holy Spirit until the end of life and die in impenitence, rush into eternal destruction from their own voluntary fault, not from a divine decree absolutely denying converting grace e).

Obs. 1. When we assert the universal converting grace of the Holy Spirit, we are not speaking of the consequent will of God, by which he decreed to save those who finally believe and to condemn those who are finally impenitent; but of the antecedent will of God, by which God offers to all men sufficient and efficacious means of conversion, both by inviting sinners, established outside the church, to the kingdom of grace and thus to repentance, and by calling back to repentance those who live in the external communion of the church but have lapsed from the state of regeneration by deliberate sins.

Obs. II. Revoking grace is that which, after the first grace has been lost through relapse, the Holy Spirit being driven out, and faith lost, and after the admission of an obsession by the blinding and hardening Satan, as if by postliminy, calls back the most miserable man, fallen by himself, impotent to rise by himself, entangled in diabolical fetters, to repentance, to the means of salvation, to salvation, as defined by DANNHAVER in *hodof. phen.* IX, f. 877.

Obs. III. Revoking grace is dispensed by the antecedent will of God. For the Father of mercies ('ὁ κτρυμὼν') is equally affected by the misery of a relapsed man as of one to be

converted for the first time, according to the judgment of DANNHAVER, l.c.

Obs. IV. Our discourse is about hardened men, constituted in the way of this life, whom the universal grace of God seriously intends to convert; after this life, the door of indulgence, the door of mercy, the door of hope, the door of consolation, the door of good operation will be closed, in the opinion of Dr. QUISTORP in *annotat. bibl.* ad Matth. XXV, p. 71. Dr. POL. LYSERUS agrees with him, c. 117, *harmon.* p. 1264: "When is the gate of salvation closed? For individuals in the hour of death, for all universally on the last day after the universal judgment of the world. For then there will no longer be a place for repentance, or a time for procuring salvation, but the exact justice of God or paternal consolation is to be expected; while this gate of the kingdom of heaven otherwise lies open to everyone as long as he lives, and in general also stands open for all men until the consummation of the age."

Prob. a. 1) From the classic text: "When the wicked man turns away from all his sins which he has committed, and keeps all my statutes, and does what is just and right, he shall surely live and not die. All his transgressions which he has committed shall not be remembered, but in his righteousness which he has done, he shall live. For do I indeed desire the death of the wicked? says the Lord God: Is it not that he should turn from his ways and live?" Ezech. XVIII, 21, 22. With which agrees that divine oath, Ezech. XXXIII, 11: "As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back (therefore), turn back from your evil ways; for why will you die, O house of Israel?" Obs. I. The prophet's discourse is about the most wicked sinners, indeed those who, from a perverse habit of sin, ferociously perpetrate whatever is permissible, who practice robbery, shed blood, who contaminate themselves with idolatry, pollute their neighbor's wife, oppress the needy and the poor, v. 14, 15, 16. And to these, nevertheless, God offers revoking grace with the most significant words, even asserting the religion of an oath by his own life, and moreover with so serious and inclined a protestation of a benevolent mind, that he not obscurely hints that the doors of converting grace are not closed up to that time when the obstinate sinner, and the one who stubbornly opposes the divine revoking grace, dies in his sins, that is, with a

temporal and eternal death, according to the parallel passage 2 Chron. X, 13. 2) When God says: "Do I indeed desire the death of the wicked?" HUGO GROTIUS understands those words comparatively, saying: "This does not prevent there being with God some limit of mercy, as appeared in Pharaoh, the Canaanites, and others." To which the Blessed CALOVIUS responds: "These things are to be understood not comparatively, but absolutely. Simply, God wills that man be converted and live. He not only prefers life to death. But concerning a limit of mercy, there is nothing in the scriptures; which everywhere preach the highest mercy of God, having no end; nowhere is a limit fixed for it, but we are ordered to hear the voice graciously calling us, whose end is our gracious conversion. 'Exhort one another every day, as long as it is called 'today,' that none of you may be hardened by the deceitfulness of sin,' Hebr. III, 13." Pharaoh was moved to repentance by God with a living voice and miracles, up to the very end of his life. For even then, when he saw the Israelites crossing the Red Sea on dry land, there was still time to return to a sounder mind, to desist from their persecution, and not to wage war against God. Nor were the Canaanites excluded from mercy by any absolute decree, but that they could have, upon seeing and hearing the miracles, humbled themselves and obtained grace, which is established by the example of Rahab and the Gibeonites. Whence we argue thus: Whoever does not will the death of the sinner, even the most wicked, but seriously intends his conversion, he wills by an antecedent will that all the hardened be converted: But God, etc. Therefore.

2. From 2 Peter III, 9. God is patient toward us, not willing that any should perish, but that all should come to repentance. From which apostolic statement we gather: Toward those sinners to whom God shows Himself long-suffering, to the end that they should not perish but return to repentance, He seriously and efficaciously wills to convert them. But toward hardened sinners, etc. Therefore.

3. From 1 Tim. II, 4. For whom Christ died, them He wills to convert. But Christ died for all, even the hardened. Therefore. The major and minor are clear from the Pauline testimony: God wills all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator between

God and men, the man Jesus Christ, who gave himself as a ransom, ἀντίλυτρον, for all.

4. From Acts XVII, 30. God commands all men everywhere to repent; because He has appointed a day on which He will judge the world in righteousness. We gather: Whomever are to be judged on the last day of the universal judgment, them God wills to convert; But all men, even the most obstinate, etc. Therefore.

Proof b. That the consequent will of God, or of justice, does not rescind, expunge, or overturn the antecedent will of God, or of mercy, is the common opinion of Theologians. Dr. Balthasar Meisner writes with consideration in his *Anthropologia*, decade II, p. 108: The judgment of the consequent will cannot take away the universal call, which God willed antecedently. Dr. Dannhauer adds his vote to this in *Hodosophia Calv.* p. 1447: The consequent will to have mercy on a few does not overturn the antecedent will to have mercy on all. Nor does Dr. Henricus Müller dissent in his *Semicenturia quæstionum theologiarum* p. 52: The consequent will of God does not take away or rescind the antecedent. Likewise on p. 53: The antecedent will does not cease, as if expunged by the consequent; The same disposition to save remains, which was before, the condition not yet being fulfilled. This is confirmed from Holy Scripture:

1. By His antecedent will, God does not will the death of the impious man, established in the way of this life, but that he should be converted and live, Ezech. XXXIII, 11. This universal will of God is not rescinded or taken away by the consequent, or judicial, will, so that one may assert that God, by His consequent will, does not will that a hardened sinner be converted and live. Let us listen to Dr. Hülsemann and, supporting him, Dr. Calovius in *Biblia illustrata*, on this passage, p. 550: It is not necessary, for the exposition of this passage, to have recourse to the distinction of the divine will into antecedent and consequent. For not even by His consequent will does God delight in the destruction of the impious, as the Jews calumniated, but from the necessity of the office of judge, and unwillingly He is forced to pass sentence. See Lam. III, 33.

2. If for hardened sinners, still travelers in this life, all converting grace were completely taken away by the consequent will, they would be like the devils, and would

have sustained the execution of judgment in this life. Therefore, converting grace is not completely taken away from hardened travelers. The connection of the major is proven; because no converting grace is promised to the devils; who also have long since sustained the execution of the initiated judgment. Cf. 2 Pet. II, 4; Jude V, 6. The consequent is clear from Heb. IX, 27: It is appointed for men to die once, but after this the judgment. After death, judgment befalls men who are finally hardened, by which all converting grace is simply rescinded. But those who walk in the way of this life, they have Moses and the Prophets, whom they hear, so that by their word, with the Holy Spirit concurring, they may repent, Luke XVI, 31.

3. Whomever by the consequent will have been delivered into the power of the devil, so that the flesh may indeed be afflicted, but the Spirit may be saved in the day of Jesus Christ, from them grace, recalling to repentance, is not simply taken away by the consequent will; But hardened sinners, etc. Therefore. The minor is clear from 1 Cor. V, 5.

4. Whomever by the consequent will have been given over to a reprobate mind, and yet are invited to repentance by the kindness of God, from them recalling grace is not cut off by the consequent will; But hardened travelers, etc. Therefore. The minor is evident from Rom. I, 28, compared with Rom. II, 4. For in Rom. I, 28, the contempters of the saving knowledge of God are said to have been delivered to a reprobate mind. The Apostle addresses these gravely in Rom. II, 4: Or do you despise the riches of His goodness, forbearance, and longsuffering? Are you ignorant that the goodness of God leads you to repentance? The same is gathered from Ps. LXXXI, 12, 13, 14: But my people would not hearken to my voice; and Israel would none of me; So I gave them up unto their own hearts' lust; and they walked in their own counsels. O that my people had hearkened unto me, and Israel had walked in my ways! etc. God gave up the unhealthy Israelite people to the hardness of their heart, yet with a sincere wish He desired that they would cease from their malicious and pertinacious resistance, and admit medicinal grace.

Proof c. 1) From Isa. LXV, 2, 3: I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;



a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick. Whosoever all the day of life spreads out his gracious hands to rebellious sinners, who continually provoke the divine anger and serve idols, he wishes to convert the hardened sinners for the whole time of their life; But the most merciful God, etc. Therefore.

2. From Lam. III, 21, compared with Rom. II, 4: The mercies of the LORD are not finite; His compassions are not consumed; They are new every morning. Whatever mercy is not finite, nor consumed, but new every morning, that mercy is terminated by no limit in the way of this life, but is unlimitedly universal; But the beneficent mercy of God, inviting to repentance, etc. Therefore. So that the minor proposition may be more fully understood, the words of Dr. Sebastian Schmid in his commentary on Jer. V, 24 should be observed: Even the daily benefits of God invite men to repent, while He preserves the whole orb of nature with His beneficent longsuffering.

3. From Ps. XCV, 8: Today, if you will hear his voice, harden not your heart! Compare Heb. III, 13: But exhort one another daily, καθ' ἑκάστην ἡμέραν, while it is called today; lest any of you be hardened through the deceitfulness of sin! We argue; The present day is destined by God for any sinner to repent; Every present day of life is "today": Therefore.

4. From Ps. XXIII, 6: Surely goodness and mercy shall follow me all the days of my life. Dr. Geier aptly explains these words: Herein is indicated the ardor of divine grace, which eagerly follows us when we are careless, indeed, turning away and fleeing, which anticipates the unwilling, that he may will well, helps the willing, that he may perfect it, follows the working, that he may persevere; nor does it desert the sinner on any day. You say: These words are understood of a penitent sinner, not of a hardened one. Response; We have adduced these words to show that the universal grace of God accompanies the sinner for the whole time of his life; We note, however, that God exhorts even the most contumacious sinners to repentance, which we learn

5. from Jerem. III, 1: They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But you have played the harlot with

many lovers; yet return again to me! says the LORD. So unusual and stupendous is the clemency of God, that He calls back to Himself a soul, polluted by repeated mortal sins just as an adulteress who has played the harlot with many lovers, and stimulates it to repentance.

6. Isaiah's hearers were blinded and hardened. See Isa. VI, 9. Nevertheless, he cried out with a clear voice; Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Proof d. 1) From 1 Cor. VI, 9: Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you; But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God. By which words the Apostle teaches that the most wicked sinners, having been anticipated by the mercy of God and led back to repentance, have been translated from a state of wrath into a state of grace.

2. The Jews by their cruelty, like barren branches, were broken off from the olive tree, Christ, Rom. XI, 19. Yet God is able to graft them in again, v. 23, many of whom were converted, even those who cast out the preaching Apostles, Acts II, 42.

3. The Ninevites, whose wickedness had come up before God, repented at the preaching of Jonah, and obtained forgiveness of their sins, Jon. III, 10.

4. The most obstinate sinners have been converted; Manasseh, hardened to the last degree; David, who lapsed enormously twice, twice obtained pardon; Solomon, seduced to idolatry; Nebuchadnezzar, a seducer of others; a most foul harlot, Luke VII, and many others besides. The example of Paul should not be passed over in silence, who in 1 Tim. I, 15 says of himself: I am the chief of sinners; But for that reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who were to believe in him for eternal life.

Proof e. That a sinful man rushes into eternal ruin from his own voluntary fault, and not from a decree of God absolutely denying converting grace, the most merciful

God teaches everywhere in the sacred writings. Jer. XXXII, 33: They have turned unto me the back, and not the face; though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. Matth. XXIII, 37: O Jerusalem, Jerusalem, you that kill the prophets (now and formerly), and stone them which are sent unto you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not! God, by sending His sacred heralds, seriously and intensely desires to convert the most wicked sinners; but the malicious contumacy of many is such that they repel the word of God and despise medicinal grace.

The antithesis was formerly that of the Novatians, who established that for those who lapsed after baptism, a return to repentance was by no means available; but today it is that of the Socinians, who deny that a sinful man, who has once shaken off the yoke of sin, having lapsed into mortal sin and being entangled in it, so as to have contracted a habit of sinning, can be renewed to repentance. We shall weigh their arguments:

I. Whoever hardens malicious sinners, does not want to convert them. But God, etc. Therefore. The minor is clear from Isa. VI, 10, and the example of Pharaoh, Exod. IX, 1. Response: 1) Whoever hardens sinful men effectively, by sending hardness into their hearts, does not want to convert them; I

grant it. But God is said to harden partly permissively, by permitting in just judgment that a sinner, who does not suffer himself to be softened, being left to himself, should remain hard: partly negatively, by withdrawing regenerating and justifying grace, as a punishment for preceding sins. 2) Pharaoh hardened himself, Exod. VIII, 15, that is, actively. Therefore, God concurs in the hardening in another way, namely, Pharaoh effectively and directly, God permissively and indirectly. Cf. Pfeiffer, *Dubia vexata*, p. 250. (\*)

II. Whoever deserts a sinful man, and withdraws His grace from him, does not want to convert him; But God deserts the hardened sinner, etc. Therefore. The minor is clear 1) from the example of Pharaoh; 2) from 2 Chron. XII, 5: You have forsaken me, and therefore have I also left you in the hand of Shishak; likewise 2 Chron. XV, 2: If you forsake the LORD, he will forsake you. Response: 1) Although God withdrew from Pharaoh indwelling grace, He did not however desert him with assisting grace, as long as he was in the way; since through the word and miracles He reminded him of his duty, and offered His grace to him. Cf. Dr. Calov., *Bibl. illustr.*, on the passage. 2) Concerning the withdrawal of divine grace, Dr. Hülsemann discusses excellently in his dissertation *De peccato*, § 5: God by no means withdraws His grace in such a way as to leave none at all, or to remove everything

(\*) To explain the matter a little more fully, these things must be considered in particular: 1) One must accurately discern the effect that God willed, from the contrary event that God foresaw, just as we are accustomed to say: I will enhance this man with benefits, and leave nothing untried; but I already foresee that the more kind I am to that ingrate, the more impudent he will become; *Ich werde ihn nur damit verhärten* (I will only harden him by it). 2) It is clearly written that this most sad event was in no way God's counsel and determining will, Rom. XI, 11, where the little word 'that' undoubtedly denotes a purpose, which the Legate of Christ denies God had set for Himself. 3) God condemns hardness of mind, and admonishes men to flee from it, Heb. III, 8, 12, 13; IV, 7, 11; add Ps. XCV, 8. Therefore He Himself does not effect it. 4) The cause of a hardened mind is expressly said to be the fraudulent persuasion of sin, and the malignant Spirit, Heb. III, 13; 2 Cor. IV, 4, compared with Eph. II, 2. Therefore, to attribute the same effect to God is certainly the greatest injustice. 5) Man hardens himself, as now, so also before, and more often, Ex. VIII, 32; Jerem. V, 3; Zachar. VII, 11, 12. 6) Before God abandons and punishes the hardened man, He tolerates him with slowness to anger and great gentleness, Rom. IX, 17, compared with the following v. 22. But with what purpose? Surely the best, that the wicked might use the space for repenting, 2 Pet. III, 9. 7) He is sometimes said to do something, who predicts that it will happen. A clear example, Jerem. I, 10. And so God is said to have hardened Pharaoh's mind, not because He Himself effected it, but because He certainly foretold that it would so happen, and by the clearest proofs of His kindness and gentleness, and of His power and severity, He openly signified that He had left nothing undone that pertained to correcting Pharaoh, but that Pharaoh himself was the author and effector of such great obstinacy of mind.

that prohibits sin; because He left the law, by which it is prohibited, both inscribed in nature and prescribed to all; He also calls everyone back from sins by the threat of punishment, as well as by examples of His judgment against sins, and finally, for those lapsing into sins, even against conscience, He has left exciting grace, which warns that they should return to the grace of their former filiation. This is gathered from the context itself of 2 Chron. XII, 6: Whereupon the princes of Israel and the king humbled themselves; and they said: The LORD is righteous. And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them. The same can be shown from 2 Chron. XV, 3.

III. He who is unwilling to hear sinners when they cry out, does not intend their conversion; God is unwilling to hear hardened sinners when they cry out: Therefore. The minor is proved from Prov. I, 28: They shall call upon me, but I will not answer; they shall seek me early, but they shall not find me. Response: The impious, when calamity presses, cry out from impatience of punishment, not from a serious purpose of converting themselves to God. They seek God to be freed from punishment, not from guilt. A cry, proceeding from a penitent heart, is heard by God. For whosoever shall call on the name of the LORD shall be delivered, Joel III, 5.

IV. Whom God has delivered to a reprobate mind, him He does not will to convert: Hardened sinners, etc. Rom. I, 28; Ps. LXXXI, 12, 13. Therefore. Response: Those sinners whom God has delivered to a reprobate mind by a consequent, judicial will, the most benign deity invites to repentance by an antecedent will, Rom. II, 4. For the antecedent will, or mercy, is not expunged by the consequent will, or justice.

V. God takes the talent from the useless servant, Matth. XXV, 28. Therefore He denies him converting grace. Response: By talent in that passage is understood an increase of grace, or a more intense and richer degree of grace, not the first assisting grace, i.e., standing at the door of the heart and knocking, that it may be opened, Apoc. III, 20.

VI. God is weary of repenting, Jer. XV, 6. Therefore He does not will to give repentance to disobedient sinners. Response: The cited passage does not speak of the

denial of repentance, but of the retraction of the decree concerning the infliction of temporal punishments. God was no longer willing to have mercy and to remove the punishments, says Vatablus on this passage, p. 293. This is clear from the following words in v. 7: Therefore I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways. Meanwhile, through temporal punishments many are excited to repentance. This we learn from Jer. XVIII, 7, 8: At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it. If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

VII. For whom one must not pray, they cannot be converted: For the hardened, etc. Jer. VII, 16; c. XI, 14; c. XIV, 11. Response: God does not forbid praying for the conversion of sinners, and for the pardon of guilt through faith in the Messiah, for God wills this to be done and has promised to hear, Jer. XXIX, 12, 13; but He forbids praying for the temporal punishment, the deportation into Babylonia, to be remitted for the obstinate Jews. But this temporal punishment is a real sermon of repentance. See Lev. XXVI, 41, 42.

Objection: But temporal punishment not rarely has eternal punishment as its companion, because they are extinguished in flagrant sin, like Zimri and Cozbi, Num. XXV, 6. Response: Our discourse is about sinners constituted in the way of life, whom the long-suffering of God allures to repentance, not about the finally impenitent, who die in impenitence, or are snatched away by sudden death in an illicit act; for it is beyond dispute that in the hour of death the door of mercy and indulgence is closed to sinners.

VIII. Whoever swears that the ever-erring will not enter into the heavenly rest, he does not will to convert them; But God, etc. Hebr. III, 11, 12. Response: The ever-erring are the finally impenitent, whom God reprobates by His judicial will; whom, however, as long as they were in the way of life, He stimulated to repentance by His antecedent will.

IX. For him who is already judged and condemned, the gate of grace is closed; but everyone who does not believe is already judged; Therefore. The minor is clear from John III, 18. Response: 1) He who does not believe finally, or until the end of his life, is already judged, by reason of the divine

decree of reprobation, made from eternity. But we are not at present dealing with the finally unbelieving. 2) He who does not believe for a time, is already judged by the law; in that the judgment, already passed by the law, presses upon him, nor is he freed from it as long as he is an unbeliever. For although liberation from the curse of the law has been obtained for him by Christ the redeemer; whence he could and should have applied it to himself through faith in Christ; yet he does not enjoy it, because he does not embrace by faith the liberation acquired by the redeemer, and offered in the word of the gospel. But indeed, a sinner who is unbelieving for a time can be converted and brought to faith, which the examples of David, Peter, Thomas, Paul and others teach.

X. That divine grace has been denied to those who repent late, is shown by the example of the five foolish virgins, for whom, when they came late, the door was shut, Matth. XXV, 10. I will respond in the words of Gerhard in his *Harmony*, c. 163, p. 836: Primarily and principally Christ here speaks of the state that will be in the day of judgment, where the time for repentance and grace will have completely passed. But if we wish to accommodate this member of the parabola to the death of a man, it must be established that the door is then at last closed, and the time for repentance, grace, and pardon is finished, when the soul has been separated from the body.

XI. That converting grace is not offered to all hardened sinners is clear from the example of the sons of Eli, who did not hear the voice of their Father; because the Lord willed to kill them, 1 Sam. II, 25, and of Saul, whom God utterly forsook, so that He did not answer him either by dreams, or by Urim, or by prophets, 1 Sam. XXVIII, 6. Response: 1) God did not simply cut off recalling grace from the sons of Eli, whom He seriously intended to recall to repentance through His word, announced by the ministry of their father; But the words of the cited text, simply rendered from the Hebrew source by Dr. Seb. Schmidt, are as follows: The sons of Eli did not hear the voice of their father, because the LORD willed to kill them. 2) Saul remained under the shadow of the visible church, and so was continuously excited to repentance by the voice of the law and the offering of light; although that special grace, by which God in the Old Testament revealed future things, was not divinely granted to him.

XII. Esau found no place for repentance, even though he sought it with tears, Hebr. XII, 16. Therefore God does not will to give repentance to all sinners. Response: The cited passage does not speak of the repentance of Esau (that Esau repented of his rash deed, his tears themselves testify); but of the repentance of Isaac, that even if Esau sought it with tears, he found no place for repentance, namely, that the parent should repent of the blessing of the birthright conferred on Jacob, and revoke it.

Objection: Nevertheless Esau, seeking his father's repentance, but in vain, is a type of the sinner, seeking remission of sins from God the Father, but not finding it. Response: Esau typically represents not just any lapsed man, but one sinning against the Holy Spirit, from which a consequence to any mortally lapsed person is denied. Compare Sebastian Schmid on this passage, p. 1355.

XIII. God denies recalling grace to those sinning against the Holy Spirit, Hebr. VI, 6; c. X, 26. Therefore He does not will to convert all hardened sinners. Response: Those sinning against the Holy Spirit are finally impenitent not because of denied recalling grace, but because of the voluntary and persevering rejection of the ordinary means, that is, the divine word, by which they were to be converted. Wherefore Dannhauer gravely says in *Hodosophia, phaenom* XI, p. 1420: It is impossible that those sinning against the Holy Spirit be renewed to repentance, not by an impossibility of a decree of reprobation, but of human vice.

XIV. Sinners, living outside the church, are not recalled to repentance by the ordinary means: Therefore the converting grace of God is not universal. Response: That the gentiles living outside the church are not recalled to repentance by the solemn preaching of the divine word, they can accuse not the most merciful God, who intensely desires the repentance of all men; but their ancestors, who did not faithfully, as was proper, preserve the precious deposit of the evangelical lamp. For the rest, they are called by the voice of nature, of conscience, and of the fame of the Christian religion, spread here and there throughout the lands, to the church, the workshop of grace, so that in it they may be converted by the ordinary means of salvation.

XV. The authority of Luther seems to stand in our way, saying: "Although God promised pardon, as Augustine says, yet he

did not promise this, that you would certainly return after a fall, just as Saul and Judas did not return." Response: a) If God promised pardon to the sinner, He did not deny him all converting grace. For the evangelical promise, by which pardon is offered to the sinner, is an efficacious means of converting. b) God did not promise that the sinner certainly will return; because He converts the sinner not by irresistible grace, but by resistible grace through ordinary means, which the sinner can reject.

**Question XIII. What is the starting point and the end point of conversion, most strictly speaking?**

The starting point (*terminus a quo*) of conversion, most strictly taken, are sins, both actual a), insofar as, after they have been committed, they remain morally as if ratified, or not retracted, and also habitual b), insofar as they not only import a lack of habitual perfection that ought to be present, but also a propensity to all evils, which is the fount and cause of actual sins. The proximate end point (*terminus ad quem*) is contrition c); the remote is faith in Christ d).

Obs. I. Sins can be viewed in two ways: 1) Physically, insofar as they are actions and depend efficiently on man; 2) Morally, insofar as they are actions against the law, and concern the right of some third party. Viewed in the former way, they have in common with any other actions that they denominate a man as sinning in the present, when they are done, but as having sinned in the past, after they have passed. But considered in the latter way, they have this peculiarity in common with other moral actions, which concern the right of some third party besides the agent, that they induce an obligation in the agent, and hold the sinner, even after they have passed, as if bound under the action, or rather under the state resulting from the action, for example, just as in civil matters a contract once entered into induces an obligation in the contracting parties, and holds them as if bound under the state of the contract, even if the act of contracting has long since passed; so a sin once committed induces an obligation in the sinner, and holds him as if bound under the state of sin, although the act of sinning has long since passed. But since the will of men is mutable, and they are accustomed, having changed their will, to retract what they once did and, as much as is in them, render it morally null;

therefore, for past sins to remain morally, and to hold a man in the state of sin, it is further required that they afterwards be held as ratified by subsequent acts of the will, or at least, that they not be retracted by a subsequent act of the will, just as for a contract once entered into, if it is to endure morally, it is required that it afterwards be held as ratified by the contracting parties, or at least that it not be retracted by either of the contracting parties. Compare Musaeus, *De conversione*, disp. III, § 42.

Obs. II. Not only ratification, or non-retraction, is the cause why sins, after they have passed, remain morally, and hold the sinner in a state of sin. For since sins are forbidden by divine law, and by this very fact, that they violate divine law, they most gravely offend God, they induce in the sinner a guilt of fault, and an obligation to satisfy for the offense and injury done to God. Whence they have that they remain morally not from the sinner's ratification or non-retraction alone, nor can they be abolished by his retraction alone. For if the sinner should ever so seriously retract his past sins with himself, he will still remain guilty of fault for having violated the law of God, and obligated to satisfy for the offense and injury done to God. As long as the guilt of fault and the obligation to satisfaction remain, so long do sins morally remain and man in a state of sin. Wherefore, in order that sins may be morally abolished, and the sinner be transferred from a state of sin to a state of grace, two things are required: 1) That sins no longer be held as ratified, but be retracted; 2) That full satisfaction be exhibited to God, the Supreme Lord and legislator, for the offense and injury inflicted, and so the offended God be reconciled.

Proof a. Actual sins are held as ratified as long as they so please the unconverted sinner that he indulges and performs them, either because he is ignorant that they are prohibited by divine law, or because they entice him with the appearance of some apparent good, for example, the Gentiles did not know that their idolatry was forbidden by divine law (although this ignorance was supine, gross, and affected). The enemies of the gospel, by killing the Apostles, thought they were offering sacred worship to God, John XVI, 2. Avarice pleases not a few on account of its useful good, fornication on account of its pleasant good, etc. As long as the sinner does not hate or detest these vices, but rather is so delighted by them that

he proposes to himself to continue and persevere in them, so long do those actual sins remain morally (although they do not survive physically or really), and the man is detained in a state of sin.

Proof b. Actual sins are the immediate and proximate starting point of conversion; habitual sin is the mediate and remote starting point. For since actual sins, when they are committed, present themselves to the sinner's mind by themselves and immediately, and burden and distress his conscience; but the habit of sinning becomes known only *a posteriori* and from actual sins, of which it is the principle and cause; conversion is indeed directed by its acts toward them, and tends to their abolition first, proximately, and immediately, yet in such a way that consequently and through the mediation of the acts of sinning it is also directed toward this, as toward a more remote terminus, which is connoted in actual sins, as the proximate terminus, by way of a principle. Thus David, repenting after committing the crimes of adultery and homicide, besides the crimes actually committed and now past, also seriously disapproved and detested with much sorrow his own connate malice, as the cause and fount of the crimes committed: Behold, I was shapen in iniquity; and in sin did my mother conceive me! Ps. LI, 7.

Proof c. Just as the office of the law is to break and crush stony hearts like a hammer, Jer. XXIII, 29, to denounce the wrath of God upon transgressors of the law, Rom. IV, 15, and to adjudge them to death, 2 Cor. III, 6; so the end point and proximate and immediate effect of conversion through the law is CONTRITION, by which the sinner, having recognized his sins from the divine law, seriously detests them with sorrow. Therefore, when the Holy Spirit leads the sinner to contrition through the divine law, he no longer holds his past sins as ratified, but retracts them; which retraction is accomplished by two acts, one of which pertains to the intellect, the other to the will. The recognition of sins pertains to the intellect, which is prerequisite as a necessary condition, without which the retraction of sins finds no place. Whence David: I acknowledge my transgressions; and my sin (as an abominable, detestable, retractable thing) is ever before me, Ps. LI, 5. This recognition of sin is an effect of illuminating grace. On the part of the will, their displeasure is required for the retraction of

sins, which is either simple or efficacious. Simple displeasure is that by which something is displeasing to the will according to some known reason of evil, without the intention of fleeing it. Efficacious displeasure is that by which a thing known as evil is so displeasing to the will, that at the same time it intends to flee it. For the retraction of sins any simple displeasure is not sufficient; for that is found even in the impenitent, who see and approve the better things, but follow the worse; but efficacious displeasure is also required, joined with a serious purpose of fleeing sins; by which, namely, we so abhor sins that not only do we wish to render undone those committed, if it were possible, but also we abhor from the whole heart committing any others in the future; which displeasure we are accustomed to call specifically the detestation of sin. Furthermore, sorrow and grief of mind (to which belong the bites and terrors of conscience) are wont to follow this detestation or efficacious displeasure (by which sins, although they were voluntary when they were being committed, take on the nature of involuntary actions), generally the more grave, the more deeply the sinner considers his sins, the offended God, and the punishments of this life and the next that have been merited. From which it becomes clear that the retraction of sin is the detestation of it, recognized from the law, joined with sorrow of mind.

Proof d. Just as the law is a pedagogue to Christ, Gal. III, 24, so contrition is a certain useful and necessary disposition for kindling faith in the sinner and obtaining salvation by faith, as Musaeus says in disp. II, *de convers.*, I, 60. Dr. Fecht agrees with this in *Sylloge contror.*, disp. XXIX, § 1: Theologians from Matth. III, 5; Acts III, 48, do not fear to call repentance partially accepted (contrition), in a certain sense, a disposition and preparation for faith, and a means of arriving at the end. To be sure, contrition is not a positive or causal medium for kindling faith, but is only a privative medium (such as the removal of pus for healing a wound), by which the incapacity of the subject and the obstacles that would otherwise impede the kindling of faith are removed. For God has respect for the miserable and contrite spirit, Ps. LXVI, 2. Therefore, faith in Christ is the remote end point of conversion; because the Holy Spirit, by working contrition through the law, intends to dispose the sinner's heart for kindling saving faith in him through the word

of the gospel. But when I call it remote, I would not wish anyone to think that faith should be removed far from contrition, or be separated from it; for contrition is coupled with faith by the tightest bond in the sermons of Christ; repent and believe the gospel, Mark I, 15; Acts II, 38; 2 Cor. VII, 10. But by this very fact it is at least indicated that the light of faith arises not through conversion from the law, but from elsewhere through regeneration from the gospel, 1 Pet. I, 23; Jac. I, 18. (\*)

**Question XIV. In what does conversion, taken in the most special sense, formally consist?**

*The form of conversion.* Conversion, most strictly taken, formally consists in the excitation of contrition, through the word of the law, by which the hard heart of the sinner is softened, prepared, and disposed by the Holy Spirit for faith to be kindled in it by the voice of the gospel.

Proof. These things are clear from what has already been said, and also from the Apology of the Augsburg Confession, p. 86: That faith of which we speak, exists in repentance, that is, it is conceived in the terrors of conscience, which feels the wrath of God against our sins, and seeks remission of sins, and to be freed from sin. And in such terrors and other afflictions this faith ought to grow and be confirmed. Wherefore it cannot exist in those who live according to the flesh, who are delighted by their lusts, and obey them.

**Question XV. What is the end of conversion?**

*The end of conversion.* The proximate end of conversion is regeneration a); the ultimate, on the part of men, is eternal life b); on the part of God, the glory of the divine name c).

Proof a. Since conversion through the law excites contrition in the heart of the sinner, which is a disposition for kindling faith, it is clear that the Holy Spirit, by crushing the hard heart, intends the regeneration of the contrite sinner; which we have shown lucidly above from Acts II, 38, qu. 5, proof 4.

Proof b. Godly sorrow produces a repentance that leads to salvation without regret, 2 Cor. VII, 10. God, by converting grace, by saddening the sinner through the law, works repentance unto salvation, namely so that repentance partially accepted, or contrition, may not indeed be a causal medium of salvation, but yet may be a medium of divine order. Which divine order we have explained above in qu. IX.

Proof c. When the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God, they praised God, saying: So then God has granted even to the Gentiles repentance unto life, Acts XI, 18. The goodness of God is to be praised, who seeks the bleating sheep, and allures to Himself the relapsed harlot, Jer. III, 1.

**Question XVI. Does God convert the sinner by irresistible grace?**

*Sinful men can resist converting grace.*

Obs. I. A distinction is made between natural

(\*) Conversion in this place is indeed a returning. In every returning there cannot but be a twofold terminus, one *from which*, the other *to which*. The terminus *to which* cannot be other than that very one from which man had departed. The terminus *from which*, it is necessary, must be that into which man, having made that departure, had betaken himself. The wicked man defected from God, and gave himself headlong into every sin. Therefore, the terminus *from which* is sin, the terminus *to which* is God, Acts III, 19, compared with v. 26 and XXVI, 18. Add Luke XV, 18. But for no one guilty of sin is the return to God open, except through Christ, John XIV, 6. Therefore, saving trust, placed in Christ, is not so much the terminus *to which* itself, as the unique, and therefore necessary, medium by which we arrive at it. No returning can be thought of without one terminus, which is called *from which*, and another *to which*. Therefore, both are necessary. Nor indeed is anything more required. Therefore, both are also sufficient. The terminus *to which* is the proposed end, of which certainly the chief account must be taken. Therefore, the terminus *to which* is the principal one. From these it follows: 1) that the necessary parts of sacred conversion are two, one indeed the detestation of all sin, or, as it is commonly said, contrition; the other, the conjunction of man with God through trust placed in Christ; 2) that there are no more parts of it; 3) that this second one is the principal; 4) that the Roman Catholics are in the highest error, when they indeed both constitute other parts, and dare to remove the principal one.

and malicious resistance. The former is otherwise called congenital, and flows proximately from the corrupt nature of man, and is common to all men, which through preparing grace, joined to the word of God, is indeed diminished and inhibited, but not however radically removed. For there is a struggle of the flesh against the spirit, even in the reborn. See Rom. VII, 23; Gal. V, 17. Therefore, since man through the corruption of nature cannot but resist the divine law, because the flesh does not subject itself to the law, for indeed it cannot, Rom. VIII, 7; converting grace breaks this necessity of resisting, and brings it about that man can indeed admit the means, but not that he necessarily and irresistibly admits them, but that he retains the freedom of resisting those means. The latter is otherwise called voluntary, affected, and morose, and is procured by the peculiar fault and deliberate effort of man, and thus proceeds from malice, voluntarily contracted; which in some is more pertinacious, in others less pertinacious, in some it is temporary, in others it is final. For the Savior teaches that it is more difficult for the rich to enter the kingdom of heaven than for the poor, Matth. XIX, 23. He also teaches that publicans and harlots can be converted and saved more easily than the Pharisees, because the latter were puffed up with the persuasion of their own righteousness, Matth. XXI, 31. Indeed, we also learn from experience that men occupied with false opinions, inflamed with preposterous zeal, immersed in more serious vices, and more often relapsing into sins of choice, resist converting grace more vehemently than those who decline such dangerous rocks of salvation. The finally impenitent resist most pertinaciously, among whom those sinning against the Holy Spirit are eminent.

Obs. II. Some authors think that extraordinary conversion was irresistible; which others call into doubt. We gather from Acts XXVI, 19 that Paul's extraordinary conversion was not simply resistible, where the Apostle says; I was not disobedient to the heavenly vision. By which words he implies that he could have, if he had wished, resisted. So powerful a call did not take away from him the power of resisting, in the opinion of Hugo Grotius on this passage. Even Moses resisted the heavenly appearance and call, until the anger of the LORD was kindled, c. IV, 14. Dr. Hülsemann, in *Brevis enucleatio*, c. VI, thes. XV, distinguishes between the call

and the conversion of Paul. Paul's call indeed was made irresistibly; But his conversion and regeneration were not made irresistibly, Acts IX, 4 ff. For the former happened as if in an instant; the latter, however (within three days), successively. Whence the consequence from the extraordinary and miraculous to the irresistible is not valid. For many resist miracles.

Obs. III. A distinction is made between actual and possible irresistibility. Grace is called resistible, which can be resisted by nature, whether it is actually resisted or not; irresistible, which cannot be resisted by nature.

Obs. IV. When a man lies dead in sins, and lives securely day by day, thinking nothing of his conversion, the most benign God anticipates him, and by means of the word, whether heard, or read, and retained within the mind, from time to time excites good motions in him, which Theologians call inevitable, because their presence and sense cannot be avoided; which also can be called in some way irresistible, by reason of their origin and sense, since the sinful man can in no way oppose their excitation through the word, and their sense, but only his consent to them. The first motions, says Dr. Johann Musaeus, can be called irresistible, insofar as they anticipate our deliberation, so that it is not in our power to prevent them from arising; although, after they have arisen, they can be resisted, and prevented from taking root, or even be plainly suffocated, in his tract *De conversione*, c. V, § XLVIII. But those good motions, which preventing grace kindles in a sinful man within the church by means of the word, consist in *κατανύξει τῆς καρδίας*, in the compunction of the heart, Acts II, 37, or in a certain injection of a stimulus, and an internal admonition that has arisen beyond all intention concerning the immense danger and atrocious misery to which the sinner voluntarily subjects himself by the crimes committed daily against conscience, so that sometimes, following the example of the prodigal son, he comes to himself, Luke XV, 5, and *ἐμφόβος γενόμενος*, Acts XXIV, 25, being pricked and terrified, begins to repeat that saying, Jer. c. VIII, 6: What have I done? Where am I rushing? To what precipice am I being carried? Why do I not rather consult for eternal salvation, than for the fleeting pleasure of the body, joined with the peril of eternal torments? God has so disposed this by His immense grace, that no place of excuse is left for any man. Indeed,



the most obstinate atheists, who have hardened their minds against all the objections of Christians, nevertheless from time to time, against their will, when they are as if stunned by the proposition of the divine word, feel such stirrings within themselves.

Obs. V. Non-resistance is twofold, pedagogical and spiritual. Pedagogical non-resistance is in the power of the sinful man in external matters, inviting him to the church. For example, some unregenerate men refuse to go on foot to the temple, some do not refuse. This pedagogical non-resistance, corresponding to external hearing, belongs to free will. But spiritual non-resistance, corresponding to internal hearing, or assent, is from the assisting and preparing grace of the Holy Spirit, which indeed breaks and inhibits natural and simple actual resistance, lest it become malicious, affected, and morose; although through the extreme malice of men it does not always achieve this intended end.

Proof. 1) From Acts VII, 51: Σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς τῷ πνεύματι ἁγίῳ ἀντιπύετε, "You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Spirit." This heavenly oracle is most emphatic. The first emphasis is in the word σκληροτράχηλοι, as if to say, hard of neck, *ihr Halsstarrige, oder Hartnäckige* (you stiff-necked, or obstinate ones). The metaphor is taken from bullocks impatient of the yoke, and petulantly shaking it off when imposed. The second is in the word ἀπερίτμητοι, that is, spiritually uncircumcised. The foreskin of the genital member was indeed circumcised externally for the Jews, but internally they unseemly nourished the foreskin of the heart. For they are uncircumcised in heart who indulge in vicious affections of the heart, Jer. IX, 26. They are uncircumcised in ears whose ears itch to hear either new dogmas, dissimilar to the divine word, or obscene and scandalous words. The third is in the word ἀντιπύετε, that is, you oppose yourselves as if crosswise to the Holy Spirit, and obstruct the entrance into your heart.

2. From Isa. LXV, 2, compared with Rom. X, 21: All day long I have stretched out my hands to a rebellious people, who walk in a way that is not good, after their own thoughts. They are accustomed to stretch out their hands who freely offer benefits to others, invite and allure them to themselves, to receive them into their embrace or bosom.

This God does, all day long, i.e., at all times, offering assisting grace, even to the refractory, who walk in the way of impiety after their own thoughts, pleasing themselves in their own inventions, and not reining in their senses under the obedience of God.

3. From Matth. XXIII, 37: O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you (you and your children) were not willing. In which words Christ a) most openly testifies to His most serious will of gathering and converting the Jews. For just as there is in a hen an ardent and most tender affection, by which she desires the safety of her chicks to be promoted; so Christ was inclined with true and sincere benevolence toward the citizens of Jerusalem, to be gathered under the wings of His grace. The same b) complains about the voluntary contumacy of the Jews, morosely repudiating the offered grace.

The antithesis is of certain Scholastics, Jansenists and others asserting that the converting grace of God is irresistible. Their main arguments are:

I. Paul expressly says: "Who resists the divine will?" Rom. IX, 19. Response: Paul speaks these words not from his own mind, but from the mind of an opposing antagonist; to whom the apostle responds a) indirectly by a rebuke, that man ought not to answer back to God; b) directly by information, that God does not harden positively, by sending hardness into hearts with an irresistible will, but invites to repentance, enduring with much gentleness and patience the vessels of wrath, fitted for destruction by their own fault.

II. That power which is no less efficacious and potent than that which exerted itself in raising Christ from the dead, is insuperable and irresistible. But the power of the Holy Spirit converting us, etc. Therefore. The major is proven, because the divine power by which Christ was raised from the dead was plainly irresistible and insuperable, which when put into action, the effect could not but follow; The minor is clear from Col. II, 12; Eph. I, 19, 20. Response: The power that resuscitated the body of Christ from the dead agrees with converting grace, with respect to the substance of the divine virtue considered in itself; because a) both are supernatural, b) both give life. The former gives the life of a body to be glorified, the latter the life of a

soul to be converted. But it differs with respect to the subject; because the dead body of Christ, as such, or considered precisely, was destitute of all life; but the soul, dead in sins, is indeed destitute of the life of grace, but lives the life of this age; it is devoid of spiritual life, but a partaker of natural life. Whence the dead body of Christ was not opposed to the divine resuscitating power, but the soul, insatiate with and as if drunk with the love of this age, is opposed.

III. Whatever power is far superior to human powers, no one can resist it. But the divine converting power, etc. Therefore. The major is established; because the lesser power is forced to yield to the greater. The minor is evident; because the divine heart-turning power is infinite, but human power is finite. Response; Whatever power is far superior to human powers, and operates absolutely, no one can resist it; I concede. But the divine converting power is not absolute, but ordained, operating through ordinary means, which man can reject.

Objection. By this reasoning, man, by resisting the divine power, will be either more powerful than God, or at least equally powerful as God. Response; a) If man resisted through a greater or equal perfection, that would follow; but man resists through the blindness of the intellect, and foolish concepts, through the disorder of the appetite and the malice of the will, which do not argue for perfection, but for impotence. It is illustrated by a simile. God sustains natural life not by absolute power, but by ordained power, by means of bread. If someone should proceed to such a point of madness as to refuse to eat bread, he would resist the divinely established order through his own foolishness, and yet he is not more powerful than God. b) Even then, when the power of God is impeded, it can so act that it would not be impeded, if, that is, it willed to act with irresistible power. Therefore, one cannot infer that there is anything more powerful than God. For just as God permits His ordained power to be overcome, when a malicious obstacle is placed in the way; so His absolute power is insuperable.

IV. In whose hand are the hearts of men, so that He Himself bends them where He wills, those men cannot resist Him; But the hearts of men are in the hand of God, so that He Himself bends them where He wills; Therefore. The major is proven; because he who bends something according to his own will, achieves the scope of the bending

without any resistance. The minor is proven from Prov. XXI, 1: The king's heart is in the hand of the LORD, as the rivers of water; he turneth it whithersoever he will. Response; In that passage, Solomon's discourse is not about converting grace, but about divine providence, concerning the affairs of kings, with respect to which God inclines their hearts, whenever it seems good to Him. Although not even this bending of the royal mind is simply irresistible, which is clear from the example of Saul, resisting the divine precept, 1 Sam. XV, 23.

V. He whom God the Father draws to the Son does not resist; For God does not draw the unwilling; But sinners, etc. John VI, 44. Therefore. Response; God does not indeed draw the unwilling; but He makes him who is unwilling by nature, willing by grace. Yet because that drawing is not a violent seizure, but is carried out by the ordinary cords of grace, it is not simply irresistible; for it requires a tractable subject, not morosely resisting, or not shaking off the cords of grace.

VI. If man can resist and not resist converting grace, contrition and faith will depend on the natural powers of free will; The latter is Pelagian; Therefore also the former. The consequence of the major is proven; because not resisting is the same as repenting and believing. Response; a) I deny the consequence of the major. To the proof we say, that non-resistance is only a condition without which contrition and faith are not produced in the sinner's heart, but it is not repentance and faith itself. b) Pedagogical non-resistance in external ecclesiastical matters is from the powers of free will, spiritual non-resistance is from the grace of God.

VII. If man can resist converting grace, God will be frustrated in His purpose; But God is never frustrated in His purpose; Therefore. The major is clear; because resistance impedes the end of the agent. The consequent is proven, because no wise and powerful being intends an end which he knows to be in vain; But God is most wise and most powerful, and so has foreknown the outcome of conversion, and by acting can achieve the same; Therefore He is never frustrated in His purpose. Response; God always attains the ultimate and general end, i.e., the manifestation of His glorious grace, although He does not always obtain the intermediate and special end, i.e., the repentance of the sinner; yet divine wisdom

reduces this frustration of the special end to the ultimate end, namely to the glory of His severe justice, which the man who pertinaciously resists has provoked.

## SUSPIRIUM.

*Convert, O most BENIGN GOD, the sinners turned away from you, prostrate the fierce, bend the contumacious, raise the fallen! Recall, O most GENTLE FATHER, the disobedient sons, gather the dispersed doves, bring back the bleating sheep! With the fire of your word soften iron hearts, with the hammer of the law break the stony, that they may be prepared and disposed to receive with true faith JESUS, the king of souls, the bringer and vindicator of our salvation! Restrain my will, prone to sin, support it when it wavers, strengthen it when it is weak, that I may be and remain established in the constant exercise of repentance, a hater of all filth, a cultivator of true piety!*

## CHAPTER VII. ON REGENERATING GRACE

### Question I. What is regeneration?



EGENERATION IS AN act of grace, by which the Holy Spirit endows a sinful man with saving faith, so that with his sins remitted he may be rendered a son of God and an heir of eternal life. It is defined more fully: Regeneration is an act of applying grace, by which the Holy Spirit, out of mercy founded on the merit of Christ, endows a sinful man, who lacks the powers of believing but is not contumaciously repugnant, with true faith in Christ, kindled through the gospel and baptism, so that he may be justified, adopted as a son of God, renewed, and eternally saved.

Obs. I. Regeneration is called in Greek *παλιγγενεσία*, from *πάλιν*, again, and *γένεσις*, generation, and therefore by the force of the word it is a new, or repeated generation. But *παλιγγενεσία* has a twofold meaning; for it denotes either a rebirth to the life of grace, or spiritual life, Titus III, 5, or a rebirth to the life of glory, or eternal life, Matthew XIX, 28.

Obs. II. The word regeneration, insofar as it denotes rebirth to spiritual life, is taken either in a broader and general signification, or in a stricter and special signification. Taken broadly, regeneration comprises a) regeneration strictly so called, b) justification, and c) renewal. In which comprehensive sense the Formula of Concord, p. 686, accepts it: "The word regeneration is sometimes taken in that sense, that it embraces at the same time both the remission of sins and the subsequent renewal. Sometimes it also signifies only the remission of sins and the adoption as sons of God. And in this latter signification that word is often and much used in the Apology

of the Augsburg Confession. Then also regeneration is often used for sanctification, in which signification Dr. LUTHER used this word much, both in his book on the church and councils, and also elsewhere." Taken strictly, it denotes the gift of faith; which stricter signification we shall prove below.

Obs. III. Regeneration is active on the part of God, passive on the part of the sinner. For just as no son of man generates himself, so no son of God regenerates himself. Therefore, just as natural generation is active only of the father, passive only of the one begotten; so active generation is attributed only to God, passive regeneration to man. Add that conversion indeed in the sacred letters is sometimes taken transitively, sometimes intransitively; but regeneration is always taken transitively; for nowhere in Holy Scripture is it said that man regenerates himself, or ought to regenerate himself.

Obs. IV. Synonyms of regeneration are: 1) Vivification, Ephesians II, 5. For just as generation is the communication of natural life; so regeneration is the communication of spiritual life. 2) A new creation, Psalm LI, 12. Whence also the regenerate are called a new creature, 2 Corinthians V, 17; Galatians VI, 15. The first creation was made by the infinite power of the creator; so regeneration is done by the infinite power of God. The difference is that God founded the world by absolute power; but he regenerates the sinner by ordinate power. 3) Resuscitation, Ephesians II, 6. For just as the resuscitation of the dead is a translation from death to life; so regeneration is a translation of the sinner from the death of sin into a state of living faith. 4) Conversion, as it is accepted in a special, not a most special sense. See above ch. VI, Question IV, obs. III.

### Question II. Who regenerates the sinful man?

*Efficient cause.* The Triune God regenerates the sinner a), the Father b), the Son of God c), and the Holy Spirit, to whom regeneration is attributed appropriatively and terminatively d).

Proof a. From John I, 12-13: "Who believe in his name, were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John teaches by these words that the origin of regeneration is not to be attributed to blood, i.e., to natural generation from faithful parents (just as the Jews thought themselves to be sons of God, because they derived their origin from the blood of Abraham), nor to the will of the flesh, i.e., to the natural powers of free will, nor to the will of man, i.e., not to the endeavors or brilliantly performed deeds of some outstanding and strenuous man, but solely to God, the parent and author of spiritual generation. Moreover, regeneration is common to the three persons of the divinity; for this reason, that it is an action *ad extra*, and terminates in an effect to be really produced within man.

Proof b. Peter affirms that God the Father regenerates us, 1 Epistle I, 3: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has regenerated us to a living hope through the resurrection of Jesus Christ from the dead." The efficacious grace of God the Father excites faith in Christ. "No one can come to me unless the Father who sent me draws him," says the Savior, John VI, 44.

Proof c. The Son of God, by reason of spiritual generation to eternal life, is called the Father of eternity, Isaiah IX, 6; the Father of many sons, Isaiah VIII, 18; Hebrews II, 13, to whom a most numerous throng of sons is generated just as dew is most copiously born from the womb of the dawn, Psalm CX, 3.

Proof d. Regeneration is appropriated to the Holy Spirit, because he is the spirit of faith, 2 Corinthians IV, 13, who kindles and gives faith. He is the spirit of adoption (*υιοθεσίας*), in whom we cry: Abba, Father, Romans VIII, 15. Therefore, he is the author of regeneration, which is vindicated for him by Christ himself, John III, 3, 5, 6: "Unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; but that which is born of the Spirit is spirit"; and by Paul, Titus III, 5, calling baptism the washing of regeneration of the Holy Spirit.

### Question III. What moved God to regenerate sinful men?

*Impulsive cause.* Internally, God was moved to regenerate sinful men by his mercy, most inclined toward the fallen human race a). Externally, the satisfaction and merit of Christ the mediator impelled him b).

Proof a. From 1 Peter I, 3: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has regenerated us." God was not moved to regenerate the sinner by the natural aptitude or capacity of man, much less by his merit; for there was none, but by mere mercy; although the most profound misery of man, dead in sins, provided God with an occasion for mercy. This Paul inculcates on us, Ephesians II, 4: "God, who is rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ." The same is implied by James, ch. I, 18: "The Father of lights βουληθεὶς ἀπεκύησεν ἡμᾶς," i.e., by his beneficent and gracious will he begot us.

Proof b. Christ by his obedience most fully satisfied divine justice, so that, this being safe, God could exert his mercy on man dead in sins, and confer life anew upon him. Paul, indicating this, says, 1 Corinthians IV, 15: "In Christ," he says, "Jesus I have begotten you through the gospel." D. CALOV, expounding these words in his *Biblia Illustrata* on this passage, says: "Paul begot the Corinthians in Christ Jesus, i.e., by the merit and efficacy of Christ, as mediator and redeemer, through and on account of whom we are regenerated to spiritual and eternal life." Therefore Peter asserts, 1 Epistle I, 3, that God has regenerated us to a living hope through the resurrection of Jesus Christ from the dead. The Apostle attributes our regeneration to the resurrection of Christ, a) because this, taken complexly, as it includes the death of Christ, is the meritorious cause of regeneration; b) because by the same all the merits of Christ have been sealed, c) because Christ was therefore raised and exalted into heaven, that he might pour out the spirit of faith into our hearts, John XVI, 7.

### Question IV. By what means does the Holy Spirit regenerate the sinner?

*Means of regeneration.* The means, through which the Holy Spirit regenerates the sinner, and with which he concurs to

produce faith, are the word of the gospel a) and the sacrament of baptism b).

Proof a. 1) Paul distinctly says: "In Christ Jesus I have begotten you through the gospel," 1 Corinthians IV, 15. The Apostle begot the Corinthians, with Christ as leader and guide, not through the law, by which contrition and sorrow for sins is excited, but through the gospel, by which trust in Christ is excited.

2. From 1 Peter I, 23: "You have been born again, not of perishable seed but of imperishable, through the living and abiding word of God." The Apostle distinguishes between the perishable seed of earthly crops, and the imperishable seed of the divine word, which is imperishable both formally, inasmuch as it is the eternal concept of the divine mind; and effectively, because it leads to eternal life. The word of God is also a living seed, because it is a fecund and efficacious seed for producing living faith in Christ.

3. From James I, 18: "It pleased him (the Father of lights) to beget us by the word of truth." We learn from Ephesians I, 13 that the gospel is the word of truth, where the Apostle says: "You have heard the word of truth, the gospel of our salvation." Not without emphasis is the gospel called the word of truth, because it is not only true in itself, just as the word of the law is, but because it also truly regenerates, and the life of grace and glory which it promises, it actually confers.

Proof b. That baptism is the ordinary means of regeneration is clearly evident from John III, 5, where Christ, about to reveal the way to heaven to Nicodemus, says: "Unless one is born of water and the Spirit, he cannot enter the kingdom of heaven." By water in this passage is not understood the Holy Spirit; because otherwise a tautology would be committed, but true and natural water, united with the Holy Spirit, who makes the baptismal water a salutary means of regeneration. Whence baptism is called λουτρὸν παλιγγενεσίας, the washing of regeneration, Titus III, 5.

The antithesis is that of the Schwenckfeldians, who deny that the word of God and baptism are efficacious means of regeneration. Their arguments are:

I. Regeneration is an action of the Holy Spirit, which is performed by infinite power: Therefore, it is not to be attributed to the word of God. Resp. Regeneration is attributed to the Holy Spirit as the principal cause, and

to the word of God, as the efficacious means of regeneration.

II. Whatever is a creature cannot regenerate a sinner; But Holy Scripture, etc. Therefore. The major is clear; because for regeneration infinite power is required, which does not fall upon a creature. I respond with the words of D. CALOV in *systema theologicum*, vol. I, p. 717: The word of God, formally considered, is not to be counted in the catalog of creatures; since it is a divine concept, the mind of God, the counsel of God, as it is described in the sacred letters. For who would count a divine concept, who the mind of God and the counsel of God among creatures?

III. The word of God is a killing letter, 2 Corinthians III, 6: Therefore, it does not regenerate or vivify. Resp. In the cited passage, the word of the law is understood, denouncing temporal and eternal death to the disobedient; but the seed of regeneration is the gospel.

IV. Baptism is an external element; Therefore, it cannot internally and spiritually regenerate the soul. Resp. Baptism is an external element, joined with the divine word and the name of the Holy Trinity, from which it has the efficacy of regenerating.

V. Adults are not regenerated by the water of baptism; because they are born again by the divine word, by which they were previously informed; nor infants; because in succeeding years they turn out malicious; which is an indication that they were not born again through baptism. Resp. By the baptism of adults, regeneration is confirmed; infants are truly regenerated by the washing of baptism; but if in the course of time they become malicious, by their own fault they fall from the state of regeneration, because they allow themselves to be overcome by the flesh and the devil.

VI. If baptism truly regenerates us, trust can be placed in it; which, however, is idolatrous. Resp. Trust is to be placed in God, not in the means.

**Question V. What ministers does God use in the regeneration of men?**

*Ministerial cause.* The ministers whom God uses in the act of ordinary regeneration are sacred preachers, who are said to generate spiritually, inasmuch as they apply the word of God and baptism to men to be regenerated not by their own authority, but by God's, and according to divine institution.

Proof. Paul in his epistle to Philemon, v. 10, asserts that he had begotten Onesimus in his chains. And to the Galatians IV, 19, the Apostle writes: "My little children, for whom I am again in the anguish of childbirth until Christ is formed in you." To be sure, the ministers of the church generate not as principal causes, but as subordinate ones, inasmuch as they sow the seed of the gospel in hearts, and rightly apply baptism. But the supereminent power of regenerating is not from men, but from God alone, 2 Corinthians IV, 7. This the Apostle indicates, 1 Corinthians IV, 15: "In Christ through the gospel I have begotten you," as if to say: The Lord Jesus by his infinite power has regenerated you through the gospel, preached by me among you, so that from Gentiles you might become Christians, from unbelievers faithful, from sons of wrath you might be born sons of grace, and heirs of the heavenly kingdom.

#### Question VI. Which men are regenerated?

*The subject which.* Men lacking spiritual life are regenerated a), but not stubbornly resisting b), both infants c), and adults informed by the word of God, and struck and contrite by the thunder of the divine law d).

Proof a. Men living in the faith which is in the Son of God, as the reborn are described by Paul, Galatians II, 20, are not, properly speaking, the subject of regeneration. For just as not the living, but the dead, are resurrected from temporal death to the life of glory; so not the reborn, but those lacking the life of faith, are resurrected from spiritual death to the life of grace.

Proof b. Prevenient and preparing grace indeed diminishes and breaks natural repugnance, lest it impede regenerating grace; but the sinner who opposes the means of grace with voluntary and obstinate resistance is not a capable subject of regeneration through the audible and visible word (*verbum ākouσtōv kaì ōpatōv*), i.e., through the gospel and baptism. This assertion of ours is clear from examples. The Pharisees and lawyers rejected the will of God against themselves, and therefore were not baptized by John, Luke VII, 30. Paul and Barnabas said to the Jews: "It was necessary that the word of God be spoken first to you; but since you reject it, and judge yourselves unworthy of eternal life; behold, we turn to the Gentiles. For so the Lord has commanded us; I have made you a light for the Gentiles,

that you may be for salvation to the ends of the earth." When the Gentiles heard this, they were glad and glorified the word of the Lord, as many as were ordained to eternal life, Acts XIII, 46-48. From these it is clearly evident that neither are those regenerated by baptism who reject the counsel of God concerning the communication of eternal salvation through the ordinary means against themselves, i.e., to their own greatest harm, nor are those brought to faith by the gospel who maliciously repel it. Therefore, those are regenerated and endowed with faith who do not reject or neglect the order (*τάξις*) divinely prescribed, but admit it.

Proof c. 1) Whoever are flesh born of flesh, and yet can enter the kingdom of heaven, must be regenerated; But infants, etc. Therefore. The major is clear from John III, 5-6; Romans VIII, 6-8. The minor is clear from Luke XVIII, 16; Matthew XVIII, 10, collated with Hebrews I, 14.

2. Whoever believe are reborn, John I, 12. Infants believe, Matthew XVIII, 6; Mark IX, 42. Therefore.

3. Infants escape eternal damnation, Matthew XVIII, 14. Therefore, they are not incapable of regeneration, through which they become sons of God, John I, 12-13. But the sons of God escape eternal damnation, since they are heirs of God and co-heirs with Christ, Romans VIII, 17.

Proof d. By information, the eyes of adults are opened, so that they may be converted from darkness to the light of faith, and from the power of Satan to God, and thus are truly regenerated, Acts XXVI, 18. God crushes their stony hearts by the law, so that contrition may be a disposition for kindling faith in them. Whence our D. CHEMNITZ gravely says in *Loci Theologici*, P. II, p. 1: "Unless the stony heart has first been subdued and bruised by the hammer of the law, Jeremiah XXIII, 29, it is not capable of the doctrine of the gospel, but new wine is poured into old wineskins, Matthew IX, 17."

The antithesis is that of the Anabaptists and Socinians, who deny that infants are capable of regeneration. Their more important arguments are:

I. Those in whom the corruption of life does not fall, in them regeneration does not fall; But in infants, etc. does not fall. Therefore. The major is constant; because regeneration is the reformation of a corrupt life. Resp. 1) The reformation of a corrupt life is not regeneration, but renewal. Cf. D. SCHERZER, in collegium Anti-Socinianum,

Disp. LXXVI, p. 670. 2) Distinguish between original corruption of life, and actual, deliberate corruption. Not indeed the latter, but the former falls in infants. For whatever is born of the flesh is corrupt flesh, consequently it is regenerable by the Spirit, John III, 5-6.

II. Infants are not capable of faith: because they do not use reason, not knowing what is right or left, Jonah IV, 11. Therefore, they are not capable of regeneration. Resp. 1) Many adult phrenetics, those in agony, and those buried in sleep do not use reason, and yet they have faith. Faith does not depend on the use of reason, but reason must be taken captive to the obedience of faith, 2 Corinthians X, 5; indeed, raging reason often impedes the generation of faith. 2) Infants have not a reflexive or discursive faith, but a direct and simple one, kindled by the Holy Spirit, whom they do not maliciously resist, through baptism.

III. For the kindling of faith, the hearing of the divine word is required, Romans X, 17, which infants on account of their age can neither hear nor understand. Resp. For the kindling of faith, the word of the gospel and baptism are required; which means of grace are not opposed, but consonant. In adults, faith is kindled through the hearing of the word, in infants through the use of baptism.

**Question VII. Is it the intellect or the will of the sinner that is regenerated?**

Through regenerating grace, a more intense and fuller light of the true knowledge of God is kindled in the intellect of the adult sinner, and indeed as much as is required for justifying faith to be conceived in the mind a). In his will, illuminated by the gospel, trust in Christ is excited b).

Obs. In the present, our speech is chiefly about the regeneration of the intellect and will of adult sinners; the regeneration of infants is somewhat more difficult to understand. Yet we have no doubt that the intellect of infants in regeneration through baptism is imbued by the Holy Spirit with a salutary knowledge of God, and their will is endowed with trust in Christ. We acquiesce here in the judgment of D. CHEMNITZ in his *Examen Concilii Tridentini*, f. 246: "Although we neither sufficiently understand, nor can we explain in words, what kind of action and operation of the Holy Spirit that is in infants who are baptized; yet that it is and is done from the word of God is certain. But that action or operation of the Holy Spirit in

infants we call faith, and we say that little ones believe. For that medium or organ by which the kingdom of God, which is offered in the word and sacraments, is received, scripture calls faith; and says that believers receive the kingdom of God. And indeed in Mark X, 15, Christ affirms that adults receive the kingdom of God just as little ones receive it. And in Matthew XVIII, 6, he says: 'Whoever causes one of these little ones who believe in me to stumble.' And among those little ones he also numbers a *παιδίον*, a young child. Besides, circumcision in general is called a seal of the righteousness of faith, Romans IV, 11. But if the righteousness of faith is attributed to circumcised infants, faith itself is also attributed to them."

Proof a. Although the intellect of an adult sinner, before the act of conversion and regeneration, attains by a pedagogical and imperfect illumination to a literal knowledge of the things to be believed; yet in conversion through the law a knowledge of sin, practically applied to the detesting of sin, and in regeneration a fuller knowledge of Christ is kindled, so that it exerts itself more clearly, diffuses itself more abundantly into the will, and more solidly instructs and directs it to a trusting embrace of the mediator. The words of the Apostle, Ephesians V, 14, seem to look to this: "For this reason it says: Awake, O sleeper, and arise from the dead, that Christ may shine upon you." As soon as the lethargy of security is shaken off the sinner by conversion from the law, and he is resuscitated from spiritual death by regeneration, Christ the light of the world fills his intellect with a distinct knowledge of himself, so that through it he may be constituted spiritually alive.

Proof b. Through regeneration, trust in Christ is excited in the will of the contrite sinner, so that he may approach this throne of grace *μετὰ παρρησίας*, with confidence, receive mercy, and find grace for timely help, Hebrews IV, 16.

**Question VIII. Did regeneration also obtain a place in the O.T.?**

The faithful of the old testament were truly reborn.

Proof 1) Faith and salvation obtained a place in the O.T. Therefore, also regeneration. The antecedent is clear from the saying of the Apostle James, Acts XV, 11: "We believe that we will be saved through the grace of



our Lord Jesus Christ, just as they also were" (namely, the Fathers, v. 10) (\*).

2) In the O.T. God was the Father of the faithful, Deuteronomy XXXII, 6, and they were his sons, Isaiah I, 2; Jeremiah XXXI, 20. Therefore, the faithful of the O.T. were reborn.

The antithesis is that of the Socinians, who deny that regeneration obtained a place in the O.T., whose principal argument is: "We have been regenerated through the resurrection of Christ," 1 Peter I, 3. Therefore, before the resurrection of Christ, no one was regenerated.

Resp. We are regenerated through the resurrection of Christ as a meritorious cause, or rather as sealing the merit, which operates before and after. The Fathers in the O.T. believed in Christ to be incarnated, to die, and to be raised from the dead.

#### Question IX. In what does regeneration formally consist?

*Form of regeneration.* Regeneration formally consists in the gift of faith.

Obs. I. The formal aspect of faith is thus expounded by D. CALOV, that it is the procreation of saving faith, also the excitation of trust in our heart, in *Biblia Illustrata* on John III, 5, fol. 692. By D. KOENIG it is explained by the bestowal of spiritual life. But he does not take spiritual life totally, as it includes immunity from the dominion and guilt of sin besides the attainment of the powers of believing; but partially, inasmuch as it denotes the supernatural powers of believing that have been conferred. See *theologia positiva*, p. 191. It is therefore more lucidly explained also by D. QUENSTEDT in his *systema*, Part III, ch. VI, fol. 482: "The form of regeneration consists in the gift of spiritual life, in the bestowal of the powers of believing, and of saving faith, or in the illumination of our mind, and the excitation of our trust in our heart." It is also expressed nervously by D. FECHT in *sylloge controversiarum*, disp. XXVII: "Regeneration is the conferral of the powers of a new and spiritual life, which consists in faith."

Obs. II. The conferral of the powers of believing, by which some authors explain the form of regeneration, and the gift of faith agree in a certain respect. For those powers

either receive the salutary object, and thus are formally faith itself, John I, 12, or they are considered outside of this reception, and thus are merely passive, until they embrace Christ, on whom the efficacy of faith depends.

Proof 1) From Galatians II, 20: "It is no longer I who live, but Christ lives in me; and the life I now live in the flesh I live by faith in the Son of God." We gather from this saying that the life of the regenerate is faith, and that regeneration consists in the gift of faith.

2) The reborn are described in the sacred letters as being believers in Jesus Christ; Therefore. Regeneration is the action by which man is made a believer, i.e., by which faith is excited. The antecedent is clear a) from John I, 13: "Who believe in his name (of Christ), were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Dialectically you would say: who are born of God, believe in his name. b) 1 John V, 1: "Everyone who believes that Jesus is the Christ has been born of God."

3) By which divine action we are constituted spiritual sons of God, that is properly called regeneration; But by the gift of faith, etc. Therefore. The major is clear from the analogy of carnal generation. Just as by this natural sons are made; so by regeneration spiritual sons are procreated. The minor is proved a) from John I, 12: "As many as received Christ, to them he gave the power to become sons of God, (namely) to those who believe in his name." b) Galatians III, 26: "You are all sons of God through faith in Christ Jesus."

#### Question X. What is the terminus a quo and ad quem of regeneration?

Terminus a quo and ad quem of regeneration. The terminus a quo of regeneration in the abstract is spiritual death, inasmuch as this denotes ἀπιστίαν, unbelief, and the lack of the powers of believing. The terminus ad quem in the abstract is spiritual life, or true faith, joined with Christ the mediator, uniting his merit with us, so that it becomes ours a). The terminus a quo of regeneration in the concrete is the sinner, indeed contrite by the divine law, but lacking the powers of believing, and hitherto spiritually dead. The

(\*) We have noted that the meaning of that saying is to be understood differently on page 34. But these are the clearest testimonies which confirm this matter; 2 Corinthians IV, 13; Hebrews X, 38; XI, 1 ff. coll. with XII, 1-2.

terminus *ad quem* in the concrete is the believing man, or one endowed with living faith in Christ through the gospel, and therefore spiritually alive b).

Obs. Spiritual death here is not taken holistically (ὁλικῶς), or totally, as it imports, besides the privation of the powers of believing, also the lack of the powers of living holily, together with the dominion and guilt of sin; but partially (μερικῶς), inasmuch as it means ἀπιστίαν, or the impotence of believing in Christ, and of embracing the grace of God founded on this.

Proof a. From Galatians II, 20: "It is no longer I who live, but Christ lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." The meaning is: Whatever spiritual life is in me, is not from me, or my carnal nativity, but proceeds from Christ, and his merit and efficacy, through spiritual regeneration, which indeed has endowed me with faith, which apprehends the grace and merit of Christ, and unites Christ with me, so that Christ lives in me, and I in Christ. Concerning which trusting apprehension of Christ D. JO. MUSAEUS discourses excellently in his tractate *de conversione*, disp. IV, § CCXV, p. 240: "Apprehension is attributed to faith, not because it joins or unites in any way whatever, but because it unites Christ the mediator, and his merit to us, so that it becomes ours; which it does on the part of the intellect, by believing that Christ is my, your, and everyone's mediator, who by his passion and death has satisfied God for the sins of all and each, etc.; on the part of the will, however, by securely reposing and acquiescing in him, as the one believed mediator and author of the grace and remission of sins to be obtained for us. For not just any uniting act is apprehension, but that one at last by which a thing is united to us, so that it becomes ours, helps us, raises us up, sustains us. Therefore, the union between faith and Christ is such as is between apprehension and the good apprehended; which union, if you consider it rightly, you would not incongruously call the formal union of faith, so that it may be distinguished from the mystical union, as its effect." Whence it is concluded that faith is not alive outside of Christ, but when united with Christ. For just as the body is said to be alive because it is united with the soul, by which it is perfected; so faith is alive which is united with Christ, by whom it is animated. See D. DANNHAVER in his

disputation *de nexu et origine donorum gratiae*, th. XV.

Proof b. From Ephesians II, 5: "God, being rich in mercy, even when we were dead in our trespasses, made us alive together with Christ." Before regeneration the sinner is dead, and therefore destitute of powers to receive spiritual life; which also he does not obtain from the law, which indeed is a killing letter; but from the gospel, through which the Holy Spirit vivifies, 2 Corinthians III, 6, by kindling true faith, which unites Christ with us, so that being joined with him we may live the life which is from God, Ephesians IV, 18.

#### Question XI. What kind of change does regeneration bring about?

Regeneration brings about a change in the sinner that is not substantial, but accidental.

Proof 1) Regeneration is spiritual vivification, Galatians II, 20. Now, those very same ones who are dead in sins are spiritually vivified, Ephesians II, 1. Therefore, those same ones who were previously not reborn are regenerated by the Holy Spirit.

2) Just as the substance itself of man is not destroyed by sin; so neither by regeneration is a new essence created, but the state of man is accidentally changed; because through regeneration he is transferred from a state of unbelief into a state of faith.

The antithesis is 1) of the Schwenckfeldians, Weigelians, and Anabaptists, who dream that by regeneration the prior substance of the body is abolished, and while the same soul remains, a new body is given, essentially different from the prior one; 2) of the Flacians, who maintain that God in conversion and regeneration creates a new heart, and thus a new man, in such a way that the substance of the old Adam, and especially the rational soul, is utterly abolished, and a new essence of the soul is created from nothing. Their chief arguments are:

I. Creation is the production of a substance, for it is an action with a substantial term. Regeneration is the creation of a new heart, Psalm LI, 12. Therefore, regeneration is the production of a new substance. Resp. Creation properly so called is the production of a substance. But in that passage, creation is taken improperly, and denotes not the production of a substantially different heart, but the restoration of a heart, instructed with new, and those spiritual,

powers. For David's speech is not about the creation of a new heart as to essence, but about the creation of a pure heart, i.e., one purged from the filth of sins.

II. The reborn is called a new creature, 2 Corinthians V, 17; a new man, Ephesians IV, 24; Colossians III, 10. Whence arises the argument; He who through regeneration becomes a new man and a new creature, receives a new substance through regeneration. But the contrite sinner, etc. Therefore. The major is constant; because "new man" and "new creature" denote a new substance. Resp. He is called a new man and a new creature on account of the new spiritual powers conferred in regeneration and renewal, by which the image of God is repaired, which consists in the knowledge of God, Colossians III, 10, in righteousness and true holiness, Ephesians IV, 24. Therefore, he is called a new man not physically, with respect to substance, but mystically, with respect to spiritual powers and qualities.

**Question XII. Do the reborn receive a new nature from God by the benefit of regeneration?**

The reborn by the benefit of regeneration obtain from God not a new nature, but supernatural powers.

Proof. If the reborn by the benefit of regeneration obtain a new nature, this will be either a new substance, or new natural powers. But a new substance is not given divinely through regeneration; because regeneration brings about a change in the sinner that is not substantial, but accidental; nor are new natural powers conferred through regeneration; for the reason that the powers of believing are not native, or natural, but given and supernatural. Therefore, the reborn by the benefit of regeneration do not obtain a new nature from God.

The antithesis is that of the Anabaptists and Weigelians, whose principal argument is: Those to whom God by the benefit of regeneration imparts the divine nature, obtain a new nature; But God to converted sinners, etc. Therefore. The minor is clear from 2 Peter I, 4, where the Apostle Peter asserts that the regenerate are κοινωνοὶ θείας φύσεως, partakers of the divine nature.

Resp. The regenerate are rendered partakers of the divine nature not through regeneration, but by the gracious indwelling of God, and the spiritual union with Christ. D. GERHARD lucidly explains the words of

Peter in his *harmonia evangelica*, p. 552: "Christ makes us κοινωνοὺς of τῆς θείας φύσεως by the gift, 2 Peter I, 4, which is to be understood not of a transfusion of the divine essence into us, nor of some essential conversion of our souls or bodies into the divine nature, but of the spiritual union of the faithful with God, and the spiritual and mystical communication arising from the same."

**Question XIII. Is regeneration the reformation of life and actions?**

Regeneration is formally not the reformation of a past life.

Proof a) Because regeneration differs from renewal, and the former is prior to the latter, Titus III, 5. Therefore, one cannot be defined by the other. The antecedent is confirmed: regeneration confers the first spiritual being, when we are begotten as sons of God through faith; but this reformation, or change, presupposes that first being, and belongs to a man already regenerate.

b) As natural generation is not the change of natural life; so spiritual regeneration is not the change of spiritual life.

c) Infants are truly regenerated by baptism; who yet, being prevented by death, are unable to change their life for the better. The thief on the cross, converted, Luke XXIII, 40, was certainly regenerated, otherwise he would not have entered the kingdom of God, John III, 5; 1 Corinthians XV, 50; yet he could not amend his past life.

The antithesis is that of the Socinians, who describe regeneration by the reformation of a past life according to the precepts of Christ. Their arguments are:

I. Regeneration in the sacred letters is described by the putting on of the new man, and the putting off of the old man, Ephesians IV, 24; by a solicitous flight from and hatred of sin, 1 John III, 9. Resp. These predicates do not pertain to regeneration, but to renewal. They do not enter into the essence and form of regeneration, but are its fruit and effect, its signs and testimonies.

II. Just as one who is born is changed from not being to being; so one is said to be reborn who, as far as the manner of life is concerned, becomes one who he was not before, namely, devoted to the study of righteousness and holiness, when at one time he had given himself over to sin. Resp. I invert the argument; Just as one who is born naturally is changed from not being to the first natural being; so one who is reborn is

changed from not being to the first spiritual being: But a reformed life is not the first spiritual being, but has arisen from the first.

Objection: The regenerated man changes his life: Therefore, regeneration is the change of life. Resp. I deny the consequence. By the same reasoning someone might conclude: The vivified Lazarus walked, John XI, 44. Therefore, vivification is walking. Nonsense!

**Question XIV. Is the regeneration of a sinful man completed in a moment, or is it successive?**

The regeneration of infants is instantaneous a), but the ordinary regeneration of adult men is successive b).

Proof a. In infants, there is no affected and morose repugnance; but their natural resistance the grace of the Holy Spirit, joined with baptism, breaks and restrains, lest it impede regeneration. For which reason their rebirth is completed in one moment.

Proof b. For a Jew, Turk, or gentile adult to be regenerated, there are many scruples, which must be uprooted with applied care, and he must be illuminated and informed from the divine word over a longer tract of time, until full faith is kindled in his soul. Therefore OLEARIUS rightly teaches in his *indicula to Balduin*, p. 155: "The form of regeneration consists in the successive communication of grace, and the collation of faith and spiritual life; it is therefore not a sudden action, but one to be perfected in a certain order." Nor is there reason for us to doubt this, since Paul, by his anxious labor in childbirth (which is the emphatic signification of the word *ᾠδίνω*), not obscurely implies a delay and tract of regeneration, Galatians IV, 19.

You say: I. Theologians of great name assert that regeneration is instantaneous. Cf. D. DANNHAVER in *Hodosophia*, p. 924. D. CALOV in *Biblia Illustrata* on John III, 3, f. 692. D. QUENSTEDT in *systema*, part III, f. 632. Resp. Those theologians seem to have had in view 1) the regeneration of infants; 2) the collation of the beginnings of faith in adults, as to the first holy thought and desire.

You say: II. Natural generation happens in an instant; Therefore, so does spiritual regeneration. Resp. That analogy is not to be extended beyond its third term. The reason for the difference is that through natural generation a substance is produced in an instant due to no interposed impediment, but through regeneration new qualities are produced successively in adults, who not

rarely interpose an impediment to the perfecting of regeneration.

**Question XV. Is regeneration an efficacious act of the Holy Spirit?**

Regeneration is an action of the Holy Spirit that is efficacious and sufficient for producing faith a), but it is not irresistible b).

Proof a. Paul wills "that we may know what is the exceeding greatness of the power of God toward us who believe, according to the working of his mighty strength," Ephesians I, 19. The Apostle indicates that our faith is due not to our natural powers, but to the most efficacious operation of God. The doctor of the Gentiles does not speak of the absolute power of God, by which he can also effect those things which he does not will; but of the power conjoined with his will, and that, not as it exerted itself in creating the world, and still exerts itself in ruling the same, but as it is occupied with converting sinners, whom God by his ordinary power endows with true faith, and preserves in faith; "For by the power of God we are guarded through faith for salvation," 1 Peter I, 5.

Proof b. Because God in regenerating men does not exert his absolute power, it often comes to pass that a contumacious sinner places a malicious obstacle to regenerating grace, and petulantly rejects the offered means of salvation. When the Apostle Paul, agitated by the Holy Spirit, testified that Jesus was the Christ, the Jews opposed him and blasphemed so much that the Apostle, shaking out his garments, said to them: "Your blood be on your own heads; I am clean. From now on I will go to the Gentiles," Acts XVIII, 5-6.

**Question XVI. Is the regeneration of a sinful man perfect?**

Regeneration is a perfect action on the part of God a); but on the part of the receiving subject, or the sinful man, regeneration is not simply perfect b).

Proof a. Since every work of God is good and perfect, regeneration on the part of the efficient cause, or God, is certainly perfect without any defect.

Proof b. Although the Holy Spirit acts perfectly, being about to regenerate a sinner; yet the sinner does not perfectly receive the influx of the Holy Spirit. Hence it is that faith, to which regeneration tends, can grow and diminish. See Luke XVII, 5. And although faith is essentially perfect with respect to its

parts; it is not, however, always perfect accidentally with respect to its degrees.

**Question XVII. Is regeneration amissible?**

By sins committed with deliberate purpose and which devastate the conscience, the grace of regeneration is lost.

Proof. From 1 Timothy I, 19: "Fight the good fight, holding on to faith and a good conscience, which some have rejected and have made a shipwreck of their faith." From this apostolic oracle we argue: He who makes a shipwreck of faith loses the grace of regeneration; But a reborn man, by sinning *ἐκ προαιρέσεως* (deliberately), devastates his conscience and makes a shipwreck of his faith. Therefore.

The antithesis is that of the Anabaptists, who maintain that the reborn cannot lose the Holy Spirit. They go about fortifying their opinion with the following arguments:

I. The sons of God are born of imperishable seed, 1 Peter I, 23. Therefore, that seed cannot be lost. Resp. That seed of the divine word is imperishable absolutely and in itself, but respectively, namely with respect to man sinning deliberately (*προαιρετικῶς*), it is amissible; for it is often taken away from the heart, Luke VIII, 12. Just as the rays of the sun are incorruptible, yet when night approaches, they are withdrawn from our sight.

II. Everyone who is born of God does not commit sin; because his seed remains in him; indeed, he cannot sin, insofar as he is born of God, 1 John III, 9. Resp. The reborn, insofar as he is reborn, and as long as the seed of regeneration remains vigorous in his heart, does not commit sin against conscience proceeding from a deliberate purpose of mind. Indeed, he cannot sin *ἐκ προαιρέσεως*, and at the same time remain a son of God. He can, however, sin even mortally, insofar as he allows himself to be overcome by the snares of the devil, the love of the world, and the enticements of the flesh.

III. Nothing can separate the faithful from the love of God, Romans VIII, 38. Resp. No external creature can separate the faithful from the love of God; but indwelling sin (which is not a creature), if dominion is permitted to it, tears them away from God.

**Question XVIII. Is lost regeneration reiterable?**

Lost regeneration can be recovered by a penitent sinner.

Proof. From Galatians IV, 19: *Τεκνία μου, οὓς πάλιν ὠδίνω*, "my little children, for whom I am again in the anguish of childbirth." *Ὤδινειν* belongs to mothers, carrying a fetus in the womb with great trouble, until it assumes the form of a perfect man. The Apostle therefore implies that he has anxious care for the Galatians, because, having been corrupted by Pseudo-apostles, they had lost the form of Christ, and he strives intensely that they may be formed anew by the seed of the gospel sown in their hearts, so that the image of Christ, which they had lost, may shine forth in them by a reiterated regeneration.

You say: Baptism, the ordinary means of regeneration, cannot be repeated: Therefore, neither can lost regeneration be recovered.

Resp. Regeneration is recovered not through baptism, but through the seed of the divine word, from which faith in Christ is again conceived and thus the converted sinner begins to live again.

**Question XIX. Does God will to convert and regenerate a sinner three, four, or more times?**

Reborn men, aided by the preserving grace of God, are solicitously on guard not to wound their conscience by a repeated malicious sin a); but if nevertheless, overcome by the machinations of the devil, the enticements of the world, and the suggestions of the flesh, they fall three, four, or more times into mortal sin, they by no means doubt the converting and regenerating grace of God b).

Proof a. From 1 John V, 18: "We know that everyone who has been born of God does not sin; but he who was born of God keeps himself, and the evil one does not touch him." The reborn are vigilant for their own salvation, lest, being polluted by deliberate sins, they fall from the hope of eternal life; and although they are solicited by the devil to sin, they repel his fiery darts with the shield of faith, Ephesians VI, 16.

Proof b. 1) So stupendous is the clemency of God that he calls back to himself a soul polluted by repeated sins, and invites it to do penance, Jeremiah III, 1: "You have played the harlot with many lovers; yet return to me! says Jehovah."

2. When Peter asked Christ: "Lord, how often will my brother sin against me, and I must forgive him? As many as seven times?" Jesus said to him: "I do not say to you seven times, but seventy-seven times," Matthew

XVIII, 21. From these arises the argument: What Christ commands men to do, by the example of his Father, God performs in an infinitely more excellent manner. But Christ commands men that by the example of his Father (see Matthew V, 48), even the reborn, after acknowledging the truth, should forgive even grave sins committed against them more often. Therefore, God, moved by a far more inclined mercy, remits sins more often; but he would not remit, unless he willed to convert and regenerate man more often.

3. That God converts and regenerates a sinner three, four, or more times can be proved by lucid examples: a) In Moses, God considered it a mortal crime that he omitted circumcision for the sake of his wife and tender son, Exodus IV, 24. The same sinned so gravely at the waters of strife that he even lost faith, Numbers XX, 12. We assert as true that he was converted and reborn three times. b) We observe three mortal sins of Aaron. The first was idolatry, Exodus XXXII. The second was contempt for Moses, Numbers XII, 1-2. The third was unbelief (ἀπιστία), by which he rendered himself odious to God at the waters of strife, together with his brother Moses, Numbers XX, 12. He was therefore reborn four times (in infancy, when he was circumcised, and after committing three great crimes). c) The two lethal sins of king David are notorious. The first was adultery with Bathsheba, and the murder of Uriah procured by him, 2 Samuel XI, 4, 15. The second was the foolish and unfortunate numbering of the people. Compare 2 Samuel XXIV, 1 ff. with 1 Chronicles XXI ff. Which sin was certainly mortal. For it was committed at the instigation of the devil, with God being angry, and punishing most severely. David

confessed: "I have sinned greatly," 1 Chronicles XXI, 8.

You say: Only one mortal sin of David is recounted in 1 Kings XV, 5: "David did what was right in the eyes of Jehovah, and did not turn aside from anything that he had commanded him, all the days of his life; except in the matter of Uriah the Hittite." Resp. 1) David did right in the eyes of the Lord both by acting well, as long as he stood in faith, and by rising again through repentance, when he had fallen from the state of faith. 2) David did not turn aside from the divine precepts written explicitly and in express letters, except in the matter of Uriah the Hittite. For then by committing adultery and killing he sinned against the express precepts of God, V, VI, VIII, X. It was therefore a most scandalous external sin, against so many precepts written with the divine finger, the like of which there was no other of David's. But the numbering of the people was prohibited by no divine precept in distinct letters; but God, the knower of hearts (καρδιογνώστης), saw the internal pride of the soul from which the census of the people proceeded, and esteemed and vindicated it as a lethal sin.

The antithesis is that of the Socinians, who deny that God converts and regenerates a man three or four times (\*).<sup>224</sup> Whose principal arguments are:

I. The reborn do not commit sin, 1 John III, 9. Therefore, they do not need a threefold regeneration. Resp. The reborn, as long as they are reborn, and as long as the seed of the divine word remains vigorous in their mindful memory, do not sin from deliberate choice (ἐκ προαιρέσεως); but the same, insofar as they succumb to the temptations of the devil and the enticements of the flesh, commit mortal sin.

(\*) And the Reformed opine that this cannot even happen a second time. For they say that true faith cannot be lost, certainly that which some of them call rooted, some seminal, in vain appealing to this saying, 1 John III, 9. But that that seed is not faith, but the word of God, perceived by the mind, is plainly apparent from 1 Peter I, 23, 25; James I, 18, 21. Not long ago that famous EDELMANN, in the book which he falsely inscribed, *Unschuldige Wahrheiten* (Innocent Truths), VI. Unterred. p. 449, put this forth; that absolutely no sin remains in a man born again, nor can it ever happen that he should lose his new disposition of mind. The principle of this error is the false definition of new generation, as if man is so generated from the very nature of God that human nature is wholly converted into the divine. This is the common opinion of FANATICAL men and PSEUDO-MYSTICS, but it is openly contrary, as to many sayings, so especially to this one, James I, 18, in which passage, 1) by that, βουληθεῖς, voluntary generation is distinguished from necessary, 2) by this, λόγῳ, the same is distinguished from natural, to be asserted of the one Son of God, begotten from the Father's nature, who indeed for this very cause is called μονογενής, and also ἴδιος Θεοῦ υἱός.

II. The reborn are perfect. For Noah, Genesis VI, 9, Abraham, Genesis XVII, 1, and David, 1 Kings XV, 5, and others, are called perfect. Therefore, they neither relapse into deliberate sins, nor are they in need of a regeneration repeated twice or three times. Resp. In those passages is not understood an absolute perfection, but a comparative one; not of consummation, but of sincerity; not continuous, but temporary, indeed liable to fail at some time, but to be repaired, or having been repaired, by repentance.

III. The faith was once for all delivered to the saints, epistle of Jude v. 3. Therefore, faith cannot be lost and given again, since it is given only once. Resp. In that passage is denoted not subjective faith, or the trust of the heart, by which one believes in Christ, but objective faith, or the doctrine of faith, which is believed, to which the participle, παραδοθειση, delivered, properly belongs. But faith is said to have been once delivered to the saints, because it was at one time perfectly and most sufficiently delivered, not to be changed, or interpolated with new additions.

IV. Whomever having been once delivered, who have relapsed a second time (τὸ δεῦτερον) into unbelief (ἀπιστίαν), God destroys, he does not convert nor regenerate them twice, three, four or more times; But the faithful, etc. Therefore. The minor is clear from the epistle of Jude v. 5. Resp. The words of the cited text flow thus: "Now I want to remind you, that you know this once for all, that the Lord, when he had saved a people out of the land of Egypt, secondly destroyed those who did not believe." Cf. Numbers XIV, 35. Wherefore τὸ ἅπαξ pertains not to the participle σώσας, who saved, but to εἰδότες, knowing, so that the sense is: "know this once for all," i.e., summarily; τὸ δεῦτερον however here means "on the other hand," in which way also πάλιν is taken in Matthew IV, 7; James V, 18. See HUGO GROTIUS on this passage. Moreover, that the Israelites sinned mortally not once, but often, is clear from Numbers XIV, 22. For which reason, persevering in unbelief and the atrocity of their sins, they were destroyed by God.

V. Whoever, relapsing into deliberate sins, become worse, cannot be converted and regenerated; But the reborn, etc. Therefore. The major is constant; because conversion and regeneration make a man better; but he who is rendered worse is not amended. The minor is clear from the sayings of scripture,

2 Peter II, 20 ff.; Luke XI, 24; John V, 14. Resp. 1) 2 Peter II, 20 and Luke XI, 24 deal with apostates, who either from the true doctrine of faith to heretical doctrine, or plainly to gentile infidelity, or from piety to Epicureanism, do fall away. Their conversion and regeneration is difficult, but not simply impossible. For they are recalled by God to repentance, Jeremiah III, 1; 2 Peter III, 9, and are regenerated when they leave room for divine grace. 2) The saying of John V, 14 contains a serious dehortation from relapsing into graver sins; which dehortation the faithful ministers of the church use to this day. But from the same, a negation of regeneration repeated three or four times cannot be established.

#### Question XX. Is regeneration necessary for a sinner for salvation?

Regeneration is absolutely and simply necessary for a sinful man for salvation.

Proof 1) From the words of Christ, John III, 3: "Unless one is born ἄνωθεν (from above, or again), he cannot see the kingdom of God." By which words he teaches that regeneration is necessary: a) universally, for all, without distinction. For he says: "Unless one is born again," as if to say: Everyone who is born needs spiritual regeneration. b) With respect to the end, for obtaining eternal salvation. "He cannot" implies a simple impossibility; because "flesh and blood will not inherit the kingdom of God," 1 Corinthians XV, 50.

2) Just as faith in Christ is necessary for obtaining eternal life, John III, 36; So regeneration is necessary, by which faith is given.

You say: If regeneration is necessary for a man who is to attain eternal salvation; infants of Christian parents who have died in the mother's womb, or recently born and snatched by a sudden death before receiving baptism, will perish eternally; which is harsh to say. Resp. Ordinary regeneration happens through the word, 1 Peter I, 23, and through baptism, John III, 5; Titus III, 5. But extraordinary regeneration happens without external means, such as the regeneration of infants who have died before receiving baptism. For although we are obligated by the divine command to the use of external means, yet God has not so bound his regenerating grace to baptism that in the case of privation he is neither willing nor able to regenerate infants extraordinarily and immediately. How this happens, we do not

solicitously pry into, but commit it to the infinite wisdom and power of God.

**Question XXI. What is the end of regeneration?**

*Final cause.* The intermediate ends of regeneration are justification a), *υιοθεσια*, adoption as sons of God b), and renewal c): The ultimate end on the part of men is eternal salvation d); on the part of God, the glory of divine mercy e).

Proof a. By the benefit of regeneration, the sinner, contrite by the hammer of the law, is endowed with faith, and thus is spiritually changed and made fit to be justified, or to be absolved from the guilt of fault and punishment. This Paul implies, Titus III, 5, where having made mention of the washing of regeneration, he soon adds in verse 7: "so that being justified by his grace we might become heirs according to the hope of eternal life." Therefore, regeneration precedes justification in the order of nature, not in the order of time. For, at the moment the sinner is endowed with faith in Christ, he is justified in the same moment.

Proof b. Adoption as sons of God is the end of regeneration, through the medium of justification. For through regeneration, inasmuch as it is the collation of faith, as a gift inherent in the sons of God, we are not adopted; otherwise faith would save inherently and by reason of its quality, which is false. Wherefore it is necessary that the reborn first be reconciled to God through faith, before they become sons of God. But they are reconciled to God through Christ; who indeed "redeemed us, that we might receive the adoption of sons," Galatians IV, 5. Add that no one is a spiritual son of God who has not obtained the remission of sins.

Proof c. We are baptized and reborn "that we may walk in newness of life," Romans VI, 4. For we are endowed by regenerating grace with true faith in Christ, "which works through love," Galatians V, 6. Wherefore, "if we live in the spirit, let us also walk in the spirit," Galatians V, 25.

Proof d. God has regenerated us "into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for us," 1 Peter I, 4.

Proof e. God is to be celebrated with eternal praises, who has regenerated and vivified men dead in sins out of undue and most liberal grace, so that from sons of wrath they might become sons of grace. "Blessed be the God and Father of our Lord Jesus Christ,

who according to his great mercy has regenerated us," 1 Peter I, 3.

**Question XXII. Is Christ generated in us through regeneration, so that he himself is the new man in us, and flesh of our flesh?**

Properly speaking, neither is Christ born in us a), nor is he the new man in us b), nor by the benefit of regeneration does he become flesh of our flesh c).

Proof a. 1) Because that assertion, that Christ is generated in us, is unscriptural (*ἄγραφον*). Holy Scripture clearly teaches that God the Father has regenerated us through the resurrection of Jesus Christ, 1 Peter I, 3, and that we have been generated in Christ Jesus through the gospel, 1 Corinthians IV, 15. Which utterances of the Holy Spirit are clear and perspicuous; but the manner of speaking by which Christ himself is said to be generated in us is obscure and intricate.

2. Christ is the father of regeneration, Isaiah VIII, 18; Hebrews II, 13, who spiritually generates us, but is not generated in us.

3. The Son of God is generated from eternity in the bosom of the heavenly Father, John I, 18, not in our bosom. The generation of the Son of God is an immanent action, not an emanant or transient one.

4. Our Jesus, as man, was born in and of the virgin Mary, Luke I, 35, but is not born in or of us; otherwise he would proceed from the essence of the faithful man. For generation is the communication of essence.

5. The Quakers use that assertion, that Christ is generated in us, to corrupt the article on the justification of the sinner. For ROBERT BARCLAY is not ashamed to assert in his *Apology*, Prop. 7, p. 141: that the sinner is justified when Christ is formed, generated, and brought forth to light in him. Indeed, it is also the most absurd dogma of the Mystics that the generation of Christ in us is done by introversion to God. "The word of the heavenly Father is effectively generated in us as often as we perfectly turn ourselves inward to God," says GERLACUS PETRI, cited by D. LOESCHER in the preface to his *theologia mystica orthodoxa*, § 8.

Proof b. 1) Holy Scripture nowhere teaches that Christ is the new man. But it does not befit us to be wise above what is written, 1 Corinthians IV, 6.

2. Christ is the cause of the new man. But the cause is never predicated of the effect,



nor the effect of the cause, in the nominative case.

3. The new man, formally and abstractly considered, is an accident, namely the knowledge of God, Colossians III, 10, true righteousness and holiness, Ephesians IV, 24. But as it is impossible for a substance to be transmuted into an accident; so it is also impossible for Christ to be changed into new qualities, new powers, and new motions, which, conformably to the word of God, we call the new man (taken abstractly).

4. The new man, concretely accepted, is a mere man (ψιλὸς ἄνθρωπος), instructed with new powers from God; But Christ is the God-man (θεᾶνθρωπος). Therefore, he is not the new man.

Proof c. Christ was made flesh of our flesh both through the incarnation, Hebrews II, 14, and also through the mystical union and communication, the faithful are rendered partakers of the flesh and blood of Christ, Ephesians V, 30, and become living members of the mystical body of Christ, or the church. But through regeneration, faith in Christ is kindled.

The antithesis is that of the Weigelians and Quakers, who maintain that Christ is generated in us, and is the new man, and becomes in regeneration flesh of our flesh. Their more important arguments are:

1. Whoever is formed in us, is regenerated in us (for formation presupposes generation); But Christ, etc. Therefore. The minor is proved from Galatians IV, 19, where the Apostle says: "My little children, for whom I am again in the anguish of childbirth, until Christ is formed in you." Resp. 1) I deny the major. For we receive our form and image in a mirror and on a painter's tablet, and yet we are not generated there. The image of Christ is impressed upon our souls first through faith, by which we so know the face and form of Christ as he is described before our eyes in the sacred letters; secondly through the likeness and conformity of the life and holiness of Christ. 2) The object to be generated in Paul's childbirth is not Christ, but the Galatians: "Little children," he says, "for whom I am again in the anguish of childbirth." Therefore, Christ is not generated in us, but he is formed (μορφοῦται), or imparts his conformity (συμμορφίαν) to us, so that in this life we may become like his image, just as we shall bear his image in the next life, 1 Corinthians XV, 49.

II. Revelation XII, 5: "The woman clothed with the sun (by which the church is

understood) gave birth to a male child, who was to rule all the nations with a rod of iron (by whom Christ is denoted)." But if the church gives birth to Christ, why not also the faithful? For the church is the assembly of the faithful. Resp. In that passage, by "son," Christ the son of Mary is represented only by a phraseological allusion, but directly, the spiritual sons whom the militant church, which is there treated of, brings forth to God with sorrow and amidst the straits of persecutions.

III. Christ lives in us, Galatians II, 20. Therefore, he is also generated in us. Resp. Christ lives in us, not as the new man, but as the author of new life; for indeed we were created in him for good works, Ephesians II, 10. Nor is he generated in us, but, like a Father, he regenerates us.

IV. Everyone who does the will of Christ is his mother, Matthew XII, 50. Therefore, he generates Christ. Resp. One who does the will of Christ is called his mother, not on account of generation, but on account of love. For man does not generate Christ in the manner of a mother; but Christ loves him most ardently, just as a son loves his mother.

V. Orthodox theologians have used that phrase, that Christ is generated in us by faith. Resp. Those theologians, before the controversies were moved, spoke more securely, to express our most intimate union with Christ; but with Quakerism becoming prevalent, we rightly and deservedly abstain from that catachrestic allegory. But no orthodox theologian has asserted that Christ is generated in us as the new man in us, and flesh of our flesh.

#### Question XXIII. How do regeneration, justification, and renewal differ?

Regeneration, justification, and renewal differ: a) In the order of nature; b) With respect to the subjects; c) With respect to the terminus *a quo* and *ad quem*; d) With respect to the internal form; e) With respect to the mode of acting.

Proof a. In the order of nature, regeneration, or the gift of faith, precedes justification and renewal, without which, as we do not please God, Hebrews XI, 6, so we are neither justified nor renewed, unless we have been regenerated.

Proof b. The subject of regeneration is the sinner converted and contrite by the divine law, but lacking the life of faith, and thus spiritually dead; The subject of justification is the sinner converted and reborn, or

contrite and believing in Christ; The subject of renewal is the man who is converted, reborn, and justified.

Proof c. The terminus *a quo* of regeneration is spiritual death, as this denotes the lack of the powers of believing, the terminus *ad quem* is saving faith; The terminus *a quo* of justification is the guilt of fault and punishment, the terminus *ad quem* is the remission of sins and the imputed righteousness of Christ; The terminus *a quo* of renewal is the dominion and remnants of sin, the terminus *ad quem* is the image of God and inherent holiness.

Proof d. Regeneration formally consists in the gift of faith, justification in the remission of sins and the imputation of Christ's righteousness, renewal in the liberation from the dominion and stains of sin, and in the restoration of the divine image.

Proof e. Regeneration is an action of God alone, inferring an intrinsic denomination of the subject which is regenerated, since trust in Christ is excited in his heart by the Holy Spirit, so that the sinner who is regenerated behaves purely passively. Justification is an action of God alone, inferring an extrinsic denomination of the subject which is justified; for indeed by God's estimation his own unrighteousness is not imputed to him, but another's (namely Christ's) righteousness is imputed or adjudged to him. Whence in the business of justification the sinner also behaves purely passively, since no one can absolve himself before the divine judgment. Renewal is indeed an action of God, but not of God alone, for the reason that the justified man concurs in it with powers not his own, but conferred from above, as a subordinate cause. Cf. D. CALOV in *Biblia Illustrata* on John III, fol. 692.

### SUSPIRIUM.

*By your singular benefit, O HEAVENLY FATHER, being reborn I live. What do I say, I live? CHRIST lives in me. For the life I live in the flesh, I live by faith, which is in your only-begotten SON, who loved me and gave himself up for me. O grace without my merit! O love without example! Relying on this I live tranquil and cheerful amidst the fiery darts of the devil, amidst the cunning machinations of men. Live, I beseech you, O JESUS, author of blessed life, perpetually in my soul, and most clemently grant that it may live eternally in the bosom and embrace of your mercy!*

CHAPTER VIII.  
ON  
JUSTIFYING GRACE,  
AND THE  
JUSTIFICATION OF  
A SINNER BEFORE GOD

Question I. What is justification?



JUSTIFICATION IS AN act of grace, by which God, the most just and most merciful judge, to a sinful man, guilty of fault and punishment, but converted and reborn, out of mere mercy, on account of the satisfaction and merit of Christ, apprehended by true faith, remits sins, and imputes the righteousness of Christ, so that being adopted as a son of God, he may be an heir of eternal life.

Question II. What does "to justify" signify here?

The verb "to justify," in the present context, where the sinner, guilty of fault and punishment, is considered as he is to be justified before the divine judgment, is not taken in a physical sense, but in a forensic, or judicial one. For it does not signify to infuse a habit of righteousness into someone, or to make someone just by infused qualities; but to absolve a sinner from the guilt of fault and punishment for certain causes, and to esteem, declare, and pronounce him just.

Obs. The Latin verb *iustificare* is not found among profane authors; wherefore its signification must be sought from the scriptures alone. Examining these, we find that the Latin word *iustificare* is expressed by the Hebrew הִצְרִיק, and the Greek δικαιῶν, and δικαιόσθαι. Which words never and nowhere in the entire codex, even outside the business of the justification of a sinful man

before God, signify the infusion of new qualities, but denote: a) The acknowledgment and celebration of divine righteousness, Psalm LI, 6; Luke VII, 29; Matthew XI, 19. b) The showing and manifestation of received justification, James II, 21. c) A comparative justification, Ezekiel XVI, 51, or even a vain one, by which someone reputes himself just, Luke X, 29. d) Liberation from sin, Romans VI, 7. e) They are also used in a forensic sense concerning civil judgments, about which it is sufficient to have noted these few things, Deuteronomy XXV, 1: "When there is a dispute between men, they shall come to judgment, that they may be judged: where they shall justify the just, and condemn the wicked." Proverbs XVII, 15: "He who justifies the wicked, and he who condemns the just, are both an abomination to Jehovah." Isaiah V, 23: "Woe to those who justify the wicked for a bribe."

Proof. That the Hebrew word הִצְרִיק, and the Greek δικαιῶν καὶ δικαιόσθαι, from which comes the Latin *iustificare*, designate a judicial act in the article of justification, is confirmed:

1) From all the requisites of a judicial process, where we note:

a) A judgment according to the rigid norm of the law, about which Psalm CXLIII, 2: "Do not enter into judgment with your servant; for no one living will be just before you."

b) A most just Judge, who is God the judge of the whole earth, Genesis XVIII, 25.

c) A defendant, who is every sinful man. "For the whole world becomes guilty before God," Romans III, 19. By the whole world is understood the entire human race, liable to

punishment on account of the transgression of the law. From which also sins are called debts, Matthew VI, 12.

d) An author, or accuser, who is partly Moses the lawgiver, or the Mosaic law: "There is one who accuses you, Moses," John V, 45; partly the devil, Apocalypse XII, 10.

e) A witness, which is conscience. "Their conscience also bearing witness," Romans II, 15.

f) A handwriting, which is the conviction of the conscience by the moral law, Colossians II, 14 (\*).

g) A condemnatory sentence, which is had in the Mosaic law. "Cursed is everyone who does not abide by all things which are written in the book of the law," Deuteronomy XXVII, 26.

h) A Mediator and advocate, who is Christ. "There is one mediator between God and men, the man Jesus Christ," 1 Timothy II, 5. "If anyone sins, we have a paraclete with the Father, Jesus Christ, the righteous," 1 John II, 1.

i) The satisfaction of the Mediator. For this mediator "gave himself as a ransom (ἀντίλυτρον) for all," 1 Timothy II, 6, "through whose death we were reconciled to God," Romans V, 10, and "by whose obedience we are made righteous," Romans V, 19.

k) The non-imputation of sin, and the judicial imputation of the righteousness of Christ. About which Paul says, 2 Corinthians V, 19: "God was in Christ reconciling the world to himself, by not imputing their trespasses to them," and Romans IV, 5: "To the one who does not work, but believes in him who justifies the ungodly, his faith is counted as righteousness."

1) An absolatory sentence, pronounced both generally through the gospel: "Through the name of Jesus Christ, everyone who believes in him receives remission of sins," Acts X, 43; and applied individually to a certain individual: "Your sins are forgiven you," Matthew IX, 2.

2) Condemnation is not the infusion of sin; Therefore, the opposite, justification, is not the infusion of righteousness. For of opposites, the reason is the same. The antecedent is clear from Romans VIII, 33-34.

3) Justification is opposed to the imputation of iniquities, Psalm XXXII, 2; Romans IV, 8. Therefore, it signifies absolution from guilt. The consequence is evident. Just as the imputation of iniquity is an act of a judge who recognizes, esteems, and determines that the iniquity pertains to the delinquent, so that he is obligated to punishment; so the non-imputation of iniquity is an act of a judge who for grave causes absolves a man from the obligation to punishment, or from guilt.

4) Justification consists in absolution from others, from which we cannot be justified by the law of Moses, and are justified by Christ, Acts XIII, 38-39. Therefore, justification does not denote the infusion of righteousness, but absolution from guilt.

5) The forensic meaning of justification is taught by equivalent phrases and periphrases, all of which are judicial, e.g., to impute righteousness, Romans IV, 3, 5; to remit sins, Romans III, 25; John XX, 23; to be reconciled to God, 2 Corinthians V, 19; not to be judged, John III, 18 (\*\*).

The antithesis is that of the Pontificians, for whom "to justify" is to infuse a habit of

(\*) In that place, indeed, it appears that not the moral law is signified, but the ritual and ceremonial law of the O.T., from various indications, but especially 1) from the coherence and conjunction of the words both with the preceding, v. 13, and with the following, vv. 16-17; 2) from the word δόγμασιν, inasmuch as by this name no other laws than ritual ones are designated, Eph II, 15. The reason for the name, why those decrees are called χειρόγραφον, is situated in this: that in them there was an ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν, Hebrews X, 3.

(\*\*) Let us collect all the arguments from which it shines clearer than the sun that there is no other meaning of this name than the forensic one. This is indeed effected 1) from the distinction; for justification is discerned from the renewal of the soul, and so indeed that the latter follows the former, 1 Corinthians I, 30; 2) from the interpretation, especially threefold (For that action by which God pronounces a man just is called) α) the imputation of righteousness, and that without any work of man, only on account of the propitiatory sacrifice of Christ, accepted by saving trust, Romans IV, 6 & 24-25; β) the remission of sins, so that the delinquent is dismissed unpunished, Acts XIII, 38-39; Romans IV, 5, add 7, 8; Matthew XVIII, 27; Luke VII, 41, 47; γ) the turning away of the wrath of a placated judge, Luke XVIII, 13 & 14; the word ἱλασθήναι contains in itself the notion of ἱλαστήριον, Romans

righteousness, and of the Anabaptists, Schwenckfeldians, and Weigelians, for whom "to justify" is to make a man just and upright by renewing, or by giving a new heart and a new spirit. Who impugn the evangelical doctrine of justification with the following arguments:

I. The word "justify," by the force of the word, signifies to make someone just; for it is composed of the words, just and to make. To esteem and pronounce just does not signify to make just. Therefore. Resp. a) Arguments from etymology and the grammatical composition of a word are invalid. We sanctify the name of the Lord, not by making it holy, but by acknowledging its holiness and esteeming it most highly. b) The composition of a Latin word does not constitute a rule and measure for investigating the genuine meaning of justification; for this must be deduced from the Hebrew and Greek language, which the Holy Spirit used. Among the Hebrews,  $\text{קָדַשׁ}$  signifies to be just,  $\text{קָדַשׁ}$  to attribute the praise of righteousness to someone, in Hiphil  $\text{קָדַשׁ$  to pronounce just, with which the Greek  $\delta\kappa\alpha\iota\omega\varsigma$  is consonant.

II. Daniel XII, 3, the  $\text{קָדַשׁ}$  are said to be those who lead to righteousness, not those who absolve from sins, or declare just. Therefore, "to justify" does not signify to absolve from sins. Resp. a) To lead to righteousness is not the same as to infuse a habit of righteousness. b) The Vulgate version indeed rendered the Hebrew word thus, but according to the source, the Hebrew word should be translated: "Those who justify," namely the doctors of the church, who

absolve from sins ministerially ( $\delta\iota\alpha\kappa\omicron\nu\iota\kappa\omicron\varsigma$ ), and announce the word of reconciliation.

III. Whatever justification admits of degrees, does not denote absolution from sins; But the justification of a sinner before God, etc. Therefore. The major shines by its own light; because absolution from sins is perfect, so that it can neither be diminished nor increased. The minor is established from Apocalypse XXII, 11:  $\text{ὁ δίκαιος δικαιοσύνην ἔτι}$ , "let the one who is righteous be justified still." Resp. In that passage is understood the continuation of justification through the perseverance of faith and the flight from deliberate sin. For the adverb  $\text{ἔτι}$  nowhere signifies an intensification of quality, but a continuation of time; it is not equivalent to  $\mu\acute{\alpha}\lambda\lambda\omicron\nu$ , more, but to  $\pi\acute{o}\rho\acute{\rho}\omega\tau\epsilon\rho\omicron\nu$ , let him be justified further.

Objection: But the penitent publican is said to have been justified more than the Pharisee, Luke XVIII, 14. Resp. Luke imitates the Hebrews, using a comparative particle for a negative adverb. The sense is: The publican went down justified, but not the Pharisee.

IV. Whatever justification follows sanctification is not absolution from sins; But the justification of a sinner, etc. Therefore. The major is evident; because absolution from sins precedes sanctification. The minor is proved from 1 Corinthians VI, 11: "You were washed, you were sanctified, you were justified." Resp. a) Distinguish between the order of words and of things. One must not always attend to the order of words where divine benefits are interchanged, but to the order of things, which is otherwise held in the sacred writings (\*). d) The Apostle

III, 23-25, and of  $\text{ἰλασμός}$ , 1 John II, 2; 3) from the opposition, and that a twofold one (For this word  $\delta\kappa\alpha\iota\omega$  is opposed α) to accusation and damnation, Romans VIII, 33-34; β) to sin imputed, so indeed that God does not attribute it to us because it was entirely attributed to Christ  $\text{ὑπὲρ ἡμῶν}$ , 2 Corinthians V, 19-21. From which we argue: By what reason Christ was made sin for us, by the same reason we were made righteousness in Christ; But Christ was made sin for us certainly in no other way than by imputation, and a forensic act; Therefore...); 4) from the conjunction with words of such a kind that universally denote nothing other than a forensic cause, Romans VIII, 33-34. A truly classic passage, in which this is the nerve of the proof; In which action there is a judge, there is a certain defendant, and an accused, there is some sponsor, and both his satisfaction and his intercession and defense of the accused, there is a sentence contrary to damnation, that action is none other than judicial; But in the justification of man before God, etc. Therefore...; 5) from the addition of words which indeed indicate God as judge, but man as utterly lacking his own righteousness, of which kind are: α)  $\text{ἰλάσθητι}$ , β)  $\text{μοι τῷ ἁμαρτωλῷ}$ , Luke XVIII, 13, γ)  $\text{χωρὶς ἔργων}$ , Romans IV, 6, δ)  $\text{δωρεάν, τῇ Θεοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ}$ , Romans III, 24.

(\*) It is indeed pleasing to me the opinion of those who interpret the word,  $\text{ἡγιάσθητε}$ , in this controversial place, not of our sanctification, which the Holy Spirit effects in the

speaks with the converted Corinthians, baptized in adulthood.

These, before receiving baptism, were informed from the divine word, and by faith in Christ were justified, i.e., obtained remission of sins, then were renewed and sanctified, and finally were washed by baptism. The Apostle recalls these three things to the memory of the Corinthians, although in reverse order, so that, mindful of their washing in baptism, the holiness conferred, and the remission of sins received, they might not relapse into their former sins. Wherefore, in this place, justification is taken in a forensic sense, and does not denote sanctification, since it is distinguished from the same in the cited text.

### Question III. Who justifies the sinner?

#### *Principal efficient cause of justification.*

The Triune God justifies the sinner a), the Father b), the Son of God c), and the Holy Spirit d).

Proof a. From Mark II, 7: "Who can forgive sins but God alone?" God alone remits sins authoritatively (αὐτοκρατορικῶς), principally; the legates of Christ ministerially (διακονικῶς), John XX, 23. Moreover, since justification is indeed an immanent action of God, inasmuch as it happens within the mind and will of God, yet it tends toward an object outside of God, and thus is an action ad extra; it is common to all three persons of the divinity, yet saving their order, according to that well-known saying: The divine works ad extra are undivided, i.e., common.

Proof b. From Romans VIII, 33: "Who will bring any charge against God's elect? It is God who justifies. Who is to condemn?" Where the word "God" is taken hypostatically (ὕποστατικῶς), and denotes God the Father, because he is distinguished from Christ in v. 34, about whom the Apostle had also said in v. 32: "God did not spare his own Son."

Proof c. From Isaiah LIII, 11: "By his knowledge my righteous servant shall justify

many." Where observe: a) Christ is called the servant of God according to his human nature, considered in the state of humiliation. For Christ exalted does not operate servilely concerning the business of our salvation. b) He is called righteous not only in himself, but because he also produced righteousness for us by his most perfect obedience. c) Christ justifies by his knowledge, i.e., by faith, by which he is known and apprehended. d) The Son of God is the efficient cause of justification, inasmuch as he justifies us in one act with the Father and the Holy Spirit; he is also the meritorious cause of justification, inasmuch as by his active and passive obedience he has merited righteousness for us; he is besides the material cause of justification, inasmuch as the merit of Christ is the thing itself which is offered to converted and reborn sinners to be apprehended, and is imputed for righteousness; he is, finally, the formal cause in application, inasmuch as we are justified by the imputed righteousness of Christ.

Proof d. From 1 Corinthians VI, 11: "You were justified in the name of the Lord Jesus, and by the Spirit of our God." The Holy Spirit justifies by offering to sinners the righteousness acquired by the merit of Christ through the evangelical promise, and by conferring and sealing it to the faithful.

### Question IV. What is the internal impulsive cause of justification?

*Internal impulsive cause.* God was internally moved to justify the sinner by his most abundant grace, by which in the present context is understood the benevolence, mercy, and gratuitous favor of God, with which he embraces those who believe in Christ.

Proof 1) From Romans III, 24: "We are justified freely by his grace through the redemption that is in Christ Jesus." St. Paul does not simply say that we are justified by the grace of God, but with the addition of the particle, "freely," so that we may

renewal of the soul, but of the imputed holiness of Christ to us, by virtue of the satisfaction rendered for us, so that this, ἐδικαιώθητε, is the interpretation of that, ἡγιασθητε. See John XVII, 19; Hebrews X, 10. This explanation agrees very well with the series of words. For PAUL had spoken first of the sins of which the Corinthians now repented, then also of the guilt and punishment, to be abolished in no other way than by the satisfaction of Christ, imputed to man, vv. 9-10. Therefore, to the pleasure of sin (πόρνοι, εἰδωλόλατραι, etc.) is opposed the first expression: ταῦτά τινες ᾔτε - ἀλλὰ ἀπελούσασθε, cf. Acts II, 38. But to the guilt, as it is said, of sin (βασίλειαν Θεοῦ οὐ κληρονομήσουσι) the contrary is this: ἀλλὰ ἡγιασθητε, that is, ἐδικαιώθητε, through Christ the sponsor, and the Holy Spirit the witness, Romans VIII, 15-16.

understand that there is no cause in us which moved God to justify us.

2) From Ephesians II, 8: "By grace you have been saved through faith; and this is not from yourselves, it is the gift of God; not by works, lest anyone should boast." Here the Apostle ascribes all salvation, both of grace, which consists in the remission of sins, and of glory, to the divine will, and opposes this to every quality inherent in us, so that every occasion for boasting may be cut off from us.

3) Synonyms of justifying grace are χρηστότης καὶ φιλανθρωπία, kindness and love of men, as is clear from Titus III, 4.

The antithesis is that of the Pontificians, who maintain that justifying grace is not the gratuitous favor of God outside of us, but an infused grace, and inherent in us like a quality: Who rely on the following arguments:

I. Justifying grace is said to be given according to measure, Ephesians IV, 7. The benevolence of God is not given according to measure, because it is immense and infinite. Therefore. Resp. The Apostle in that passage does not mean justifying grace, but the gifts of the Holy Spirit, both sanctifying and ministerial, which are called grace metonymically, because they are effects of grace.

II. Justifying grace is poured out in our hearts by the Holy Spirit. Divine benevolence is not charity poured out, etc. Therefore. The major is from Paul, Romans V, 5. The minor is constant; because benevolence is in God, not in our hearts. Resp. a) By charity in that passage is not understood the charity with which we love God, but that with which God embraces us; that charity which God declared toward us when we were still sinners, v. 8, which is certainly of God, not ours. b) Charity is said not to be infused, but poured out in our hearts by the Holy Spirit, i.e., most largely declared, and confirmed and sealed by the efficacious operation of the Holy Spirit. It is therefore in us not by way of a subjective inherence, but by way of a termination toward us, of an operation, and of a sense through faith, by which we taste the sweetness of divine charity.

III. The grace of God is called a gift abounding to us, Romans V, 15. The benevolence of God is not a gift abounding to us, because it is the cause of gifts. Therefore. Resp. The words of the Pauline text are: "much more the grace and the gift in the grace of the one man Jesus Christ has abounded to many." The Apostle speaks

accurately, and distinguishes grace from the gift of righteousness and salvation; just as also eternal life is called a χάρισμα, Romans VI, 23. But grace and the gift of righteousness are said to abound to us, not with respect to a subjective inherence, but with respect to a most liberal declaration and collation.

IV. Of the benevolence of God it is not rightly said that it was made, because it is eternal and independent: Of the grace of God it is said that it was made. Therefore. The minor is proved from John I, 17: "The law was given through Moses; grace and truth came through Jesus Christ." Resp. The grace of God with respect to us is said to have been made, i.e., meritoriously acquired for us by Jesus Christ.

#### Question V. What is the external impulsive cause of justification?

*External impulsive cause.* The external impulsive cause of justification is the satisfaction and merit of Christ, embracing the active and passive obedience of Christ, both of which are satisfactory and meritorious a). By his passive obedience Christ voluntarily transferred upon himself and suffered the penalties of sins to be inflicted on the violators of the law, lest sins should be imputed for punishment to converted and reborn sinners b). By his active obedience Christ most perfectly fulfilled the divine law in place of the fallen human race, so that that vicarious fulfillment of the law might be imputed for righteousness to sinners who believe in Christ c).

Obs. 1. The meritorious cause is contained under the impulsive, as a species under a genus. For a meritorious cause is that which by a good deed, which is worthy of a reward, impels the efficient cause to confer the reward. Therefore, the merit of Christ impelled the will of God to justify the believing sinner.

Obs. II. The satisfaction and merit of Christ are indeed most closely joined, yet they differ in a certain respect. The former is the payment of our debts, by which we were bound to God; by that satisfactory payment of our debts Christ merited for us immunity from guilt and punishment. Wherefore satisfaction in relation to merit stands as a cause, merit as an effect. Christ made satisfaction to the Holy Trinity, not to us, although for us; but he merited not for the Holy Trinity itself, but for us. Satisfaction implies a respect to compensating for the

injury inflicted upon God; merit imports a respect to acquiring a gratuitous reward for sinners. Hence it is that some theologians call only the active obedience of Christ in a stricter sense "merit." Confer. D. CALOV in *systema*, tom. X, p. 208; JO. ADAM. OSIANDER in *collegium Systematicum*, P. V, pp. 135-136 (\*).

Proof a. By his passive obedience Christ satisfied the threat of the law, expressed in the Mosaic words: "You shall surely die," Genesis II, 17, by undergoing a voluntary death for the sins of men, Galatians I, 4; by his active obedience he satisfied the law itself, by fulfilling it most exactly, Matthew V, 17. By his passive obedience he satisfied for the punishment; by his active, for the guilt of the sinner. His passive obedience merited absolution from the guilt of punishment; his active, a righteousness valid before God. Conf. OSIANDER, loc. cit., p. 83.

Proof b. 1) From Romans III, 25-26: "We are justified freely by his grace through the redemption that is in Christ Jesus; whom God set forth as a propitiation by faith in his blood, to demonstrate his righteousness, because of the passing over of the sins previously committed." In which words the Apostle presents for our consideration all the causes of justification. He expresses the efficient cause by the pronoun αὐτοῦ, of him, namely God.

Conf. the preceding v. 24. He calls the internal impulsive cause the grace of God, i.e., the effect of benevolence; from which, by the particle, "freely," he removes all our merit, every cause existing in us. But, that he may clearly show that the grace of God by which we are justified is not absolute, but is founded on the merit of Christ, he subjoins the meritorious cause, or the external impulsive cause, which he calls ἀπολύτρωσις, the redemption of Christ. This he elegantly calls ἱλαστήριον, propitiatory. Just as the cover placed upon the ark of the covenant covered the tables of the law; so Christ by

his obedience covers the thunderbolt of the law, Romans IV, 7. The Apostle adds ἐν αὐτοῦ αἵματι, "in his blood." In the O.T. the mercy seat was sprinkled with the blood of victims, to reconcile the people to God, Leviticus XVI, 14-15. So Christ was sprinkled with his own blood, without which there is no remission, Hebrews IX, 22. He names the offering intermediate cause πρόθεσιν, proposition, i.e., the preaching of the gospel, by which Christ with his benefits is proposed and offered. The receiving medium is faith, or the trust of the penitent sinner, fixed on the blood of Christ. The final cause is the demonstration of vindictive divine justice, which had to be satisfied by the blood of Christ, so that, with it being safe, the sinner might be absolved from the guilt of punishment. The formal cause is the remission, that is, the condonation of past sins.

2) From Romans V, 8-10: "God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Much more, therefore, having now been justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, we shall be saved by his life." The Apostle asserts that we have been justified in the blood, i.e., on account of the blood of Christ, through which justification has been acquired for us; which assertion of his he explains by an equivalent phrase, when he says that we have been reconciled to God through the death of his Son. For Paul, to be justified is the same as for a sinful man to be reconciled to God, or, having obtained remission of offenses, to return into grace with God through the death of the Son of God, by which vindictive divine justice was satisfied, on account of the supreme dignity of the mediator, the God-man (θεανθρώπου), who died (\*).

(\*) The distinction of satisfaction and merit, and the definition of both, is clearly taught us by this statement in Romans V, 10. Satisfaction, therefore, was rendered to God alone; Merit entirely pertains to us. And the former indeed is the obedience of Christ, constant even unto death, and consummated by the sorrows and virtues of him dying, for the reconciliation of divine grace; The latter, however, is our blessedness and the sum of benefits, the most certain expectation of which rests on the life of Christ, raised from the dead. Add 1 Peter I, 3 ff.

(\*) Since the Socinians indeed concede that we are reconciled to God, but deny that God, as judge and avenger, has been reconciled to us, it must be shown to them what was said before, not about the hostile mind of men toward God, but about the wrath of God, v. 9. Add 1 Thessalonians I, 10.



3) From Ephesians I, 7: "In Christ we have redemption through his blood, the forgiveness of sins." Cf. Colossians I, 14. God remits sins to believers in Christ, because they have been redeemed from the guilt of sin by the bloody death of Christ, as by a ransom (λύτρον).

Proof c. 1) From Romans X, 4: Τέλος γὰρ νόμου, "For Christ is the end of the law for righteousness to everyone who believes." Observe: a) Τὸ τέλος νόμου denotes not the abrogation or cessation of the law, but its completion, consummation, or perfect fulfillment. b) The righteousness of Christ is understood not as the essential righteousness, common to God the Father, Son, and Holy Spirit, which is incommunicable externally, nor as the habitual righteousness, in which Christ excelled, as man, from the first moment of his conception, but as the righteousness acquired for us by his active obedience, rendered to the divine law in our place. For the effect of the vicarious fulfillment of the law is righteousness, which indeed is Christ's causally, but the believing sinner's terminatively, or, to speak more clearly, righteousness acquired for the sinful man by Christ through the most exact fulfillment of the law. It pertains to Christ as the meriting cause; it also pertains to the converted and reborn sinner as the subject in whom by the intention of Christ it terminates, and to whom by the gracious estimation of God it is imputed. Therefore, the sinner who believes in Christ is called just, from the imputed righteousness of Christ. c) The Apostle adds: παντὶ τῷ πιστεύοντι, "to everyone who believes," because the righteousness acquired for us by Christ the mediator is to be apprehended and applied to us by true faith, so that it may become and remain ours.

2) From Romans V, 19: "For as by the one man's disobedience the many were made sinners, so also by the one's obedience the many will be made righteous." Adam by his active disobedience, by which he transgressed the divine law, devolved unrighteousness upon the entire human race; Therefore, Christ the mediator by his active obedience, by which he fulfilled the divine law, derived righteousness upon the entire human race; for of opposites, the reason is the same.

3) If Christ by his active obedience had not fulfilled the divine law for righteousness for the believing man, every sinner would be accursed; But not every sinner is accursed;

Therefore, Christ by his active obedience fulfilled the divine law for righteousness for the believing man.

The antithesis is that of the Socinians, who deny that we are justified by God on account of the satisfaction and merit of Christ; whose arguments have been confuted above in the place concerning Christ. We will repeat one, which brings no small weight to explaining the nature of justification: Whatever justification is not only gracious, but also gratuitous, is not done on account of the merit of Christ; The justification of a sinner before God, etc. Therefore. The major is constant; because gratuitous justification excludes all merit. The minor is from Paul, teaching, Romans III, 24, that men are justified δωρεάν, freely, by the grace of God. Resp. Distinguish between the proper merit of the sinner, and the alien merit, or that of Christ the mediator. The former, not the latter, gratuitous justification excludes. That the merit of Christ and the grace of God consist and conspire excellently in the act of justification, the Apostle indicates when he teaches that sinners are justified freely, by the grace of God through the redemption that is in Christ Jesus; whom God put forward as a propitiation, ἱλαστήριον, through his blood. Therefore, from the justification of the sinner, a balance of divine grace and justice shines forth.

To divine grace it must be attributed that God a) was unwilling to leave the human race, immersed in sins, in the state of sin and (which He could have done by just judgment) to sentence it to eternal damnation. For He embraced sinful men with His mercy, not as such, but as His creatures. b) That for sinful men, who were unequal to the task of providing satisfaction for their own sins, He destined and gave a mediator, and that one His only-begotten son, who would fulfill the law for all sinners and pay the vicarious penalties for their transgressions, and thus He took from His own what was paid for our sins, by whose merit we are justified. For He did not spare His own son, but handed him over to death for us, Romans 8:32. c) That the merit of Christ, since it was not the sinful man's own, and its effect, which is both the remission of sins and perfect righteousness, He imputes and attributes to every penitent sinner who applies the satisfaction of Christ to himself by true faith. d) That not through and on account of our works, but in view of faith in Christ δωρεάν, freely, without the

intervention of our own merit, He justifies us.

It is of divine justice to demand satisfaction for the injury and offense inflicted upon God. By the very fact that sins violate the internal and immutable law of God, they induce on the part of the sinner guilt and liability to divine punishment; but they wrong and offend God by injury. They induce guilt and liability to divine punishment because he who sins deviates from the rule of rectitude, and through this he contracts guilt for himself, and the liability of divine punishment accompanies the guilt born from the deviation from the rule of rectitude, by itself and by its nature. But they offend God with injury, and they offend him, because they violate his law. For the violation of the divine law is a certain violation of divine right, and therefore an injury redounding to God, by which God cannot but be most gravely offended. Therefore, as long as guilt and liability for punishment remain on the part of the sinner, so long also do the injury inflicted upon God by the past act of sinning and the offense remain on the part of God. It is also repugnant that someone be culpable for a past act of sinning, and worthy of punishment, and yet not be unjust toward God, and established in offense and hatred with him on account of his violated right. Whence, for the expiation of sins, it is required that both the guilt and the obligation to punishment on the part of the sinner, and the injury and offense on the part of God, be removed. The former is removed by the satisfaction of Christ, apprehended by true faith; which indeed God procured out of mere grace, and which He benevolently accepts.

#### Question VI. Whom does God justify?

*Subject whom God justifies.* God justifies a) man b), a sinner, guilty before the divine judgment of fault and punishment c), but converted d), and reborn e).

Proof a. Those justified by God are not the good angels, who, since they persisted in their created holiness, do not need remission of sins, nor the evil angels, who by divine judgment were held to be without mercy; but men. This we prove: Those whose nature Christ assumed, they are justified by faith in Christ, and no others; But Christ assumed the nature of men alone, not of angels. Therefore. For τὸ γὰρ ἀπρόσληπτον, ἀθεράπευτον, that which was not assumed by Christ, was not

healed by the same. Therefore, man the wayfarer is healable, that is, one constituted in the way of this life. He who dies with his sins not remitted, departs in a state of wrath, not of grace. For since he has maliciously repudiated the grace offered in the course of his life, the wrath of God remains upon him perpetually, John 3:36.

Proof b. God justifies the ungodly, Romans 4:5. Those who have sinned and fall short of the glory of God are justified freely by His grace through the redemption that is in Christ Jesus, Romans 3:23-24.

Proof c. The sinner, by transgressing the divine law, contracts guilt, and the obligation to punishment follows this. Whence every man, examined according to the norm of the divine law, is ὑπόδικος to God, i.e., liable to God the judge, unto eternal death, Romans 3:19. The sinner therefore stands before the divine throne not as the innocent Mephibosheth, or the beneficent Barzillai before David, but as the cupbearer before Pharaoh, or Shimei before Solomon. For the sinner is accused by Moses, John 5:45, and by the devil, Revelation 12:10, convicted by the witness of conscience, Romans 2:15, so that the conviction of conscience is a handwriting against him, Colossians 2:14.

Proof d. God justifies the ungodly not while he persists in ungodliness, or retains the intention, or purpose, of sinning, but when he is converted and contrite through the divine law, so that he recognizes the baseness of his sins from the law, feels the wrath of God, fears the divine punishments, and thus does not hold the sins he has committed as valid, but retracts them, and seriously with sorrow detests them, and casts away the purpose of sinning. This sorrow for sins, and their displeasure and detestation, is indeed not a positive and causal means of justification; yet it is a required condition on the part of the sinner to be justified, and a privative means of order, removing the incapacity of the subject and the obstacles to the remission of sins, namely, the false opinion of not being in need, and the zeal for continuing in sins. For he who does not acknowledge and detest his sins, but rather is prepared to continue them maliciously, will neither seek nor find remission of sins. God Himself implies this, Jeremiah 3:4-5: "Have you not just now called to me, 'My Father, you are the friend of my youth'? Will he be angry forever? Will he be indignant to the end? Behold, you have spoken, but you have done all the evil that you could!" As if

to say, I cannot be a gracious Father, or remit your sins, unless you cease from sinning intentionally. Cf. Hulsemann, *Brev. enucl. c. IX.* p. 501, 523.

Proof e. From Romans 4:5: "And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness." It is required of the ungodly that he detest his ungodliness with sorrow of mind, but this is not enough; but it is necessary that he also believe in God, who justifies the ungodly. God is indeed a just judge and a severe avenger of crimes; but He is placated by the satisfaction of Christ, who died for the ungodly, Romans 5:8. The penitent sinner recognizes this from the gospel, which promises grace and remission of sins on account of the merit of Christ apprehended by true faith; he who gives undoubted assent to the gospel promise, and thus with singular trust accepts the satisfaction of Christ, applies it to himself, presents it to God the judge, and on account of it seeks and finds grace and remission of sins, and, like the repenting publican, goes away justified, Luke 18:14.

**Question VII. Were the repentant sinners of the Old Testament also justified by faith in Christ?**

The penitent sinners who lived in the times of the Old Testament were reconciled to God and justified by faith in Christ.

Proof. 1) All the prophets testify of Christ, that everyone who believes in him receives remission of sins, Acts 10:43. 2) We all believe that we are saved through the grace of Christ, just as they (our Fathers) were, Acts 15:11. (\*)

The antithesis is that of the Socinians, who maintain that justification by faith in Christ was first promulgated and announced in the N.T. They urge:

I. Christ the mediator did not exist in the times of the O.T., nor was his satisfaction then performed; Therefore, the Israelites could not believe in Christ. Response: Although the satisfaction of Christ for sins was performed at the appointed time, yet in respect to its value it is universal, and extends itself to all men of all times and ages. For it relates to the remission of sins by way of a meritorious cause. This, before it exists, can exercise its causal power by the value of its foreknown merit, and can move the will of the efficient cause to act. That the satisfaction of Christ was known to God before it was performed is beyond doubt. See Acts 2:23; 4:28. But that the same was also foreknown to sinful men, or at least so

(\*) What should be determined about the true interpretation of these words, and what other, and far clearer, testimonies of this matter are at hand, I have demonstrated on page 34. I now add that from Romans 4:6, in which place these words, καθάπερ καὶ, openly signify one and the same reason for the matter. To what end also so many, and such illustrious prophecies of the future Christ, both those literal and those typical, but especially the expiatory sacrifices, which in themselves had no power of expiating, as also the lustrations, to what end, I ask? unless they had this value, that all should place all their trust in the future Christ, so foretold and foreshadowed. See John 8:56, coll. with v. 52, 53 & Hebrews 11:17 & 19. For which reason our Jesus is called the ἀρχηγὸς τῆς πίστεως in the O.T. and its τελειωτής in the N.T., Hebrews 12:2, the same yesterday in the O.T. as today in the N.T., Hebrews 13:8. But this principle: the satisfaction once performed was always valid, or, as they commonly say, the merit of Christ is valid backwards no less than forwards, this, I say, as it is most plainly signified in this place, Hebrews 9:26, so it must be most firmly opposed not only to the Socinians, but also to the Roman Catholics, who, although they do not entirely deny Christ's merits to the men who died blessedly before he was born, yet they opine that they did not perceive the fruit of them before Christ met death, and that in the meantime they were held as captives in some limbo and afflicted with the punishment of loss. From the same principle proceeds the argumentation against the Cocceians, who are in this heresy that Christ, the common sponsor of all men, is now at last in the N.T. an expromissor, but in the O.T. was not, except as a fideiussor, and therefore they think that ἄφεσιν must be defined differently from πάρεσιν, so that the former is a remission of sin, never to be vindicated; but the latter is a toleration of it for a time, by conniving and deferring the punishment, not yet taken away. They appeal primarily to Romans 3:25-26. Response: 1) The ἀνοχή τοῦ Θεοῦ is expressly distinguished from what is called πάρεσις, 2) this πάρεσις is nothing other than ἄφεσις, and this very ἄφεσις, or remission of sins, happened to David and those like him equally as to us in the N.T., is apparent from Romans 4:6-7, and Hebrews 9:15, coll. with v. 22.

revealed that, if it had not been for the negligence, malice, and contempt of the divine word by men, it could have been known to all at any time, is easily understood. For first, God foretold it to the first parents while they were still in paradise, when, by promulgating the proto-evangelion, he predicted that the seed of the woman would crush the serpent's head, Genesis 3:15. Then he repeated this prediction to the patriarchs, and afterwards through the holy prophets taught by him to the Israelite people from time to time, with more abundant declarations added, until that promised seed, born of the Virgin Mary, was actually exhibited. To this Peter refers, when he says that God sent the fore-announced Jesus Christ, Acts 3:20, and all the prophets from Samuel and those after him, as many as have spoken, have foretold those days, in which, that is, Christ was exhibited in the flesh, v. 24.

II. They urge the passages of scripture Romans 3:21; Galatians 3:23. To which we have responded above, Part I.

#### Question VIII. By what means does God justify the sinner?

*Means of justification.* The means that are δοτικά, or on the part of God offering the grace of God and the satisfaction and merit of Christ for obtaining the remission of sins and righteousness, are the word of the gospel a), and the sacraments b); the μέσον ληπτικόν, or on the part of the sinful man receiving the merit of Christ and the grace of God founded in it, is faith c).

Proof a. From 2 Corinthians 5:19: "that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." The Apostle teaches: a) That God, offended by the sins of men, out of immense grace, pitying the inescapable misery of men, procured the καταλλαγὴν, or reconciliation; b) That this reconciliation was acquired through Christ the mediator, who satisfied divine justice; c) That the actual non-imputation of sins flows from the reconciliation acquired through the satisfaction of Christ; d) That reconciliation and remission of sins are announced, promised, and offered through the word of reconciliation, i.e., the gospel.

Proof b. That the righteousness of Christ is offered and applied through the sacrament of initiation, or baptism, we learn from Galatians 3:27: "For as many of you as were

baptized into Christ have put on Christ." The Apostle does not mean a legal putting on, or one of imitation; for in that way we could also put on St. Paul; but an evangelical putting on, or one of faith. Blessed Luther elegantly explains this putting on in this place: To put on Christ is to put on righteousness, truth, all grace, and the fullness of the whole law. That the Eucharist is an exhibitiv means of justifying grace is clear from the fact that the shedding of the eucharistic cup is said to be for the remission of sins, Luke 22:20. Observation: Through the sacrament of the Supper, justification is continued rather than begun; because no one partakes of the body and blood of the Lord with salutary fruit unless he has first examined himself, namely, whether he is in the faith, 1 Corinthians 11:28, and is therefore a believer, and was already justified and in a state of reconciliation beforehand; in the meantime, however, justifying faith is confirmed and preserved by the sacrament of the supper; and thus justification is continued.

Proof c. Faith justifies not through itself, by its own dignity or value, by moving God to justify the believing man; but because as an instrument, or a μέσον ληπτικόν, or receptive means, it apprehends the merit of Christ, in view of which God is impelled, so that He, saving His own justice, absolves the penitent sinner who believes in Christ from the guilt of sin out of grace, and reposes him just. For the ἐνέργεια, or internal power, of justifying faith is to λαμβάνειν, to receive Christ, the grace of God founded in Christ, which pardons sins, offered in the promise of the gospel, and the remission of sins dependent on this. This can be seen from the clearest sayings of scripture, John 1:12: "But to all who did receive (ἐλάβον) him, who believed in his name, he gave the power to become children of God." Here, to believe in the name of Christ is explained by receiving him, as the author of the divine νιοθεσίας. Romans 5:17: "For if, because of one man's trespass, death reigned through that one man, much more will those who receive (λαμβάνοντες) the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ." Paul excellently describes faith, that it receives the abundance of grace and the gift of righteousness. Galatians 3:14: "so that we might receive (λάβωμεν) the promised Spirit through faith." The promise of grace is received and applied to us by no other means

than faith. Acts 10:43: "To him (Christ) all the prophets bear witness that everyone who believes in him receives (λαβεῖν) forgiveness of sins through his name." Faith accepts the effect of Christ's satisfaction, the remission of sins. From these celestial oracles, we gather that faith is the receptive means by which the satisfaction of Christ, and the grace of God obtained by it, is accepted.

The antithesis is that of the Pontificians, Socinians, and Arminians, who deny that faith justifies by way of an instrument, or a means, that receives the merit of Christ. (\*) The same rely on the following arguments:

I. If faith justifies instrumentally, it justifies as a work: The Evangelicals concede the antecedent; Therefore, also the consequent. The consequence of the major is proven; For if the causality of an efficient cause is an operation, but an instrument enjoys the causality of an efficient cause; then the causality of faith will be an operation, and thus faith as a work, or operation, will justify. Response: We distinguish between an active and a receptive instrument. Faith does not justify as an agent, but as a patient, or by passively receiving. To justify instrumentally, said of faith, denotes a passion, and so faith can be called an instrument of justification, but a passive one, as D. Osiander excellently says in his colleg. Systemat. part V, p. 3.

Instance: Faith considered formally is the trustful apprehension of the merit of Christ and the grace of God promised in the gospel: Therefore, Faith formally is an action, not a

passion. Response: 1) Apprehension is an act, so to speak, that is passive. Dannhauer says that it is explained by an active voice (grammatically), but is in reality passive, which allows a benefit to be done to itself, Hodos. p. 1340. For as the hand of a beggar, the mouth of a sick person, a mirror, passively receives an alms, a medicine, an image; so faith is the organ of those who are spiritually begging, who spiritually receive the grace of God and the merit of Christ. 2) Faith justifies, not insofar as it is an apprehension and our act, but insofar as it embraces the justifying object.

II. Whatever consists in knowledge, assent, and trust, that is not an instrument; But justifying faith etc. Therefore. The major is proven; because knowledge, assent, and trust are acts of the intellect and will, which cannot be called instruments. The minor is conceded by the Evangelicals. Response: We distinguish between the faith which justifies, and the manner in which it justifies. The former consists in knowledge, assent, and trust. The latter is the means of receiving the satisfaction of Christ. Faith is called an instrument, not univocally and with philosophical rigor, but by analogy, insofar as an instrument denotes a means, or principle, by which an object is apprehended, or accepted.

III. Whatever action of God is immanent, immediate, and inorganic, that is not done through the faith of man, as a means, or instrument; But justification is an immanent, immediate, and inorganic action of God: Therefore. The major is established; because

(\*) According to the false and pernicious opinion of the Socinians, from whom the Remonstrants are not far off, faith in Christ consists of two parts, one of which they say is obedience to the commands of God, and specifically to new laws, which they imagine were only lately made by Christ; the other, they say, is indeed trust to be placed in Christ, but that not in him as meriting, but as promising, or in the divine promises, confirmed by the death of Christ. This is plainly against the opinion of the Apostle, who 1) distinguished the law, or doctrine, of faith from the entire law of works, Romans 3:27, and 2) commanded us to place our whole trust, which alone is able to make us just before God, in the blood of Christ, and in the ἀπολύτρωσις made through him, *ibid.* v. 24, 25.

Thus, however, where justification is attributed to faith in God, and the Father of Christ, as in John 5:24, Romans 4:5 and 24, it should be known that this faith in God is not general, but special, which pertains to faith in Christ itself. To be sure, there are three truths which trust placed in Christ contains within its scope. First; that our merits and those of other men are absolutely nothing before God. Second; that Christ alone offered an expiatory sacrifice to God for all. Third; that through that sacrifice, by which Christ rendered a vicarious and perfect satisfaction, pleasing and acceptable to God, God is placated, and reconciled to us. Our forefathers in the Apology of the Augsburg Confession, art. II, p. 69, excellently professed that in justifying faith three Objects are associated: 1) something gratuitous, by which our works are excluded, 2) the propitiation of Christ, 3) the promise of God.

an immanent and inorganic action is not done through an instrument. The minor is clear in itself; because justification is carried out within the very bosom of the deity, without the intervention of any instrument. Response: Faith is called an instrument, not as if the very act of justification is produced through faith as an instrument, but because it behaves in the manner of an instrument, by which that, on account of which we are justified, namely the merit of Christ, is apprehended and applied to us. But in the order related to the act of justification itself, faith in Christ behaves in the manner of a cause, or a less principal impulsive reason; because not through itself, not by its own force or value, but by the force of the merit of Christ, which it embraces, it moves God to justify the penitent sinner who believes in Christ. Cf. D. Musaeus in his dissertation on predestination, D. 75.

#### Question IX. Does faith alone justify?

*Does faith alone justify?* Faith alone is the divinely ordained means by which we apprehend and apply to ourselves the satisfaction of Christ, performed in our stead, and offered in the evangelical promise, in view of which we are justified by God; but good works do not enter the circle of justification.

Observation I. Nowhere in the sacred writings is faith in the nominative case said to justify, but it is always said in an oblique case: We are justified by faith, Galatians 2:16; a man is justified by faith, Romans 3:28. But God in the nominative case is said to justify, Romans 3:30; c. 8:33. Whence D. Osiander not in vain says in his colleg. System. P. V, p. 96: "If we wish to speak accurately and according to scripture, it should be said that God alone justifies (for it is an action of God alone); but man is justified by faith. For faith itself does not justify, for the very reason that it behaves merely apprehensively." However, because the manner of speaking has so prevailed that it is said, "faith alone justifies," it can be retained, if the manner of speaking is skillfully applied from scriptural usage. It is therefore explained in the Solid Declaration of the F.C., p. 684: "Faith does not justify because it is itself such a good work and such a noble virtue, but because in the promise of the gospel it apprehends and embraces the merit of Christ." Which D. Aeg. Hunnius explains more broadly in his commentary on Romans 3, p. 164: "Faith does not justify, when considered absolutely and

in itself, as a certain virtue. For in this respect it is a work of only one commandment of the decalogue, namely the first; whereas for the perfecting of justification the fulfillment of the whole law is required. Then, because faith, considered in itself, is imperfect; whence it rather needs the mercy of God, by which its imperfection may be covered, than that it should merit that mercy of God. Thirdly, because, if it were most perfect, it would nevertheless be owed, because it is commanded in the law. But that which we are bound to by debt, merits us nothing before God. But faith justifies, insofar as it is considered relatively, i.e., insofar as it looks to Christ, and apprehends his merit. For in this way it diffuses itself through the whole decalogue, i.e., it includes the obedience of all the precepts of the decalogue, performed by Christ for us, and that perfect and un-owed, since Christ was not subject to the law for himself, but performed it for us." D. Musaeus in his disp. on justification §. 38: "When it is said of faith in the nominative case, that it justifies, the expression seems to be metonymical. For the sense is not that faith absolves a man from sins and reposes him just; but faith is said to justify because in view of it God reposes us just, or because faith (not by its own dignity, but by that of the merit of Christ) moves God to justify us."

Observation II. When faith alone is said to justify, the grace of God, the merit of Christ, the word and the sacraments are not excluded; because exclusive particles exclude that which is opposite. But the grace of God, the merit of Christ, the word, the sacraments, and faith are not opposites, but are subordinate and congruous. For the grace of God is the internal impulsive cause of justification; the merit of Christ is the meritorious and external impulsive cause; the word and sacraments are the offering means; faith is the receiving means. It remains, therefore, that faith and man's works are opposed to each other in the order of justification, and faith in Christ, but not good works, is said to justify before the divine tribunal.

Observation III. A distinction is made between faith considered with respect to justification itself, and then it is the sole instrument apprehending the merit of Christ, and alone justifies; and considered in the person of the justified, or after justification, and in this way it is never alone, that is, it is always accompanied by the other virtues,

indeed it is the root and parent of them all. This the epitome of the F.C., p. 586, asserts: "We believe, teach, and confess, that although antecedent contrition and subsequent new obedience do not pertain to the article of justification before God; yet such a justifying faith is not to be imagined which can exist and stand together with an evil purpose, namely of sinning and acting against conscience. But after a man has been justified by faith, then that true and living faith is effective through charity, and good works always follow justifying faith, and are most certainly found together with it, if only it is true and living. For true faith is never alone, but always has charity and hope with it." Which words are explained by D. Musaeus in his lectures on the F. Conc., p. 177, in the following manner: "Good works follow justification not in respect of time, but in the order of nature. In the order of nature, justification is prior to renewal and new obedience, and so B.O. can rightly be said to follow justification; because they are by nature subsequent to justification and justifying faith; but in respect of time, faith is never without all good works, but always has some works, either external or internal, or interior movements of love, hope, etc., conjoined with it."

Proof. 1. From Romans 4:5: "And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness." Whoever, being ungodly, obtains righteousness through faith without the confluence of good works, is justified by faith alone; But the ungodly, believing in Christ, etc. Therefore.

2. From the denomination of justifying faith alone, Romans 3:28: "For we hold that one is justified by faith apart from works of

the law"; and Galatians 2:16: "yet we know that a person is not justified by works of the law but through faith in Jesus Christ." Whoever is not justified by works of the law, but through faith without works, is justified by faith alone; But the sinner believing in Christ etc. Therefore.

3. From the exclusion of works, Romans 3:20: "For by works of the law no human being will be justified in his sight." You say: The apostle means the works of the natural and ceremonial law, by which no one is justified; yet we are justified by works proceeding from grace. Response: a) The Apostle is not dealing with the works of the ceremonial or natural law, but with the works of the moral law, from which comes the knowledge of sin, in the same verse (\*). b) Works proceeding from faith and grace follow the justified, they do not precede those to be justified; for they are the fruits of righteousness, Philippians 1:11. c) Paul also removes the works of righteousness, Titus 3:5: "he saved us, not because of works done by us in righteousness."

4. From the opposition of grace and works: "being justified freely by his grace," Romans 3:24. Whatever happens by grace, that can in no way happen through any work; But justification, etc.; Therefore. The Apostle proves the major in Romans 11:6: "But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace."

5. From the imperfection of our own righteousness. "All our righteous deeds are like a polluted garment," Isaiah 64:6. "For we all stumble in many ways," James 3:2. Whatever is unclean and imperfect, that cannot justify a man before God.

(\*) In the letter written to the Galatians, the Divine Man argues by design about the ritual law, which entirely pertained to the ceremonies of the O.T.; but in those which he himself sent to the Romans, he discusses the moral law. But in each epistle I. the disputation proceeds from general principles, which are common to all divine laws: α) The law demands perfect obedience; β) No one has ever rendered this, nor can anyone ever render it; γ) The law denounces damnation on a man, if he should fail in even one word; δ) Since the law condemns every single person, it can make no one just and saved; Therefore, there is no justification from the law. Romans 3:19; 8:3; Galatians 3:10 & 21. II. The subject is justification before God, Romans 3:25, 29; 4:2, as also Galatians 3:6; 4:4-5. III. The subject capable of obtaining justification is said to be any reborn man, without any difference of nation or descent, whether it be Jewish or foreign, Romans 3:29, 30; 4:9, 10 & 11 entire, and likewise Galatians 3:8, 28. IV. The cause of justification is said to be trust placed in the merits of Christ, excluding any works of man, whoever he may be, not even excepting Abraham, Romans 3:28; 4:4, and no differently Galatians 2:16; 3:9, 13. V. The act of justification is defined as the remission of sins, on account of the vicarious righteousness of Christ, attributed to us, Romans 4:5, 6, 25, and in the same way Galatians 2:20-21.

6. From the example of Abraham, who was not justified by works, Romans 4:2-3. Abraham, when he received the testimony of imputed righteousness, had already long been received into grace (cf. Genesis 12:1; c. 15:6); yet he was not justified by the works of grace.

The antithesis is I. of the Pontificians, II. of the Anabaptists, III. of the Socinians and Arminians, who deny that we are justified by faith alone, as a means apprehending the merit of Christ. Their arguments are:

I. In the same way that Abraham was justified, in that way we are also justified (for Abraham is the Father of believers, Romans 4:11, and an example set forth for all to be justified); But Abraham was justified not only by faith, but also by good works. Therefore. The minor is from the Apostle James, c. 2:21: "Was not Abraham our father justified by works when he offered up his son Isaac on the altar?" Do you see that faith was completed by works? Response: a) We distinguish between the justification of a sinner before God, and the showing or notification of faith and righteousness received from God before men. (\*) St. James is not speaking of the justification of a sinner before God, but of the showing and notification of faith and righteousness before men, through good works, as signs and testimonies of true faith and fruits of righteousness. For that reason he says in v. 18: Δείξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, "Show me your faith from your works." The sense, therefore, is: Was not Abraham, our Father, justified, i.e., acknowledged and manifested as just, by works, especially those which shone forth publicly, when he offered Isaac his son upon the altar? b) The Apostle is speaking of the external profession of faith. For he says in v. 14: "What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?" The external profession of faith is sometimes true, if it manifests itself through charity and other virtues; sometimes false, when it is destitute of the company of good works, and is commonly called a vain boasting of faith.

Instance I. But the example of Abraham, justified by works, is adduced. Response: It is adduced to the contrary, to refute hypocrites,

who are content with only the external profession of faith, as if to say: you hypocrites, who boast of faith, can be refuted by the example of Abraham. He was discovered, held, and acknowledged as just by men not so much by the external profession of faith, as by works and the most humble obedience (of which the offering of his son for a sacrifice was an illustrious example), and was called the friend of God.

Instance II. Whatever faith cooperates with works for justification, that alone does not suffice for obtaining righteousness; But the faith of Abraham and of all believers, etc. Therefore. Response: Faith, comforting the heart of Abraham in his most humble obedience, cooperated in showing and making known his justification before men, not in obtaining it from God.

Instance III. The faith which is completed by works, that alone does not suffice for obtaining righteousness; But the faith of Abraham and of all believers, etc. Therefore. Response: Faith is completed by works not intrinsically, with respect to its own nature and essential perfection; but extrinsically, with respect to others and becoming known; thus the faith of Abraham became perfectly known to others from the offering of Isaac, as a stupendous deed.

II. Faith alone justifies; Faith alone is a dead thing; Therefore, a dead thing justifies. Response: In this paralogism there are four terms. For the word "alone" in the major premise excludes the confluence of good works into the ἀποτέλεσμα of justification, while in the minor it excludes the coexistence of good works and denotes a solitary faith. For the same reason, one might perhaps gather: The eye alone sees; The eye alone is a dead thing; Therefore, a dead thing sees.

III. Whatever faith is never alone, that never justifies alone; Justifying faith is never alone; Therefore. Response: Negative to the major. and a distinction between the existence of faith, and its office, or its ἐνέργειαν and justifying power. Faith justifies alone, even though it is never alone, but is conjoined with charity, hope, and other internal movements. Thus the intellect alone understands, although it is conjoined with the will; the eyes alone see, although ears

(\*) For Paul himself used this distinction, Romans 4:2. James, in this place, has handed down to us the explanation of the matter, and the definition of what it is to be justified before men, that it is indeed nothing other than to be known as just by declaration from certain signs.



and nose coexist with them; the flavor of the apple alone affects the taste, however much the odor and color of the same apple may accompany it. Cf. Dannhauer, *hodos. phanom.* XI, §. 1389.

IV. Faith justifies either without charity, or with charity: Not without charity; because, as Paul testifies, it always works through this, Galatians 5:6. Therefore, with charity, and consequently not alone. Response: Faith, viewed within the sphere of justification, justifies without charity, i.e., faith, but not charity, is the means apprehending the merit of Christ, in view of which God absolves the sinner believing in Christ from the guilt of sin and punishment. But faith considered outside the sphere of justification operates through charity as the queen of the other virtues. But indeed in this way faith does not flow into justification, but into sanctification, and the production of good works.

Instance: But the power of justifying is attributed to charity 1) by Christ Himself, Luke 7:47: "Her sins, which are many, are forgiven—for she loved much"; 2) by John, 1 Epistle 3:14: "We have passed out of death into life, because we love the brothers." Response: To 1): In the words of Christ, the particle *ὅτι* is not causal, but ratiocinative; for it denotes not the cause of the remission of sins, but an argument taken from the effect and an external sign, by which the remission of sins is proven a posteriori; just as we argue a posteriori: This woman was pregnant, because (therefore) she gave birth; in this house there is a fire, because (therefore) smoke ascends. The true cause of the remission of sins is expressed in v. 50: "Your faith has saved you." To 2): John says: "we know that we have passed from death to life, because we love the brothers." From which words it is manifest that the love of the brothers is not the cause of the transition from spiritual death to life, but the principle of knowing it a posteriori.

V. The greatest virtue justifies the most: Charity is the greatest virtue, 1 Corinthians 13:13. Therefore. Response: No virtue justifies, whether it be small or great, because from the law, which is the norm of virtues, there is no justification, Romans 3:20.

VI. The fear of the Lord drives out sins; because he who is without fear cannot be justified, Sirach 1:21-22. Response: a) The fear of the Lord drives out future sins, so that we may avoid them; faith purges the heart

from past sins by the benefit of the blood of Christ, apprehended by singular trust. b)

The Greek text is thus: οὐ δυνήσεται θυμῶδης ἄνθρωπος δικαιωθῆναι, "an angry man will not be able to be justified." A man who indulges in anger will be able to subsist neither in the judgment of this world, nor before the divine tribunal; he will be condemned everywhere.

VII. Faith is counted for righteousness, Romans 4:5. Faith is a virtue: for it is commanded in the first precept of the decalogue. Therefore, a certain virtue, and consequently a certain good work, justifies. Response: Faith is counted for righteousness not absolutely and in itself, insofar as it is a virtue, but relatively and on account of Christ, whom it embraces; just as a hand makes a beggar rich not by itself, but on account of the treasure, offered by a rich man, which it accepts.

VIII. Penitence is not faith alone; because it comprises contrition and faith; Penitence justifies; Therefore, something that justifies is not faith alone. The minor is proven from Acts 3:19: "Repent therefore, and turn back, that your sins may be blotted out." Response: Penitence justifies by reason of faith alone in Christ, although it is conjoined with contrition. For contrition is necessary for those being justified, not by the necessity of a means, but of order. Contrition does not concur positively in justification, but only removes the obstacle to the remission of sins, namely the malicious purpose of sinning.

IX. Certain good works seem to precede faith and justification, namely the acknowledgment of sins, their detestation, and sorrow for sins, which are necessary for the man being justified: Therefore, not faith alone justifies. Response: The acknowledgment of sins, their detestation, and sorrow for sins are indeed movements of the soul, excited by the Holy Spirit through the divine law, but they are not good works, strictly speaking. For good works proceed from faith, and are the fruit of righteousness. But those movements precede regeneration, faith, and justification, and pertain to the conversion of the sinner. But it is not one and the same thing to speak of the conversion of man, and of his justification. For not all those things which are required for true conversion also pertain to justification. For to justification are required and necessary only the grace of God, the merit of Christ, and faith, which embraces these very benefits of

God in the promise of God, as the Formula of Concord says, p. 687. (\*)

**Question X. Does faith justify completely?**

*Does faith justify completely?* Faith justifies not dispositively a), nor initially and imperfectly, but completely and perfectly b).

Proof a. Faith in the act of justification is not considered absolutely, as our quality or disposition, but relatively, as it beholds Christ the *ἰλαστήριον*, and rests on His blood, Romans 3:25, so that through His name it may receive the remission of sins, Acts 10.

Proof b. Faith is the sole means, embracing divine grace, and apprehending Christ with all His benefits. Therefore it justifies not initially, but completely and perfectly. This is clear from the most lucid sayings of scripture. For thus the Apostle says in Hebrews 4:16: "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." And John 1:12: "But to all who did receive Christ, he gave the power to become children of God, (namely) to those who believe in his name."

The antithesis is 1) that of the Pontificians, asserting that faith justifies only initially or dispositively, but not perfectly; 2) that of the Socinians, maintaining that in the future life sins will finally be perfectly remitted. Their arguments are

I. Whatever is described by access to the throne of grace, that is only the beginning of justification; But faith, etc., Hebrews 4:16. Therefore. The major is clear; because access is the first motion by which he who was far off begins to approach. Response: a) To draw near to God, or to come to Christ is the same as to believe, John 6:35. b) Faith not only draws near to the throne of grace, but also receives mercy, and finds help.

II. Whoever through faith only receives the power to become children of God, they are not actually made children of God by faith; the power of becoming differs greatly from actual existence; But those who believe in Christ, etc., John 1:12. Therefore. Response: *Ἐξουσία* in that place does not denote a power, opposed to the act or state of sonship, but the right of those who are already reborn of God, v. 13. The word *γενέσθαι* signifies not only to become, but also to be.

(\*) There are certain principal truths, joined by the closest bond, to be laid as foundations, on which this doctrine rests: that trust, placed in Christ, alone is able to make us just before God, i.e., free from all guilt and punishment. I will present them all, drawn from Paul's letter to the Romans. I. The common knowledge of God, the Creator and Preserver of all, which is naturally instilled in all men, c. 1, v. 19-21, hence also the common obligation of all to render perfect obedience to the divine laws, II, 14-15 ff. II. The common and equal defection of all from God, c. 2:1, 3:9-19, not only by propagation and imitation, but also by the just imputation of the first sin of all, c. 5:12, 14, 15, 16. III. Therefore, the common and equal damnation of all, c. 2:2, 9 ff., 3:19-20. IV. The common and extreme lack of strength of all men, so great indeed that no single one is able to do anything to abolish his own guilt, let alone that of others, c. 3:20; 8:7, *ἔδε γὰρ δύναται*, with the reason added: *τὸ γὰρ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν*. V. The necessity of revelation, from which anyone can know in what way the reconciliation of God and men can finally be made, c. 1:16-17. VI. The benevolence by which God has had mercy on all men, c. 2:4; 3:24; 5:8. VII. The avenging justice in God is natural, necessary, and immutable, c. 2:2. VIII. The necessary sponsorship of a certain *μεσίτης*, who, by expiating the sins of all men, would fully satisfy the avenging justice, c. 3:25. (*Δικαιοσύνη* in this place is not that righteousness of God which he himself attributes to us, but is the natural justice in God, and indeed that judging and punishing, which God willed to declare by a singular example, for *ἐνδειξις* is a declaration; but he declared it in that he constituted Christ as an *ἰλαστήριον*, understand *θῦμα*, an expiatory sacrifice, indeed *ἐν τῷ αἵματι αὐτοῦ*, from which it is apparent that God is so just that he himself cannot, saving his own justice, pardon the offenses of men, unless satisfaction has been rendered; add c. 5:8 & 9). IX. The necessary properties and perfections of that sponsor, namely three: that he should be 1) one, making satisfaction for all, c. 5:18-19; 2) innocent, and contaminated by no sin, *ibid.* v. 15, 19; 3) one man, and the same true God, so that he himself might be able both to sustain the place of men, and to reconcile the placated God to men, c. 1:3; 8:3. X. The necessary imputation of the vicarious righteousness, performed by this sponsor, and its application, which cannot be done otherwise than by trust placed in him, c. 3:24; 4:24-25; 5:18.

**Question XI. Does God in the justification of a sinner also use ministers?**

*Ministerial cause.* In the business of justification, God uses sacred preachers, rightly called and ordained, who by the power of the absolving key remit sins.

*Proof.* The ministers of the word are called מצדיקי הרבים those who make many righteous, Dan. 12:3. The minister of the church not only declares who receives the remission of sins, but also, by applying the word of reconciliation to repentant sinners individually, he really, organically, and ministerially remits sins, in the name of the principal cause.

**Question XII. In what act does justification formally consist?**

*Form of justification.* Justification is accomplished in two acts, a privative, and a positive one. The former is the non-imputation, or remission of sins a); the latter is the imputation of the righteousness of Christ b). (\*)

*Observation I.* Why our justification formally consists in a privative and a positive act, D. Hutterus excellently teaches in his loc. com. art. III. on justification, fol. 477. In the act of our justification there are two terms; one is of evil, from which we are freed, the other is of good, to which we are transferred. Thus there is also a twofold form of this imputation: one privative, by which that which is inherent is not imputed; the other positive, by which that which is not inherent is imputed. From this likewise emerge two parts of one and the same formal cause in justification: one privative, which is and is called the remission of sins, so that in the act of justification, iniquities and inherent sins are not imputed to those being justified; the other part is positive, which is called the donation, or imputation of the righteousness of Christ, so that to those being justified is imputed an alien righteousness, namely that

of Christ, not that eternal and essential, but ἐπίκτητος, i.e., acquired by the merits of obedience. Of which two foundations are to be noted. The first is taken from the condition of that state, from which we are transferred by justification to a better state. For outside of justification we are in a state of corruption, in which a twofold evil lies upon us, one θετικόν, or positive, namely the damnable guilt of our sins, the other στερητικόν, privative, namely the defect of righteousness, which ought to have been inherent. The formal cause of our justification brings medicine to both these evils; for the remission of sins takes away the former; the donation, or imputation of Christ's righteousness, compensates for the latter. The other foundation is sought from the parts of the mediation, by which righteousness and salvation were restored to us by Christ. For this mediation consists of 1) the obedience of Christ, rendered to the divine law for us; 2) the satisfaction, by which Christ paid the penalties due to our sins by his passion and death. The former merited for us the imputation of righteousness; the latter, however, the remission of both sins and the penalties due to them. By both of which merits our justification is completed.

*Observation II.* The sinner appears before the divine tribunal not only naked, but also sordid. And therefore both the sordid garments must be removed, which is done through the death and satisfaction of Christ; and the white garments must be applied, which is done through the imputation of the obedience of Christ. This very thing was most elegantly expressed typologically in the act concerning Joshua the priest, exhibited in a vision to Zechariah, from whom first the unclean garments were taken away, and these having been taken away, clean garments were put on, Zach. 3:4.

*Proof a.* 1) From Rom. 4:7. "Blessed are those whose lawless deeds are forgiven, and whose sins are covered! Blessed is the man,

(\*) Justification itself is indeed the remission of sins (Acts 13:38-39), by which it happens that sins are not attributed to a man. But the cause and foundation is the imputation of the vicarious righteousness of Christ, on which account we are said to be justified for Christ's sake, through him, in his blood, in the way that it is written in the Apol. Aug. Conf. cap. III, pag. 125: To justify in this place, by forensic custom, signifies to absolve the guilty and pronounce him just, but on account of an alien righteousness, namely Christ's. So also in the declar. form. conc. c. III, p. 685: And since on account of this righteousness of Christ, attributed to us, our sins are not attributed to us; it follows that, what is wont to be said, the non-imputation of sins does not precede the imputation of the righteousness of Christ, but follows it. For a cause cannot but be prior to its effect. See 2 Cor. 5:14-15 & 19.

to whom the Lord does not impute sin!" The Apostle transferred these words from Ps. 32:1-2. "Blessed is he whose transgression is forgiven, whose sin is covered! Blessed is the man to whom the Lord does not impute iniquity!" To King David and the Apostle Paul, to forgive transgression, to cover sin, not to impute iniquity, are synonyms. The sins of believers are covered from God, not as if they escape His knowledge, but because He is no more offended by them than if they did not exist. Augustine not badly in Ps. 32: "If God has covered sins, He has refused to attend to them; if He has refused to attend to them, He has refused to take notice of them; if He has refused to take notice of them, He has refused to punish them; if He has refused to punish them, He has refused to acknowledge them; if He has refused to acknowledge them, He has willed to forgive them." For the rest, to understand the remission of sins more deeply, it must be observed: In original sin there is a) an inherent root; b) a relation to the person, insofar as it denominates a certain person, and contracts for him the guilt of fault, for the reason that it is *ἀνομία*, or a habit discrepant from the divine law; c) the guilt of punishment, or the obligation to punishment. But actual sins are considered either physically, insofar as they are actions and depend efficiently on man; or morally, insofar as they are actions against the law, and concern the right of some third party. Considered in the former way they are transient acts; but in the latter way, after they have been committed, and have passed away as to their real being, they remain morally, as to the guilt of fault and punishment. The guilt of fault is that by which a man is held as if bound under the sin committed by a past act, in the way, for example, that he who once commits adultery is said to be guilty of adultery, i.e., as if bound under the sin of adultery, so that he truly is and is called an adulterer, even if he is no longer committing adultery. The guilt of punishment is the obligation to undergo punishment for the sin committed. Wherefore, in order that the bond of guilt by which the sinner is held bound may be relaxed, both contrition and faith in Christ are necessary for him. Contrition is necessary by the necessity of order, so that the sinner, his sins being acknowledged from the divine law, may morally retract, disapprove, and seriously with sorrow detest them. Faith in Christ is necessary by the

necessity of a means; for the reason that faith is the sole means by which the satisfaction of Christ, performed for the sins of the whole world, is apprehended, and is applied and united to the contrite soul, so that in view of this God may be moved to take away the guilt of fault and punishment. The guilt of fault is taken away by the gracious estimation of God, so that the repenting David is not considered an adulterer before the divine tribunal, Paul is not held as a persecutor of the church, Peter is not judged a denier of Christ. The guilt of punishment is also taken away, so that God does not inflict punishment on the sinner who believes in Christ, as an angry judge.

2. From 2 Cor. 5:19. "in Christ God was reconciling the world to himself, not counting their trespasses against them." The Apostle implies that the non-imputation of sins flows from the satisfaction of Christ, about which his words in v. 14-15 are to be understood: "For... one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised." As if to say: The death of Christ, performed in the vicarious place of all men, is in the judgment of God estimated or accepted in no other way than if all had died, i.e., had themselves expiated their sins by dying; since the death of Christ is entirely ours through faith, as he did not die for himself, but for us, indeed for all men, so that, bound by so great a benefit, they might hereafter for the sake of gratitude also conform themselves to the will of the redeemer. From which the Apostle in v. 18 concludes that God, through the satisfactory death of Christ, has been reconciled, so that, saving his own justice, he does not impute sins to believers for punishment, but pardons them, and receives them into grace.

3. That justification formally consists in the non-imputation, or remission of sins, is clear from Acts 13:38. "Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything from which you could not be freed by the law<sup>2</sup> of Moses." The word, *δικαιωθῆναι*, to be justified, constructed with the preposition *ἀπὸ*, from, or by, has a forensic signification, and denotes to absolve someone in judgment from those things of which he is guilty and of which he is accused. Therefore, justification formally is absolution from sins, or remission of sins. For

this reason also the penitent publican, having obtained remission of sins, is said to have gone down to his house justified, Luke 18:14.

Proof b. 1) From Rom. 5:19. "For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous." Just as the posterity of Adam are constituted sinners by the imputation of the disobedience of Adam; so we are constituted just by the imputation of the obedience of Christ.

2. From 2 Cor. V, 21. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." Whence this argument is born; In the same way that Christ was made sin for us, in that same way we are rendered the righteousness of God on account of Christ; i.e., perfectly just before God. But Christ was made sin for us not by inherence, but by imputation. Therefore, we too on account of Christ are rendered the righteousness of God not by inherence, but by imputation.

3. Gal. 3:6. "Abraham believed God, and it was counted to him as righteousness." St. Paul adds v. 13. "Christ redeemed us from the curse of the law by becoming a curse for us." The faith of Abraham therefore looked to Christ the redeemer, who was made a curse for us, whose righteousness was imputed to him out of divine mercy.

4. From Phil. 3:9. "and be found in Christ, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith." Paul appears before the most rigid judgment of God, relying not on his own righteousness, but on an alien one, which is from faith in Christ, to whom, as a branch to the vine, he was grafted.

5. From Rom. 4:5. "And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness." Faith is counted for righteousness, not because it is itself such a good work, and of such great value, but because it is directed to the merit of Christ, which it involves by way of its object. For neither faith alone, nor the merit of Christ alone is imputed for righteousness, but faith apprehending the merit of Christ, or, what, as to the thing, coincides, the merit of Christ, apprehended by faith. Only the mode of predication is different. For when I say: The merit of Christ, apprehended by faith, is imputed for righteousness, the effect is predicated of the subject, to which it belongs

in itself, and flows from its intrinsic value. But when I say: Faith, resting on the merit of Christ, is imputed for righteousness, the effect is predicated of the subject, to which it accrues from elsewhere. For faith is not imputed for righteousness, insofar as it is our act; but solely, insofar as it receives the merit of Christ. All the imputability of faith, therefore, comes from nowhere else than from the object apprehended.

6. In whatever a man in this life is blessed, in that his justification formally consists: By the imputation of the righteousness of Christ a man in this life is blessed. Therefore. The major is proven; because the blessedness of man in this life is his justification. The minor is proven from Rom. 4:6. "So also David speaks of the blessing (μακαρισμὸν) of the one to whom God counts righteousness' without works." The righteousness that is imputed without works is not our own inherent righteousness, since this consists in works, but an alien one, which is none other than the righteousness of Christ, who indeed was made for us by God righteousness, 1 Cor. 1:30.

### Question XIII. What is imputation, considered generally?

*Definition of Imputation.* Imputation, considered generally, is an act of the intellect and will of him who exercises judgment, by which the voluntary action of some person is known and esteemed to pertain, with the effect resulting from it, either to the acting person himself, or to another, in whose stead that action was undertaken. But imputation is made either from debt, or from grace. A voluntary action is imputed from debt when its effect is attributed to the acting person, as the moral cause, by the estimation and decree of the judge a). A voluntary action is imputed from grace when the effect is reckoned not to the agent, but to that person for whose benefit the action undertaken is directed, by the gracious estimation of the judge b).

Observation I. To impute in the article of justification is not taken in a physical sense, as to signify to insert, to implant, *einpflanzen, oder einpfropffen*, but in a moral, judicial and declarative sense, by which voluntary actions are said to be imputed to the agent, when he especially, who has disposed by law concerning them, declares the agent to be the author of the same, and at the same time decrees that the effects of them redound to that actor, or

inhere in the same, as defined by Samuel Pufendorf in *de I N & G* c. IX. p. 125. To impute here signifies to adjudge, to reckon, to attribute, to transfer, derive, devolve the effect of a voluntary action to someone by one's own estimation and judgment.

Observation II. No one is imputed with an action that is impossible, unwilling, and purely natural, but a voluntary action, dependent on the agent's powers, and his intention. For this reason a moral cause is commonly described, as a cause, which concurs with an effective intention, on account of which the effect is imputed to it.

Observation III. In all imputation three things are certainly to be considered: 1) a voluntary action, 2) an estimation and judgment about the voluntary action, 3) the effect of the action, which is adjudged to someone. The voluntary action is the foundation of the imputation, in view of which the judge makes a judgment; if this foundation is true, certain, and real, the imputation is true, real, and just. But if no voluntary action was performed, no foundation is present, and therefore the effect cannot be imputed; or, if it is imputed, the imputation is vain, fictitious, false, and unjust, e.g., when guilt is imputed to the innocent. For the rest, the voluntary action which is imputed, passes away, but the effect resulting from the action remains.

Observation IV. A voluntary action is either good, or bad. The effect of a good action is praise, prize, reward; the effect of a bad action is guilt, offense to the judge, and punishment.

Observation V. A voluntary action, either our own, or another's, is imputed to us for grave and just causes. When our own action is imputed to us, the foundation of the imputation is in us; when an alien action is imputed to us, the foundation is indeed in another, but there are grave and just causes on account of which it may be imputed to us. For example, the first sin of Adam is imputed truly and really to the entire human race; because he is the head of all men, who are joined to him by the bond of blood; (\*)<sup>236</sup>the vicarious fulfillment of the law by Christ is also imputed by the true and real judgment of God to all believers; because he is the head

of all believers, who are united to him by the bond of faith.

Proof a. From Rom. 4:4. "Now to the one who works, his wages are not counted as a gift but as his due." To a hired worker, his own voluntary action is imputed for wages by the master, and therefore the foundation of the imputation is in the hired worker himself; but if a friend labors for a friend, and the master benevolently accepts that labor, the reward is imputed not to the one laboring, but to him for whose benefit the labor was undertaken, out of grace. Then the foundation of the imputation is not in the person who receives the reward, but in that person who labored for another. Therefore, there is imputation according to debt, the foundation of which exists in the worker himself, to whom the imputation is made. Imputation according to grace is that whose foundation is not in him to whom the imputation is made, but in another, who directed his operation for his benefit, the effect of which the master, or judge attributes to the same out of grace, e.g., the obedience of Christ is reckoned to the believing sinner for righteousness by God out of grace.

Proof b. A very clear example of gracious imputation is provided by Paul himself, who writes to Philemon, v. 17, 18, 19. "So if you consider me your partner, receive him (Onesimus) as you would receive me. If he has wronged you at all, or owes you anything, charge that to my account. I, Paul, write this with my own hand: I will repay it." Onesimus had done an injury to Philemon, and was his debtor. The mediator, satisfier, and intercessor was Paul, who asked that every injury which Onesimus had done to Philemon be imputed to him. Philemon acknowledged this satisfaction to be valid, and accepted it, and adjudged its fruit, or the remission of the debt and injury, to Onesimus, and thus received him back into grace. Thus the sinner, by violating the law of God, did injury to His majesty, and contracted the debts of sins. The mediator, satisfier, and intercessor is Jesus Christ, who willed that the debts of all sinners be imputed to Himself, offering the fullest satisfaction to God. God judges out of grace that this satisfaction pertains to the sinner

(\*) Adam is to be considered not only as the natural head of the entire human race, by reason of propagation, through generation, Acts 17:26; but most especially also as the moral, or federal head; for the covenant which God established with that common parent of all pertained equally to all, Romans 5:12.

who believes in Christ, and in view of this He absolves the same from guilt and punishment. There are also many other examples of gracious imputation. King Pharaoh imputed the merits of Joseph to his father and brothers for a comfortable habitation in Egypt, King David imputed the merits of Jonathan to Mephibosheth for enjoying the royal table. Indeed, even today we learn from many experiments that the merits of husbands are imputed to their wives, so that the latter may shine with the rays of the former, and the merits of parents are imputed to their sons for honor and dignity.

**Question XIV.** Can you now clearly explain the non-imputation or remission of sins, and the imputation of Christ's righteousness?

*Fuller explanation.* God, the most just but placable judge, so cognizes the cause of the sinful man—accused by the law, and convicted of sins, yet at the same time believing in Christ—that He indeed finds the same guilty of fault and eternal punishment, and destitute of his own righteousness, but judges the satisfaction and merit of the mediator Christ to pertain to him in such a way that, on account of the satisfactory passion of Christ, (\*) apprehended by true faith, He absolves him from guilt and punishment, and on account of the fulfillment of the divine law performed by Christ in the stead of the human race, and applied by singular trust, He reputes and pronounces the same just by a gracious estimation.

You say: The remission of sins and the imputation of righteousness are equivalent terms for Paul, Rom. 4:6-7. Response: The remission of sins and the imputation of the righteousness of Christ are indivisible and intimately connected acts, yet formally distinct, since the former is privative, the latter positive; the former proceeds immediately from the passive obedience of Christ, the latter from the active obedience. We do not, in the meantime, deny that one is rightly inferred from the other; since there is no sinner for whom sins are remitted, and yet the righteousness of Christ is not imputed, and vice versa.

The antithesis is 1. that of the Pontificians, who by an infused habit of righteousness, II. of the Socinians, who by obedience rendered to the precepts of Christ, III. of the Arminians, who by faith, as our act or work, IV. of the Weigelians, who by the imitation of Christ, V. of the Osiandrists, who teach that we are justified by the essential righteousness of God. Their principal arguments are:

I. Whatever righteousness is alien, that cannot be ours; But the righteousness of Christ is alien; Therefore. Response: 1) The righteousness which is alien, cannot be ours by inherence; yet it can be ours by imputation. 2) That in human judgment the righteousness of one person is not esteemed, or reckoned as the righteousness of another, arises from the fact that in common life one person is not united to another, as believers in Christ not only receive this their mediator within the chamber of their heart, as a guest, John 1:12, but also put him on, Gal. 3:28, and through faith are as if agglutinated to him, 1 Cor. 6:17, so that they are found in Christ, not otherwise than as branches in the vine, Phil. 3:9, add John 15:1 ff. Hence it is that believers apply the righteousness of Christ to themselves, appropriate it, and make it their own through faith. 3) If the unrighteousness of Adam could be imputed to all, who were begotten of him; why could not the righteousness of Christ be imputed to those, who are spiritually born of him?

II. Whoever are denominated just by the intrinsic righteousness of Christ, they are not truly, but only putatively just; But penitent sinners are said to be just truly, and not putatively; Therefore. Response: 1) Extrinsic denomination is not opposed to the truth of the thing. A wall is said to be seen by an extrinsic denomination, and yet it is truly seen. Someone is called my friend from my love, which is in me, and outside of him. A debtor is said to be extrinsically freed from foreign debt, for which another has paid the debt. Which extrinsic denomination does not take away the truth of the thing. 2) Although in the very act of justification the extrinsic righteousness of Christ is imputed to the repentant sinner; that, however, is received by the believing sinner within the soul, so that in the justified man justification is and

(\*) On account of both forms of Christ's obedience, which he, both by doing and by suffering, rendered vicariously; for each has the power of making full satisfaction, the former indeed for the guilt of sin, the latter however for the punishment. But of this has already been said elsewhere.

remains not by way of inherence, but of appropriation, and of union.

III. Whoever is not as just as Christ, his righteousness cannot be the righteousness of Christ; But the penitent sinner &c. Therefore. The major is proven; because Christ is righteousness itself, Jer. 23:6. But the penitent sinner who believes in Christ, although he is justified on account of the merit of Christ, complains however with Paul, that nothing good dwells in him, Rom. 7:18. Response: We distinguish between the essential, habitual, and mediatorial righteousness of Christ. There is a great difference between the righteousness of Christ and that of the justified sinner; so that the latter is plainly not to be compared with the former. For Christ, as God, is essentially just, as man, he is habitually just, from the first moment of conception; which can by no means be asserted of the justified sinner. For the rest, if Christ, the mediator according to both natures, by his merit produced righteousness not for himself, but for the sinful man, it is terminally derived not into Christ, but into the sinner, who receives it by true faith; and this is the mediatorial righteousness of Christ. Whence, by the merited righteousness, not Christ is denominated just, but the sinful man who believes in Christ.

IV. Whoever are said to be truly just by the imputed righteousness of Christ, they are not only equally just among themselves, but also more just than the celestial beings; But not all Christians are equally just among themselves, nor more just than the celestial beings; Therefore. The major is clear; because just Christians are denominated from the one righteousness of Christ, which will cease in heaven; for the reason that knowledge (faith) will be abrogated there. Response: With respect to the imputed righteousness of Christ, one man is not more just than another; because the righteousness, obtained by the merit of Christ, admits of no degrees; but a man is said to be more just than another with respect to inherent righteousness. Then, the imputed righteousness of Christ will indeed not cover any sins in heaven, because there will be none; yet it will endure eternally, as the outstanding splendor of the celestial beings and the basis of all holiness, of all glorious rectitude.

V. If by the imputation of the righteousness of Christ we are truly just, Christ by the imputation of our sin will be

truly a sinner; The consequent is false. Therefore, also the antecedent. The consequence of the major is proven; because our sins are so imputed to Christ, as the righteousness of Christ is imputed to us, 2 Cor. 5:21. That the consequent is false is established; because a sinner is a son of the devil. Response: a) Chrysostom and other Greek Fathers called Christ the greatest sinner, imputatively so; because he was held in the divine judgment as the bearer of the sins of the whole world. "The LORD has laid on him the iniquity of us all," says Isaiah, c. 53:6. b) A great difference remains between us and Christ. For Christ not only ascribes and imparts to us His own righteousness, but also endows us with inherent righteousness; we, however, do not infect him with the contagion of our inherent unrighteousness. Whence our sin does not inhere in him. c) He is called a son of the devil who, with a deliberate purpose of mind, commits sins against his conscience and indulges in them. For this reason not even the pious, in whom sin inheres, and who not rarely fall from human infirmity, are to be called sons of the devil; much less Christ.

VI. If by the inherent disobedience of Adam all men are constituted unjust, then surely by the inherent obedience of Christ all faithful men are constituted just; The antecedent is true; Therefore also the consequent. The consequence of the major is evident; because the reason for opposites is the same. The antecedent is clear from the testimony of Paul in Rom. 5:19. Response: The disobedience of Adam and the obedience of Christ are proper, personal, and individual acts, which cannot be common to others, unless they are imputed to them by divine judgment. Hence it is that although disobedience inheres in Adam, and obedience in Christ; yet the disobedience of Adam is reckoned to his posterity, and the obedience of Christ to believers, by divine estimation and declaration, so that the former are reputed guilty of death, the latter just and heirs of eternal life.

Instance: But the disobedience of Adam also inheres in his posterity; because it is instilled in them by carnal generation; Therefore, the obedience of Christ also inheres. Response: It is wrongly said that the disobedience of Adam inheres in his posterity. For the disobedience of Adam was the first and originating sin, which could not be attributed to his posterity except through imputation; but original, or originated sin, is



a sin arisen from that, which indeed inheres in the posterity of Adam, but only consequently flows from the disobedience of Adam.

VII. Faith is not the righteousness of Christ (because they differ as the means, and the form of justification): Faith is imputed for righteousness, Romans 4:5. Therefore, something which is imputed for righteousness is not the righteousness of Christ. Response: In the major premise, faith is taken absolutely and abstractly, insofar as it is a receiving means, in the minor relatively and concretely, insofar as it is a means receiving the merit of Christ, which is imputed to the believer for righteousness by divine estimation. This different consideration of faith produces a quaternion of terms.

VIII. The satisfaction of Christ is either imputed before we have it, or when we have it; But not before we have it; because it has long since been rendered, so that we most certainly have it; nor when we have it; because what a man has, is not imputed to him; Therefore, it is never imputed. Response: We distinguish a) between the satisfaction, and its effect; b) between the satisfaction rendered by Christ, and applied to oneself by man. The satisfaction of Christ has long since been rendered; but its effect, which is the remission of sins, we do not have before we apply the universal satisfaction of Christ to ourselves, and make it ours by faith. For indeed, so that a gracious imputation may be rightly made, in the agent quidem there must be present the intention of procuring some good for another by his action; in the recipient the expressed or presumed will of receiving that from him. For the imputation of a work which is thrust upon an unwilling person is rightly rejected, says Sam. Pufendorf in L. de I. N. & G. p. 128.

IX. The righteousness which we lost through Adam, that has been restored through Christ; Inherent righteousness, etc. Therefore. The major is clear; because whatever was lost through Adam has been restored through Christ, Rom. 5:15. Response: The conclusion can be granted in an inclusive sense; because the righteousness inherent in the regenerate is to be accepted by the merit of Christ. But if it is understood in an exclusive sense, that through Christ only inherent righteousness has been restored, we deny the major. For its proof we say that Christ not only restored that which was lost through Adam, but also acquired

other goods, or benefits for us, e.g., penitential conversion, faith resting on the merit of Christ, imputed righteousness, confraternity with Christ, which were not lost. On the contrary, certain goods, lost through Adam, Christ did not restore, namely, immortality in this life, full dominion over living things, habitation in paradise, etc.

X. To whom the righteousness of God is given, and that eternal, so that they may become partakers of the divine nature, to them is conferred not the righteousness of Christ, but the essential righteousness of God; But to believers, etc. Therefore. The major is established; because the eternal righteousness of God is not the righteousness of Christ, which indeed was obtained in the fullness of time, and through which we are not rendered partakers of the divine nature. Response: The imputed righteousness of Christ is the righteousness of God, because by the gracious estimation of God it is reckoned to those who believe in Christ; it is eternal, both by reason of the divine decree, and by reason of its value and efficacy; but we are rendered partakers of the divine nature through the mystical union, which follows justification.

Question XV. Is the doctrine of the imputed righteousness of Christ not only true, but also useful for piety?

*Is the doctrine of imputation true and useful?* The evangelical doctrine of the imputed righteousness of Christ is not only true and solid a), but also most useful for practicing a true piety, devoid of pretense b).

The antithesis is 1) that of the Pontificians, whose canon X in the Council of Trent, Session V, is as follows: "If anyone says that men are formally just by the righteousness of Christ, let him be anathema." 2) That of the Socinians, who deny that the righteousness of Christ is imputed to us. OSTORODUS in inst. german. c. XXXIV. fol. 304 writes: "Not the slightest little saying about the righteousness of Christ reckoned to us can be shown in Holy Scripture." 3) That of the Arminians, who contend that faith as our act, or work, not the righteousness, merit, or obedience of Christ, is imputed to us for righteousness, in Apol. f. 112. 4) That of the Weigelians, and Mystics, who, as much as is in them, undermine the imputed righteousness of Christ. For thus WEIGELIUS in part. III. of his postil, p. 15, says: "They must have the death, and the resurrection of Christ in them, and

not impute it from without." Not better, but much worse than this, CHRIST. HOBURG says in his mystical postil p. 190: "If your imputation can accomplish everything, and justify us before God, what need do we have of union with Christ?" 5) The Quakers agree with these. ROBERT BARCLAY in his Apology on thesis 7, n. 7, says: "The imputative righteousness of Christ is not found in the sacred writings."

### Exposition

The dissenters, traducing the most true doctrine of the Protestants concerning the imputed righteousness of Christ, labor either from the most shameful ignorance, or from a plainly detestable malice; since they judge concerning it no differently than the blind do of colors, and they attribute to the Protestants those things which have not even entered their minds in a dream. Wherefore this dogma, most well-founded in the sacred writings, must first be elucidated, then solidly proven, and finally transferred to the use of piety.

Observation I. But observe, benevolent reader, that for the present the sophistries of the Weigelians, Mystics, and Quakers are chiefly to be discussed; the objections of the Pontificians and Socinians we have examined in the preceding question 14 of this chapter VIII.

Observation II. The Protestants, with Holy Scripture as their guide, take the word, to justify, in a forensic, or judicial sense, so that it signifies to absolve a penitent sinner from the guilt of fault and punishment for certain reasons, and to esteem, repute, declare, and pronounce him just. This judicial signification of the word "to justify" we have proven above, question 2 of this chapter VIII.

Observation III. How the word, to impute, is taken here, see the preceding question XIII.

Observation IV. In all imputation, three things are certainly to be considered: a) A voluntary action or passion. For involuntary actions, or those which proceed from physical necessity, or which exceed our powers, are imputed to no one. b) An estimation and judgment about the voluntary action. But the master, or judge, who possesses the power of judging, estimates the goodness or malice of the action. c) The effect of the action, which is adjudged to someone. The voluntary action behaves as the matter, and is the foundation of the imputation, in view of which the judge makes a judgment; the effect behaves as the form,

and redounds either to the acting person himself, or to another, in whose stead or for whose benefit that action was undertaken.

Observation V. Imputation is made either from debt, or from grace, a distinction which Paul uses, Rom. 4:4. "And to the one who works, the wage is not imputed out of grace, but out of debt." Each can be described, either with respect to the foundation, or with respect to the effect. Our CHEMNITZ primarily regarded the foundation in his loc. theol. part. II. p. 294. "There is a certain imputation which has and regards a foundation in the worker, to whom the imputation is made, and this is not made according to grace, but according to debt. But there is another imputation, which in him to whom it is made, does not have, nor regard a foundation, by reason and respect of which it may be imputed, but the foundation is in the grace, and mercy of God justifying the ungodly."

Observation VI. But if imputation from grace and debt is to be described with respect to the effect which results from the voluntary action, it can be defined in the following manner: Imputation from debt is when the effect of a voluntary action is attributed to the acting person, as the moral cause, by the estimation and decree of the judge. Imputation from grace is when the effect is reckoned not to the agent, but to that person for whose benefit the voluntary action is directed, by the gracious estimation of the judge. In which manner VASQUEZ, the most learned of the Jesuits, judged not badly of the nature of imputation, alleged by D. CALOVIUS in his bibl. illustrat. on c. IV of Rom. f. 73. "We concede that even some extrinsic things are imputed to us for some effect, like the merit and obedience of Christ; because not only those things which are in us, but also alien things, in view of which something is given to us, are said to be computed as ours for some effect, as if they were in reality ours."

Observation VII. So that a gracious imputation (about which we are presently treating) can be rightly made, in the agent quidem there must be present the intention of procuring some good for another by his action; in the recipient the expressed or presumed will of receiving that from him; for the imputation of a work which is thrust upon an unwilling person is rightly rejected, as PUFENDORF opines, de I. N. & G. c. IX, §. 128.

Observation VIII. The master, or judge, in making a gracious imputation, generally benevolently regards and esteems the union, whether natural or moral, which intervenes between the acting person and that person for whose benefit the voluntary action was undertaken. A natural union exists between a father and children; a moral one between a husband and wife, between friends, family members, and colleagues. Communion, or communication, follows union. Wherefore the judge in a gracious imputation, in view of a natural or moral union, gives and communicates the effect of the voluntary action, which the acting person performs, to another person, who is joined with the acting person by some bond of union.

Observation IX. Imputation is either privative, or positive. The former is when a debt, on account of the satisfaction rendered by the acting person, is not imputed, or is remitted, to another who is not acting, in view of his powerlessness and indigence. The latter is when a reward, on account of the voluntary action which the agent performed for the benefit of another, is given and communicated in view of a natural or moral union.

Observation X. Although imputation, considered generally, is an act of the intellect and will of him who exercises judgment, by which the voluntary action of some person is known, esteemed, and judged to pertain, with the effect resulting from it, either to the acting person himself, or to another, in whose stead, or for whose benefit that action was undertaken; yet that imputation is not fictitious, or fabricated, but true and real; 1. on account of the true and real foundation, which is the voluntary action; 2. with respect to the true and real intention which intervenes between the acting person, and the one who receives the reward; 3. by reason of the true and real effect which follows the voluntary action.

Observation XI. This moral doctrine, most excellent and useful by far, since it seems difficult for the inexperienced to understand, must be illustrated with examples. In the sacred code, there are extant examples of gracious imputation. The king of Egypt, Pharaoh, imputed the good deeds of Joseph to both his father and his brothers, for a comfortable habitation in Egypt. King David imputed the merits of Jonathan to Mephibosheth, for enjoying the royal table, regarding the bond of natural union which was between the son and the father.

Philemon imputed the satisfaction offered by Paul to Onesimus, for immunity from debt. For the rest, in military and civil life, the outstanding deeds of a parent are not rarely graciously imputed by a prince to his children, so that, he having been ennobled, they too are considered noble; the merits of husbands are imputed to their wives, so that the latter may shine with their rays. It often happens that one colleague labors for another who is sick, and the reward from the bestowing master is imputed and conferred not on the one laboring, but on the sick one.

Observation XII. Having generally unfolded moral imputation, we now gird ourselves to consider, and piously to weigh, the much more gracious divine imputation; where we note a) The judge, who is the triune God. This judge is most just, a hater and most fierce avenger of all sin, of whom the royal Psalmist, Ps. V, 5, 6, 7 says: "For you are not a God who delights in wickedness; evil may not dwell with you. The boastful shall not stand before your eyes; you hate all evildoers. You destroy those who speak lies; the LORD abhors the bloodthirsty and deceitful man." b) His judgment according to the norm of the law is most rigid, of which Ps. 143:2 says: "Enter not into judgment with your servant, for no one living is righteous before you." c) The guilty party is every sinful man. For the whole world is held accountable to God, Rom. 3:19. d) The plaintiff, or accuser, is partly Moses the legislator, John 5:45, partly the devil, Rev. 12:10. e) The witness is conscience, Rom. 2:15, Col. 2:14. f) The condemnatory sentence is found in the law of Moses. "Cursed be everyone who does not abide by all things written in the Book of the Law," Deut. 27:26. g) But there intervenes the mediator, advocate, and sponsor Christ, who gave himself for all *εἰς ἀντίλυτρον*, as a ransom, 2 Tim. 2:6. He reconciled sinners by his death, Rom. 5:10, and fulfilled the law in their stead, Gal. 4:4-5, Matth. 5:17, Rom. 10:4. h) On account of his satisfaction, sin is not imputed to believers in Christ, 2 Cor. 5:18, and on account of his vicarious fulfillment of the law, righteousness is imputed to all who truly believe in him, Rom. 4:5. Because God regards the union of believers with Christ the satisfier and mediator, who labored for sinners by doing and suffering, Is. 43:24-25, that union is therefore made by faith, which not only apprehends Christ, John 1:12, but also puts him on, Gal. 3:27, adheres to him, 1 Cor. 6:17, and is found in him, as a branch in

the vine, Phil. 3:9, John 15:5. Here one must accurately distinguish between the formal or relative union of faith, and the mystical or sanctifying union. The latter follows justification in the order of nature; for sins, unless they are remitted, impede the gracious union, by which God dwells and operates in the soul, Is. 59:2. But the formal and relative union of faith (which may also be called apprehensive, appropriative, and adhesive) precedes justification in the order of nature. That this is so, the most accurate Theologians confirm from the sacred writings. D. BROCHMAND, vol. II. of his system, p. 485, says: "But if regeneration is taken for that spiritual birth from God, which chiefly consists in our union, because we are of God, or, because we are in Christ, according to that of Paul, Rom. 8:1. 'There is therefore now no condemnation for those who are in Christ Jesus.'" D. QUENSTEDT agrees, part. III of his System, fol. 523, as he is about to elucidate the apostolic saying, Phil. 3:9: "and be found in Christ, not having a righteousness of my own etc." he says: "The sense of the words is: When God shall inquire into the righteousness of each and every one, and shall demand it according to the most exact and most severe norm of his judgment, that I may then be found grafted into Christ, as a branch in the vine, and a shoot in the olive tree, or, as in Gal. 3:27, clothed with Christ, joined with Christ by an intimate and most close union; for so it will happen through this conjunction, that what is Christ's, will also be mine." The same is asserted by D. WILHELMUS LYSERUS in his System, p. 1548: "Imputation is founded on the spiritual union of faith, by which we are made the flesh of the mediator Christ himself, and we find his operation, through the mirror of faith, communicating all his deeds and merits to us, so that we may be found in Christ, Phil. 3:9, and thus, as his members, we may be rendered partakers of all the labors accomplished for our sake." Cf. D. NEUMANN, disputation on the connection and order of the gifts of grace, §. XV.

Observation XIII. Gracious imputation is distinguished into privative, and positive. Privative imputation is that by which, on account of the spontaneous and satisfactory passion of Christ, which he underwent for us, sins are not imputed to believers for punishment. Positive is that by which, on account of the voluntary obedience of Christ, by which he voluntarily subjected himself to the law in the stead of the human race and

fulfilled it, the righteousness of Christ is imputed, so that by it they may be constituted just before the divine tribunal. Each is real 1) by reason of the foundation, which is the real passion of Christ and vicarious fulfillment of the law; 2) by reason of the serious and real intention of Christ of procuring many goods for sinners; 3) by reason of the true and real union with Christ, which is made by faith; 4) by reason of the effect, which is the true and real remission of sins, the true and real imputed righteousness of Christ. Each, however, is not simple, by which the subject is considered in itself, and so an estimation is instituted; but permutative, by which the subject is considered in the vicarious sponsor and satisfier. Namely, the sins and punishments of men were imputed to the sponsor Christ. He himself paid the penalties in his passion, so that sins might not be imputed to believers for punishment; he transferred the sins onto himself, so that on account of the most complete obedience rendered to the divine law, the righteousness of Christ might be imputed to believers. Each imputation is to be confirmed in the present, and hereafter this doctrine is to be applied to the exercises of piety.

### Confirmation

The privative imputation is proven 1) from 2 Cor. 5, 19. "in Christ God was reconciling the world to himself, not counting their trespasses against them." The apostle implies that the non-imputation of sins flows from the satisfaction of Christ, about which his words in v. 14, 15 are to be understood: "For... one has died for all, therefore all have died," as if to say: The vicarious death of Christ, performed in the place of all men, is in the judgment of God estimated no differently than if all had died, i.e., had paid the penalties of their sins by a most bitter death.

2. From Rom. 4:7. "Blessed are those whose lawless deeds are forgiven, and whose sins are covered. Blessed is the man against whom God will not count sin!" Compare Ps. 32:1-2. From these two classic sayings we argue: Whoever are considered blessed because through the death of Christ they have been reconciled to God, they are reputed just before the divine tribunal, and are therefore considered blessed; But those whose sins have been remitted, they for that reason &c; Therefore.

3. From Eph. 1:7. "In Christ we have redemption through his blood, the forgiveness of sins." Whoever have the forgiveness of sins through the blood of Christ the redeemer, they are justified before the divine judgment on account of the bloody passion of Christ; But believers in Christ &c. Therefore.

The positive imputation is also proven 1) from Rom. 4:6. "So also David speaks of the blessing (μακαρισμὸν) of the one to whom God counts righteousness without works." From which apostolic statement we gather: The righteousness which is imputed by God without works is not inherent in us, but is the imputed righteousness of Christ; But the righteousness which makes us blessed in the kingdom of grace is the righteousness which is imputed to us without works; Therefore.

You say: In the major proposition more is contained than in the apostolic statement. For the Apostle indeed affirms that we are blessed, through righteousness imputed without works, but he does not add that we are blessed through the imputed righteousness of Christ. Response: 1) The imputed righteousness opposed to the righteousness of works is the righteousness of faith in Christ, as Paul teaches, Phil. 3:9, who indeed was made for us righteousness by God, 1 Cor. 1:30. 2) What righteousness Paul intended, he himself explains Rom. 5:18. "Therefore, as one trespass (of Adam) led to condemnation for all men, so one act of righteousness (of Christ) leads to justification and life for all men."

2. From Rom. 4:5. "And to the one who does not work, but believes in him who justifies the ungodly, his faith is imputed for righteousness." Obligation. Faith is imputed for righteousness not absolutely, insofar as it is from the census of virtues, or works; for it is expressly opposed to works in this place, and elsewhere; but relatively, on account of Christ, whom it receives and contains; just as a hand makes a beggar rich not by itself, but on account of the treasure which it accepts. We gather: He to whom, not working, but believing in Christ, faith is imputed for righteousness, is considered just before the divine tribunal not on account of his own righteousness, but on account of the righteousness of Christ apprehended by true faith; But to the ungodly man not working, but believing in Christ, &c. Therefore.

3. From Gal. 3:6. "Abraham believed God, and it was imputed to him for righteousness." Paul adds, v. 13. "Christ redeemed us from

the curse of the law, by becoming a curse for us." The faith of Abraham therefore looked to the redeemer Christ, who was made a curse for us, so that to us, redeemed from the curse, the righteousness of Christ might be divinely imputed. We argue: In the manner that Abraham, the father of all believers, was justified, in that same manner all believers are justified; But Abraham was justified because the righteousness of Christ was imputed to him; Therefore all believers are justified because the righteousness of Christ is imputed to them.

4. From 2 Cor. 5:21. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." In the same way that Christ was made sin for us, in that same way we are rendered the righteousness of God on account of Christ (i.e., perfectly just before God); But Christ was made sin for us not by inherence, as if any sin had inhered in him; but by imputation, because in the divine judgment our sin was imputed to him; Therefore we too on account of Christ are rendered the righteousness of God not by inherence, as if a perfect righteousness of works inheres in us; but by imputation, because the most perfect righteousness of Christ is imputed and reckoned to us.

5. From Phil. 3:9. "and be found in Christ, not having a righteousness of my own that comes from the law (fit), but that which comes through faith in Christ, the righteousness from God that depends on faith." Whoever appears before the most rigid judgment of God relying not on his own righteousness, but on an alien one, which is from faith in Christ, to whom he is grafted as a branch to the vine, him God most graciously esteems just with the righteousness of Christ, apprehended by true faith. But Paul, and every converted and reborn sinner, &c. Therefore.

6. From Rom. 5:19. "For as by the one man's (Adam's) disobedience the many were made sinners, so by the one man's (Christ's) obedience the many will be made righteous." I subsume; But by the imputed disobedience of Adam all men, connected by the bond of blood with Adam, are constituted sinners. Therefore, also by the imputed obedience of Christ all the reborn, joined to him by the bond of faith, are constituted just.

You say: The disobedience of Adam is not only imputed to his posterity, but also inheres in them. Response: The disobedience of Adam is a proper, personal, and individual

act, which cannot be common to his posterity except through imputation. It is indeed the transgression of the paradisiacal law, and therefore the first and originating sin, which is imputed to his posterity; but original, or originated sin, is a sin arisen from the first, which indeed inheres in the posterity of Adam, but only consequently flows from the disobedience of Adam.

7. Τὸ τέλος νόμου, the end, or fulfillment of the law is Christ for righteousness to everyone who believes, Rom. 10:4. If Christ fulfilled the law for righteousness to everyone who believes, his vicarious fulfillment of the law is imputed to the reborn man for righteousness. The antecedent, according to Paul's testimony, is true. Therefore, also the consequent.

8. Two enormous absurdities press upon the hypothesis of our adversaries. For 1) they dare to appear before the rigid judgment of God relying on their own righteousness, which in the O.T. David, most adorned with virtues, did not dare to do, see Ps. 143:2, nor under the new covenant Paul, see 1 Cor. 4:4; Phil. 3:9, since the righteousness inherent in us is imperfect and impure, and cannot sustain the examination of divine judgment. 2) The same deny the satisfactory passion and death of Christ, as well as the fulfillment of the law, performed by Christ in the place of the whole human race, the effect of which cannot redound to the human race except through the most gracious imputation of God. But in denying this, they, as much as is in them, go about undermining the very foundation of the faith.

Proof b. That the evangelical doctrine of the divine imputation of the active and passive obedience of Christ for righteousness and the remission of sins is most useful for promoting piety, is easy to demonstrate. For 1) by privative imputation, on account of the satisfactory passion of Christ, sin is not imputed for condemnation, 2 Cor. 5:19. But immunity from condemnation, and holiness of life the Apostle Paul joins in Rom. 8:1. "There is therefore now no condemnation for those who are in Christ Jesus, who walk not according to the flesh, but according to the Spirit." And the Apostle Peter teaches in his 1st epistle 2:24 that the twofold end of the satisfactory passion of Christ is the remission of sins, and holiness of life: "Christ himself bore our sins in his body on the tree, that we, having died to sins, might live to righteousness, by whose wounds you have been healed." Reborn men, to whom sins are

not imputed for condemnation, do not indulge the desires of the flesh, but having obtained the Holy Spirit, they obey his movements, lest they fall from the blessedness of grace and glory. To this point are the words of the royal Prophet, Ps. 130:4. "For with you there is forgiveness, that you may be feared."

2. The fruits of imputed righteousness are generally good works, Phil. 1:11; but specifically a) Ardent love of God, and of the mediator Christ. For faith, in view of which the obedience of Christ was imputed for righteousness, works through love, Gal. 5:6. Surely the reborn and justified man is kindled with love for God, considering with himself the ineffable mercy of God, which imputes faith for righteousness even to the ungodly man, who is penitent and believes in Christ. He burns with love for Christ, whoever piously considers that he is adorned with the righteousness of Christ as with a garment, or is surrounded by it as by a most splendid light, Is. 61:10; Rev. 12:1.

b) Love toward one's neighbor, which justifying faith produces. "Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves him who begot him, also loves him who has been born of him," says John in his 1st epistle 5:1. A man is reborn of God who believes in Christ, who was made for him righteousness, 1 Cor. 1:30, but he testifies his faith by sincere love both toward God and toward his neighbor.

c) Obedience rendered to the divine precepts. Let Abraham be an example to us, who declared his faith by works and especially by the most ready obedience, obeying the divine command concerning the offering of his son for a burnt offering, Gen. 22:1; James 2:21.

d) True submission of the mind, and spiritual self-abnegation. For he who, after the example of Paul, is found in Christ, not having his own righteousness, which is from the law, but that which is from faith in Christ, surely does not swell with pride in the manner of the Pharisees, but conducts himself submissively, is not puffed up, but refers whatever he has of divine blessing to his Savior.

e) Spiritual joy, which the Israelite church, expressing it, sings: "I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness," Is. 61:10.

f) The giving of thanks, to which both the non-imputation of sins and the imputation of the righteousness of Christ excite us, as Paul admonishes, Col. 1:12 ff. "giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption through his blood, the forgiveness of sins."

Wherefore we agree not with the enemies of truth, who deny that the imputed righteousness of Christ contributes anything of moment to the pursuit of sincere piety, but with Paul, who gravely says: "But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification," Rom. 6:22.

### Resolution

Weigelius objects in part. III of his postil, p. 15, 16. "A notable error is among the false Christians, that they let another do the Law, suffer, die, and they want to help themselves with the Imputativa without repentance." Response: This is a most virulent and plainly diabolical calumny, by which Weigelius, a man of hardened front, and his accomplices strive to defile and denigrate the religion of the Protestants. (\*) But indeed our symbolic books refute that malicious calumny. Let them read, I ask, the epitome of the Formula of Concord, p. 586, where these most memorable words are found: "We believe, teach, and confess, that although antecedent contrition, and subsequent new obedience do not pertain to the article of justification before God; yet such a justifying faith is not to be imagined, which can exist and stand together with an evil purpose, namely of sinning and acting against conscience." Let them also read the declaration, p. 688. "Wherefore a true and saving faith is not in those who lack contrition, and have the purpose of continuing and persevering in sins. For true contrition precedes, and justifying faith is in those who truly, not feignedly, repent." With what front, therefore, do the Weigelians attribute this

profane opinion to the Evangelical doctors, that they teach that justifying faith is that which neither serious contrition precedes, nor new obedience follows? I call God to witness that the Protestant doctors utterly abhor and abominate that monster of an opinion. Let us hear the apologist of the Augsburg Confession, defending the celestial truth with very memorable words: "When we speak of such a faith, which is not an idle thought, but which liberates from death, and brings forth a new life in the hearts, and is the work of the Holy Spirit, it does not stand with mortal sin, but as long as it is present, it brings forth good fruits," p. 71.

II. Weigelius continues: "It helps you nothing from without, jump high, or low, the life of Christ in you must do it, Christ inhabiting, not remaining outside. Now the true faith brings, which is the life of Christ in us, with it without any contradiction the being co-baptized, the co-suffering, the being co-crucified, the co-dying, the being co-buried, and the co-rising. The essential union must do it, that we have him spiritually and bodily in us. Where do you now stand with your imputativa? You will not be able to cover yourself from the wrath of God with it. Put on Christ, put on the new man, then what Christ has done for you will be imputed to you out of grace, otherwise you will remain eternally damned with your imputativa." Response: Weigelius proposes everything confusedly and preposterously. For a) he opines that the mystical union in the order of nature precedes the imputed righteousness of Christ; but he deceives and is deceived. For our iniquities, unless they are remitted on account of the satisfaction of Christ, divide between us and God, Is. 59:2. 2) Weigelius confuses the mystical union and sanctification with the formal and relative union of faith. Through the former, Christ inhabits, lives, and operates in us; through the latter, we apprehend and put on Christ, and appropriate to ourselves the fruit of his satisfactory passion and vicarious fulfillment of the law. That this distinction is solid is apparent from Gal. 2:19, 20. "I have been

(\*) Fanatical men, almost all of them, are adversaries of this doctrine. Among the more recent, the masked CHRISTIST DEMOCRITUS, and most recently EDELMANN, have surpassed them all in impudence, than which two no one has ever dared to speak more slanderously and contemptuously against this principal part of the Gospel. The Socinians themselves indeed confess imputed righteousness, for they cannot deny, or take away the force of the word, λογίζεσθαι, Rom. 4:6, 22, 23, 24 & 2 Corinth. 5:19. But they are unwilling to bear the imputed righteousness of Christ, as being vicarious. They openly oppose the Legate of Christ, Rom. 4:22, 23, 24, coll. with v. 25, & 2 Cor. 5, 18, 19, add. v. 21.

crucified with Christ. It is no longer I who live, but Christ who lives in me." The Christian through faith is so closely united with Christ that he certainly appropriates the fruit of the crucifixion to himself, no differently than if he had hung on the cross in his own person with the Savior. Deinceps Christ lives and operates in the justified man. 3) Weigelius foolishly calls the mystical union essential. For a) for this it is required that two incomplete substances come together into one complete substance. But indeed in the mystical union God and man are complete substances; nor is one changed into the other. b) God dwells in us as in temples, 1 Cor. 3:16. But the inhabitant and the temple are not of one essence. 4) Weigelius errs most gravely by placing renewal before justification, contrary to what Paul teaches, Rom. 6:22.

III. CHRIST. HOBURGIUS in his apology for Pratorius, p. 202, says: "Today's preachers do not want the merit and the death of Christ to be alive and powerful in their listeners, but only hold it for a work of imputation, and lay it over all persistent wickedness like a plaster, and therewith whitewash the carnal, wanton nature of their listeners as with loose lime." On page 204 HOBURGIUS says: "It is by no means a shadow or lip-service, with which one only whitewashes from the outside, while the damage inside becomes worse and greater." Response: 1) HOBURG has inflicted a most atrocious injury on the Protestants, alleging that they teach that the righteousness of Christ is imputed to the ungodly man who remains in ungodliness, which they have never asserted, but teach with great consensus that the subject of the gracious imputation of Christ's righteousness is the penitent man who believes in Christ. 2) HOBURGIUS labored under such gross ignorance that he did not even understand the force of the word, to impute, opining that it means the same as to incrust. But he ought to have known that "to impute" denotes a moral act, while "to incrust" denotes a physical act. The confusion of a moral and a physical act cannot but produce a gross error. 3) Through conversion and regeneration the sinner is intrinsically changed, so that he becomes justifiable, or so that, saving divine justice, he can be absolved from the guilt of his sins; but through justification he is changed extrinsically, yet most truly, insofar as he is transferred from a miserable state to a more blessed one.

IV. The Quakers object: The righteousness which we lost through the lapse of Adam, that Christ restored; But inherent righteousness, etc. Therefore. The major is clear; because whatever we lost through Adam has been restored through Christ, Rom. 5:15. Response: 1) The conclusion can be granted in an inclusive sense; because the righteousness inherent in the regenerate is to be accepted by the merit of Christ. But if it is understood in an exclusive sense; namely that through Christ uniquely and only inherent righteousness was restored, we deny the major. For its proof we say that Christ not only restored that which was lost through Adam, but also acquired other goods, or benefits for us, e.g., penitential conversion, faith resting on the merit of Christ, imputed righteousness, confraternity with Christ, which were not lost. 2) Inherent righteousness is so imperfect and impure that before the divine judgment it either blushes, or melts away like wax.

Instance: But the righteousness of Christ is a) external and alien; b) it seems to be only imaginary; Therefore, we cannot be denominated just by it before God. Response: a) The imputed righteousness of Christ is indeed external and alien, with respect to the meriting cause; yet it is also ours, both by reason of the intention of Christ, by which he merited it not for himself, but for us, and by reason of the fiducial appropriation, by which we apprehend and put on Christ the satisfier, and thus appropriate his righteousness to ourselves, and make it ours. b) The imputed righteousness of Christ is real, on account of the real foundation, which is the satisfaction of Christ, and on account of the true and real intention of Christ of procuring it for us. And therefore also the estimation and judgment of God by which the imputation is made, is true and real.

**Question XVI. Can the righteousness, inherent in the regenerate, stand before the tribunal of God?**

*Can inherent righteousness stand?* Since the righteousness inherent in the regenerate is not perfect, nor pure in every part, it cannot sustain the rigorous examination of the divine judgment.

Proof. 1) From 1 Cor. 4:4. "For I am not aware of anything against myself, but I am not thereby acquitted." The apostle proves by his own example that no one is justified by innocence of life before the censorial



judgment of God. 2) From Ps. 143:2. "Enter not into judgment with your servant, for no one living is righteous before you." David, most adorned with virtues, did not want to rely on these before the divine judgment; since God is far more perspicacious than man in judging.

The antithesis is that of the Pontificians, Anabaptists, and Socinians, who teach that man is justified in the sight of the celestial judge by his own virtues. Their more important arguments are:

I. "Judge me, O Lord, according to my righteousness," Ps. 7:8. Response: We distinguish between the righteousness of the cause, and of the person. King David means the righteousness of the cause, or of the deed, that in the case against Saul, by whom he was accused of seeking the kingdom, he was innocent; for the rest, the person of David was not immune from sins, as he confesses and prays against them in various places in the psalms.

II. "Remember now, O Lord, I pray, how I have walked before you in faithfulness and with a whole heart, and have done what is good in your sight," Is. 38:3. King Hezekiah seems to appear before the divine tribunal relying on the innocence of his life. Response: The cited passage does not deal with the justification of a sinner before God, but with a corporal benefit, namely liberation from sickness and the danger of death. In dispensing corporal benefits, God certainly regards holiness of life, Ps. 41:2.

III. 1 John 3:7. "Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous." Whoever are righteous by doing righteousness, they are justified by inherent righteousness before God; But the regenerate, etc. Therefore. Response: Negative to the major. Because doing righteousness is not the cause of justification before God, but its effect, sign, and testimony. St. John is not dealing with the formal cause of justification, but only explains who is righteous, not by what a man is constituted just before the tribunal of God, which is done solely through

the obedience of Christ, Rom. 5:19. The Apostle is therefore occupied in the article of sanctification. And so we do not deny that he who does righteousness is called intrinsically just; especially, because it is added: "as he is just." For those who have been justified before God by faith in Christ, they both do righteousness, and on account of the pursuit of righteousness are rightly called just. But the perfection of those just ones is not such as is required before the divine tribunal.

Instance: They are said to be just, *as* he is: Christ is perfectly just; Therefore, they are perfectly just. Response: The particle, *as*, does not designate equality, but similarity, and that not absolute, or in every way, but respective and fitting. We need remission of sins, Christ does not. We are justified as sinners, justification is not fitting for Christ.

#### Question XVII. Are sins in justification completely eradicated?

*Are sins completely eradicated?* In justification the guilt of fault and punishment resulting from sin a), not the stock, or root of sin b), is taken away.

Proof a. From Rom. 4:7. "Blessed are those whose lawless deeds are forgiven, and whose sins are covered. Blessed is the man against whom God will not count sin." God remits sins, when out of grace, in view of the satisfaction of Christ apprehended by true faith, he absolves the repentant sinner from the guilt of fault and punishment. He absolves from the guilt of fault, when by a gracious estimation on account of Christ the mediator, whom the sinner embraces by faith, he imputes his righteousness to this one. He absolves from the guilt of punishment, when his anger being laid aside on account of the imputed passion and death of Christ, he does not think of inflicting punishment. God covers sins with the cloak of mercy, and the garment of the imputed righteousness of Christ, lest he see them with a practical and judicial vision. He does not impute sins, by abolishing the obligation to punishment.(\*)

(\*) And so the perfection of justification pertains entirely to the guilt of sin, as it is said, both of fault, and of punishment. It is therefore perfect, and indeed for a twofold reason. 1) As to the Object, or the sins not to be imputed, they are all remitted, without any exception of even one, even if it were the greatest of all, provided that the guilty one has truly repented, and truly trusts in his sponsor, Ps. 103:3; Ezech. 18:22; Mich. 7:19; Matth. 18:32; 1 John 1:7; 1 Tim. 1:13, 14, 15, 16; Rom. 5:20. 2) As to the act of remission, God remits sins, without any reservation of vengeance to be exercised in the future, so that it is a perpetual

Proof b. 1 John 1:8. "If we say we have no sin, we deceive ourselves, and the truth is not in us." The justified have original sin with the concupiscences and inordinate motions springing from it; but they do not commit sin with a deliberate counsel against conscience. Whence they pray daily: "Forgive us our debts," Matth. 6:12.

The antithesis is that of the Pontificians, who maintain that sins are eradicated in justification. They urge that God blots out sins, Is. 44:22; washes them away, Ps. 51:4; cleanses the sinner from all filthiness, Ezech. 34:25. Response: God in justification blots out sins, by abolishing the guilt of fault and punishment contracted from them; by the benefit of renewal he blots out the same, by taking away the dominion of original sin, and by diminishing, not eradicating, the remnants of the old man.

**Question XVIII. How is the sinner changed by the benefit of justification?**

Terminus a quo & ad quem iustificationis. The sinner is changed by the benefit of justification extrinsically, with respect to his state, inasmuch as he is transferred by God the most just judge, but reconciled through Christ, from the state of sin and wrath to the state of grace and righteousness.

Observation I. Through conversion and regeneration the sinner is intrinsically changed, so that he becomes justifiable, or so that, saving divine justice, he can be absolved from the guilt of his sins; but through justification he is changed extrinsically, yet most truly, inasmuch as he is judicially transferred from a miserable state to a more blessed one.

Observation II. The terminus a quo of this extrinsic change is the state of sin and wrath, or the guilt of fault and punishment; because through the guilt of fault and punishment the sinner remains in the state of sin and wrath. The terminus ad quem is the state of grace and righteousness; because God, having

remitted his sins, receives the sinner who believes in Christ into grace, and imputes the righteousness of Christ to him.

Proof. Justification is a judicial and gracious act, by which God, reconciled by the satisfaction of Christ, absolves the sinner who believes in Christ from the crimes objected against him, and esteems and declares him just. Since this action is outside of men in God, it cannot change man intrinsically. Therefore, just as a debtor, for whom another has paid the debt, so that he is considered free from the debt, is changed not intrinsically, but extrinsically, with respect to his state; so the sinner, who on account of the satisfaction of Christ, applied by true faith, is reputed and pronounced free from sins, is changed not intrinsically, but extrinsically, with respect to a better state.

**Question XIX. How is justification distinguished?**

*Division of justification.* Justification is distinguished into first, and continued. The former is the act of grace by which God first absolves the sinner, guilty of eternal death, but converted and reborn, from his sins and their punishments, in view of the merit of Christ apprehended by true faith, and by a gracious estimation reputes and declares him just. The latter is the act of grace by which God preserves the penitent man, who constantly seeks the remission of sins by true faith in Christ, in the state of righteousness.

Proof. From Rev. 22:11. "Let the one who is righteous be righteous still." Which words of John are to be understood of the preservation of justification, lest we fall from the same, which happens through heresy, and sins against conscience, and therefore ἀποστασιν from the faith; in the way that the particle ἔτι signifies "still," so that the sense is; let him be righteous further through perseverance in faith and not admitting the contrary, let him remain and persevere in the state of justification; Cf. CALOV. bibl. illustr. in this place, p. 1923. (\*)

ἀμνησία. Five sacred expressions indicate this perfection very significantly: α) to cover sins, Ps. 32:1; β) to blot out, Ps. 51:3, 11; γ) not to remember, Ezech. 18:22; δ) to cast into the depths of the sea, Mich. 7:19; ε) to hide and turn away the face from sins, Ps. 51:11.

(\*) This distinction, rightly explained, is separated by a very long interval indeed from that false one which the Roman Catholics have devised, when they distinguished the first justification from the second. First, they err vehemently in this, that they understand justification not as forensic, but as physical, or rather moral, namely the renewal of the soul, or, as they barbarously say, an infused habit of righteousness. Therefore, they say the first justification is the beginning of piety, when the impious becomes pious, the second

## Question XX. What is the end of justification?

*End of justification.* The end of justification on the part of men who are justified is their eternal salvation a); on the part of God who justifies is the glory of his mercy and justice b).

Proof a. From Rom. 4:6, 9, where justification itself is called μακαρισμός, or beatification; namely that it happens to men for the sake of eternal salvation, the inheritance of which it also confers. For having been justified by the grace of God we are heirs according to the hope of eternal life, Tit. 3:7.

Proof b. God has blessed us with every spiritual blessing (and therefore also with the benefit of justification), in Christ, Eph. 1:3, that the glory of his grace might be praised. Paul commends the justice of God, Rom. 3:24, 25. "and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness." God demonstrates his justice when he does not pardon sins without satisfaction, but punishes them most severely in his son, made a surety for sinners.

## Question XXI. What are the effects of justification?

*Effects.* The effects of justification are adoption as sons of God a), our mystical union with God b), peace of conscience c), the certain hearing of prayers d), renewal and sanctification e).

Proof a. From Gal. 4:4. "But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons." Observe a) that what is understood by the Apostle is εξαγορασμός, or a satisfactory and meritorious redemption. Christ redeemed us from the law, not with respect to the obligation of rendering obedience, but with respect to the curse, which he transferred onto himself, Gal. 3:13. b) Since Christ is the lord of the law, he voluntarily subjected himself to the law, so that his active obedience might be imputed to us for righteousness, Rom. 10:1. Which imputed righteousness of Christ is followed in the order of nature by adoption as sons of God with the usufruct of all the goods which depend on spiritual sonship. By the benefit of regeneration, there is indeed granted to us εξουσία, the right and power, that we may become sons of God, but by means of justification we are actually sons of God:

they think is the increase of piety, when the pious becomes more pious day by day. Then, those who wish to seem more moderate than the rest, do indeed admit the forensic signification of the word, nor do they dare to deny outright the remission of sins, on account of the imputed righteousness of Christ. But yet they mix this with the renewal of the soul, and with righteousness infused into man, as they say, and in such a way that in the first justification indeed, they concede that sins are freely pardoned for Christ's sake to a man hitherto utterly impious, and void of all good works, but now sorrowful; but the second they opine happens to him through good works, after the pious man has devoted himself to good works. But this error is also plainly contrary 1) to these principles; that the righteousness and probity of morals, which the renewed man most earnestly pursues, although true, is yet never perfect; that the law demands perfect obedience, without any defect, which is the righteousness of the law; that the law, as long as it condemns, so long does not justify, but it condemns every single one who has deviated from the norm in even one word, Gal. 3:10, add James 3:2; that Christ is our perpetual sponsor, even in the state of justification, Heb. 10:14; Phil. 3:8-12, where PAUL speaks not only of his past condition, but also of that which was his now, having long since been reborn and renewed. Not less contrary is the opinion of those, which we repudiate, 2) to the clearest sayings, among which these two stand out, Psalm 143:2, David, who and what was he? Certainly pious; Yet he himself frankly confesses that neither he, nor any other, even if like himself, is just in the divine forum. 1 Corinthians 4:4, in which place PAUL expressly professes concerning himself, that he, most zealous for true piety, and not conscious of any voluntary sin, does not think so arrogantly of himself as to persuade himself that he is justified before God by his own piety. What? That those works are not even truly good, which the adversaries think have the most power to make a man just before God. Arbitrary worship is most of all that to which they think such great dignity should be deferred.

Before justification no one is called a son of God, but in justification itself a man rises to so great a fortune, says DANNHAVER in hodos. phanom. IX, §. 924.

Proof b. From Gal. 2:19, 20. "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me." Observe: a) The faithful are crucified with Christ, insofar as by faith they appropriate the crucifixion of Christ to themselves, lest the punishment, which the crucified one devolved upon himself, be imputed to them. b) From this flows a spiritual union, through which Christ, the author of life, lives in the justified.

Prob. c. *Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ* (Rom. 5:1). By peace is understood both reconciliation with God, because πρὸς τὸν θεὸν is added, and the rest and tranquility of conscience, which consists in the sense and certainty of that reconciliation; which peace the justified have through the Lord Jesus Christ, who by his merit reconciled peace for them, and through faith in Christ, by which they possess and enjoy (\*) the peace reconciled through Christ.

Prob. d. From Rom. 8:32: *He who did not spare his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* He who, unasked, gave the greatest good, his own son, as a victim for our sins, will surely, when asked, give the lesser benefits that depend on the merit of Christ. Wherefore, let us ask in faith, nothing doubting, Jas. 1:6.

Prob. e. From Rom. 6:22: *But now having been set free from sin, and having become slaves of God, you have your fruit to holiness.*

For those freed from the guilt of sin, the fruit is sanctification.

### Question XXII. Can a converted and reborn man be certain of his justification before God?

*Certainty of justification.* A converted and reborn man is absolutely certain of his present justification a), but he is certain of future and persevering justification with a hypothetical certainty, if he constantly employs the means of salvation and avoids deliberate sins b).

Prob. a. 1) On God's part, the divine promises concerning the remission of sins are universal, Acts 10:43; John 3:16; Mark 16:16, confirmed by a divine oath, Ezek. 33:18, sealed by the sacraments, as by seals, Rom. 4:11; 1 Pet. 2:21. Which universal promises the penitent sinner, believing in Christ, applies to himself with undoubting faith. 2) Every truly reborn person, or one who believes in Christ, feels and experiences in himself the testimony of the Holy Spirit, that he is a son of God, Rom. 8:15. He is certain that he cannot be separated from the love of God by any creature, Rom. 8:38. He knows in whom he has believed, 2 Tim. 1:12. He knows that he has passed from death to life, 1 John 3:14. He has peace with God, stands in grace, and glories in the hope of the glory of God, Rom. 5:1-2. Therefore, he is certain that he has been established in the present state of justification.

Prob. b. From Rom. 8:13: *If you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live.* They fall from salvation in whom the works of the flesh reign, since these cannot coexist with true faith. Whence

(\*) The peace of man and concord with God is the end of hatred, by which both God abhors the impious man (Ps. V, 5. 7. Eph II, 3) and that impious one shrinks from God, θεοστυγής (theostyges / God-hating), (Rom. I, 30. VIII, 7.) now the mutual benevolence of the reconciled, by which both God wishes to confer all benefits upon man, and man is accustomed to render all duties to God with great pleasure and highest zeal. From certain persuasion of soul, placed beyond all doubt concerning forgiveness of sins now obtained, arises peace of conscience, which is the end of conflicting thoughts, partly excusing, partly condemning, Rom. II, 15. 1 John III, 21. and is called πεποίθησις (pepoithesis / confidence), Eph. III, 12. From both these forms of peace is brought about 1) access to God by no means difficult, Rom. V, 2. Hebr. IV, 16. This προσαγωγή (prosagoge / access) brings with it παρρησία (parrhesia / boldness), which two things, although joined, are distinguished in some way, Eph. III, 12. Hebr. IV, 16. Namely προσαγωγή (prosagoge / access) is freedom and confidence in access to God, παρρησία (parrhesia / boldness) is freedom in speech and prayer, for the sake of which we approach God. 1 John III, 21. 22. V, 14. 2) Tranquility of soul, which restrains vehement motions of the soul, and conquers every sorrow, terror and fear, John XIV, 27. XVI, 33. 3) Consolation and joy, amid the most serious dangers. Rom. VIII, 33.35. to the end.

the certainty of future salvation is hypothetical.

Antithesis is that of the Pontificians, who maintain that no one is infallibly certain of his justification before God. They contend against us with the following arguments:

I. Ecclesiastes 9:1-2: *Man does not know either love or hatred.* Resp. The author of Ecclesiastes speaks of an ignorance of love and hatred that is not absolute, but limited or respective, insofar as love and hatred are estimated from external events, common to the pious and the impious. For in verse 2 he says: *the same event (happens) to the just and the wicked, to the good and clean, and to the unclean.* From this, however, it is not permissible to conclude:

Therefore, a converted and reborn man is certain of justifying grace from no other causes or signs.

II. Prov. 20:9: *Who can say, 'My heart is clean'?* Resp. No one can boast of inherent cleanness, because it is imperfect, 1 John 1:8; 1 Kings 8:46. Yet one can be certain of imputed cleanness, because he has been cleansed by the blood of Christ.

III. Many penitents were uncertain of their justification. Job says, chapter 9:20: *If I justify myself, my own mouth will condemn me.* Paul says in 1 Cor. 4:4: *I am conscious of nothing to myself, yet I am not justified by this.* David, in Ps. 19:13, asks: *Who can understand his errors?* Resp. These sayings prove the imperfection of inherent righteousness, by which a sinner cannot stand or subsist before the rigid judgment of God; otherwise, these holy men were certain of the gratuitous remission of sins. Job, in temptation, was unwilling to bring the righteousness of works to divine examination, relying solely on the divine mercy founded in his Redeemer, ch. 19:25. Paul was conscious to himself of fidelity rendered in his apostolic office, yet he did not pronounce himself immune from all defect, if he were to be placed before the tribunal of the omniscient judge, but he found his righteousness in Christ, Phil. 3:9. David complains of sins not occurring to his memory, for which he seeks pardon; by seeking, he is made certain of the remission of sins, Ps. 32:4.

IV. Sacred scripture teaches us to doubt the remission of sins, Joel 2:4: *Who knows if He will turn and relent?* Dan. 4:24: *Perhaps God will forgive your offenses.* Resp. The prophets Joel and Jonah speak not of the remission of sins, but of the removal of

temporal chastisement, which in the justified is not τιμωρία (punishment), but παιδεία (discipline). God pardoned David's adultery, yet He chastised him with the death of the son born from it, 2 Kings 12:18. The words of Daniel are badly expressed in the Vulgate version; in the original text, they are as follows: *if there might be a lengthening of your tranquility.* The Chaldaic word never signifies "perhaps."

Instance: But the Apostle Peter taught Simon Magus to doubt the remission of sins, Acts 8:22: *Repent of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you.* Resp. In the Greek text there is the particle ἄρα, which is not always of one who doubts, but often of one who asserts. Whence it is rendered by D. SEB. SCHMID as *assuredly*. Besides, the question is about that certainty by which a penitent sinner is certain of his own, not another's, justification. Simon was a malicious man, whom St. Peter was exhorting to serious repentance.

V. Whoever are always fearful and work out their salvation with fear and trembling, they are not certain of their salvation; But the faithful men etc. Therefore... The major is established: because fear and trembling cannot coexist with certainty. The minor is clear from Prov. 28:14: *Blessed is the man who is always fearful*, and Phil. 2:14: *Work out your own salvation with fear and trembling.* Resp. A distinction is made between servile and filial fear. The former, not the latter, is repugnant to certainty. Filial fear is opposed to carnal security, not to the πληροφορία (full assurance) of faith. It is a fear of vigilance, prudence, and caution, lest the celestial Deity be offended by sins, and the hope of future salvation, of which we are not absolutely, but hypothetically certain, be lost.

VI. Whatever we hold by divine faith, that is revealed: That I, or he, believe with a firm faith, is not revealed: Therefore... Resp. Limiting the major: Whatever we hold by divine faith, that is either revealed αὐτολεξεῖ (in the very words), or deduced by valid consequence from revelation. Thus the minor is denied. For this is revealed: To everyone who believes in Christ, sins are remitted, Acts 10:43. I subjoin: I believe in Christ: Therefore... I prove the minor from all the κριτήριους (criteria) of true faith, about which below.

VII. That certainty of justification begets pride, or torpor in the exercise of good works.

Resp. If we were to rely on inherent justice, we would certainly be proud; but we rely on the justice of Christ, which we receive with the begging hand of faith, and so we are obliged to the most humble thanksgiving. Besides, true faith, which justifies, is not torpid in working, but living and efficacious; since it works through love, Gal. 5:6.

### SUSPIRIUM.

*I place myself at your tribunal, O ETERNAL GOD, most high judge! Since you are an omniscient judge, nothing is closed to you, nothing hidden, nothing veiled. Since you are also a most just judge, before your sight nothing stands but what is holy, pure, and refined. Wherefore, our imperfect inherent justice blushes before the rigor of your law and melts like wax. Remembering this from time to time, I do not hide my sins in silence, or dissemble, but openly confess that I am guilty of many crimes, guilty of eternal death. But as a suppliant, I flee to the altar of mercy, and I embrace the throne of your grace! Look, O most MERCIFUL FATHER, upon the most precious blood which your only-begotten SON shed for me; behold his death, which he suffered for me to satisfy your offended justice! This death of my mediator, as a most valid ransom, I apprehend with the hand of faith, I claim it for myself, and I present it to you, most excellent and GREAT FATHER, most humbly beseeching that you would most clemently grant its fruit to me! Erase, I beseech you, my debts from your account book, and obliterate them with the red of the redeemer's blood: derive upon me the justice of CHRIST, which he procured for me by most exactly fulfilling your law, so that, freed from debts, free, clothed in the justice of CHRIST, just, received into grace, I may be considered your friend, your son, and an heir of heaven by your most gracious estimation!*

CHAPTER IX.  
ON  
INDWELLING GRACE,  
AND  
ON THE  
MYSTICAL UNION  
OF THE  
JUSTIFIED WITH GOD.

Question I. What is the Mystical Union of the reborn with God?



THE MYSTICAL UNION is the spiritual conjunction of the triune God with a justified man, whereby He dwells in him as in a consecrated temple with a special, and that substantial, presence, and operates in the same with a gracious influx. It is more fully described: The mystical union is an act of applying grace, by which the triune God, out of special love, in view of the merit of Christ apprehended by true faith, dwells in a reborn and justified man, as in a consecrated temple, with a substantial presence, fills him with all fullness of gifts, and operates in him by a special concursus, so that, certain of present grace and future glory, he may persevere in communion with Christ and the church, be sanctified, and be eternally saved.

Obs. I. The moment of mystical union is altogether the same as the moment of regeneration, justification, and renewal; for all these ἀποτελέσματα (effects) happen at once and in an instant; for as soon as a man is regenerated and justified, by that very fact he is also joined to God and united with him. And yet one is prior to the other, as to our mode of conceiving on account of different connotations. Thus regeneration and justification are prior to that union, since it comes from faith and after the faith received

in regeneration; and sins, unless they are remitted, impede a gracious union, Isa. 59:2. But mystical union is prior to renewal; for from the effects of the latter, namely good works, as from what is posterior, I can know the existence of the former, 1 John 3:6, 23-24; c. 4:12-13, 16. See KOENIG, *theol positiva*, p. 212.

Obs. II. Although mystical union, by which God dwells in the soul as in a temple, follows justification in the order of nature according to our mode of conceiving, it must nevertheless be confessed that the formal union of faith, by which Christ is apprehended, put on, and united with us, as mediator and author of the grace to be obtained and the remission of sins, is prior to justification in the sign of reason. For faith is imputed for righteousness, insofar as it receives the merit of Christ and unites it with us, that it may become ours. Confer. D. QUENSTED. part III. *system* fol. 524. D. BROCHMAND teaches this clearly, T. II. *system* p. 485. For if regeneration is taken for that spiritual birth from God, which chiefly consists in our union with Christ, it differs from justification as a cause from its effect. For we are justified because we are of God, or because we are in Christ, according to that of Paul, Rom. 8:1: *There is no condemnation for those who are in Christ Jesus*. The righteousness of Christ, as the spiritual head, is imputed to believers, who are most closely united with him and who are found in him as members, Phil. 3:9. Conf. D. LYSERUS in *syst* p. 1548.

**Question II. How many kinds of union of God with men are there?**

*Homonymy.* The union of God with men is twofold: a) general, by which all men, faithful and unfaithful, live, move, and have their being in God; b) special, and that either gracious, by which God dwells with a substantial presence in the reborn still living in the church militant, and operates in them with a special concursus, c), or glorious, by which God fills and satiates the elect in the church triumphant with the fullness of his grace.

Prob. a. From Acts 17:28: *In him we live and move and have our being.* As fish in water and birds in the air, so all men live, move, and are in God, because he himself gives to all life and breath and all things, v. 25.

Prob. b. From John 14:23: *If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.* In the phraseology of scripture, God does not dwell in the unfaithful or the impious, but in the reborn and justified, who love Christ and keep his word. For God, reconciled to man, joins himself as a friend to a friend, and converses with him intimately and familiarly. Whence Abraham is called by God himself אברהם, my friend, Isa. 41:8.

Prob. c. In the church triumphant, God will be all in all. For in eternal life, God will not deal with the blessed mediately, he will not illuminate them through the word and sacraments, not teach them through ministers, not rule them through princes, not defend them through angels, but will do all in all immediately. There God will be to the intellect a most splendid light, to the will the highest good, to the appetite the sweetest joy; he himself will be the teacher, king, protector of the blessed, in knowing and celebrating whom they will be entirely occupied. Apoc. 21:3-4; 22:5.

**Question III. Why is this union called mystical and spiritual?**

This union is called mystical because it is a stupendous mystery that the immense and infinite God dwells in the human heart a). It is called spiritual because it is perfected through the Holy Spirit graciously inhabiting the reborn, not in a carnal or corporeal, but in a spiritual and supernatural manner b).

Prob. a. From Eph. 5:32: *This mystery is great; but I speak concerning Christ and the*

*church.* It is called a great mystery because the specific mode of this union is inscrutable.

Prob. b. From 1 Cor. 6:17: Οἱ δὲ κολλώμενοι, *But he who is joined to the Lord is one spirit.* The Apostle had said, v. 16, that everyone who joins himself to a harlot becomes one flesh with her; now, however, v. 17, he asserts that he who joins himself to Christ is one spirit with him, i.e., he is joined to the Lord through one and the same Holy Spirit, is moved and ruled by one and the same Spirit.

**Question IV. In how many ways is the name 'mystical union' taken?**

*Synonymy.* The term mystical union sometimes denotes the transient act of applying grace, by which God is mystically joined with the faithful; sometimes it designates the state, or the permanent bond of God, graciously united with the faithful. We observe the former signification here especially.

Prob. In the present, we are occupied in explaining the acts of the applying divine grace; And therefore union here has the same meaning as uniting, or the act of union, which is transient and momentary, and happens in the same moment as regeneration and justification, although both are posterior in our mode of understanding; but the state of union, which is properly and specifically called union, remains whole, as long as the justified man avoids deliberate sins.

**Question V. By what synonymous words is mystical union described in the sacred writings?**

There are elegant periphrases in sacred scripture by which mystical union is described. For it is called the betrothal of believers with Christ a), the mystical marriage of Christ and the church b), the conjunction of the members with the head c), the grafting of spiritual branches into the spiritual vine, Christ d), the dwelling of the whole Holy Trinity with the reborn man e).

Prob. a. From Hos. 2:19: *I will betroth you to me forever.* This is a spiritual and evangelical promise, by which God promises that he will be joined with us by the bond of betrothal. God the Father arranges the betrothal, Matt. 22:2. The Son of God is the bridegroom, John 3:29. The pledge and earnest of love is the Holy Spirit, 2 Cor. 1:22. This spiritual betrothal can therefore be attributed to all three persons of the divinity; however, it is appropriated, or claimed in a



special way, for the Son of God; because as bridegroom and bride are united in body and soul, so that they are one flesh and one soul; so the Son of God willed to be joined to us both by reason of the flesh, when he assumed our flesh into the unity of his person and joined it to himself, and betrothed himself to us through the incarnation; and by reason of the Spirit; because he communicates his Spirit to us, and unites and joins ours to his, that we may be one Spirit with the Lord, 1 Cor. 6:17. This betrothal was made forever; for this reason, that it is indissoluble on the part of the bridegroom, Christ; on the part of the bride, or our soul, it ought to be perpetual.

Prob. b. From Eph. 5:32: *A man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. This mystery is great; but I speak concerning Christ and the church.* Corporeal marriage adumbrates the mystical union of Christ with the church. For as the conjugal bond is most close, and greater than that which exists between parents and children, to be dissolved only by the force of death; so Christ has associated the church to himself with so firm a covenant that for its sake he came forth from the Father and came into the world, putting on our flesh. And as marriage implies a communion of name, honor, and goods; so the church is called Christian from Christ, a queen from this king, and becomes a partaker both of the grace of Christ in this age, and of glory in the age to come.

Prob. c. From Eph. 5:23: *Christ is the head of the church, and he is the savior of the body.* The members of the body are connected with the head by the intervention of certain ligaments; so the members of the church are joined with Christ by the ligaments of the word, sacraments, and faith. Just as sense, life, and motion flow from the head into the members; so spiritual life, the salvation of the soul, the sense of faith, and all good motions descend from Christ into Christians.

Prob. d. From John 15:5: *I am the vine; you are the branches. He who abides in me, and I in him, he it is that bears much fruit.* The branches are in the vine in such a way that they do not confer upon the vine, but receive from it that by which they live; and the vine is in the branches in such a way that it supplies vital nourishment to them, not receives it from them, as AUGUSTINE says, tract. LXXXI on John. In like manner, Christians are in Christ, not to impart any

good to him, but to receive from his fullness grace for grace, John 1:16. And Christ is in Christians in such a way that he gives them of his Spirit, 1 John 4:13, i.e., that he fills them with the gifts of the Holy Spirit.

Prob. e. *If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him,* John 14:23. Which words FULGENTIUS explains concisely, l. II. ad tr. reg. c. 3: *The Father, Son, and Holy Spirit know how to come and go in such a way that they neither come to a place locally, nor depart from a place locally. The Trinity fills all things, contains all things; it is said to come to him to whom it deigns to manifest itself, and it departs from him from whom it hides the light of its love; yet it is not made locally absent when it justly leaves the unworthy; nor is it made present in a place when it mercifully visits him whom it has made worthy.* Furthermore, the Holy Trinity abides with us by a special presence, illuminating us more and more, justifying us from sins from time to time, sanctifying, protecting, and helping us in every necessity.

#### Question VI. Who perfects the mystical union?

*The efficient cause of mystical union.* The efficient cause of mystical union is the triune God, the Father a), the Son of God b), and the Holy Spirit c).

Prob. a. From Eph. 1:17, 22: *The God of our Lord Jesus Christ, the Father of glory... gave him to be head over all things to the church, which is his body, the fullness of him who fills all in all.* God the Father is the fount and root of the mystical union; since for this end he constituted Christ as the head of the church, that he might not only govern it in the manner of a prince, but, like a head connected with its members, he might be joined with it, be most present to it, and diffuse spiritual life with the powers of operation into the whole mystical body and its true members.

Prob. b. That the mystical union takes its origin from the Son of God is clear from the fact that the Son of God betroths the church to himself, Hos. 2:19, is joined with it as a husband with his wife, Eph. 5:31, is connected with it as a head with its spiritual body, Eph. 1:23. Christians are in him as a branch in the vine, John 15:5. And together with the Father, he makes his dwelling with them, John 14:23.

Prob. c. From 1 Cor. 3:16; *Do you not know that you are the temple of God, and that the Spirit of God dwells in you?* The temple of Solomon was filled with the glory of the LORD, 1 Kings 8:11. The faithful are living temples of God, inaugurated by the regenerating and justifying grace of the Holy Spirit, filled by the indwelling grace of the Holy Spirit.

**Question VII.** What impelled God to unite himself most closely with the reborn?

*Impulsive Cause of Mystical Union.* God was moved to be joined with the reborn by the bond of mystical union, internally by the special love with which he embraces them a), and externally by the merit of Christ, apprehended by them with true faith b).

Prob. a. Jer. 31:3; *I have loved you with an everlasting love; therefore with lovingkindness I have drawn you.* The most benign Deity allures and draws the hearts of the faithful to himself with cords of love, Hos. 11:4, with which he binds himself to them. It is an argument of the highest love that God is joined to the reborn man as a friend to a friend, and dwells in him just as the soul dwells in the body.

Prob. b. Eph. 2:20-21; *You are built on the foundation of the Apostles and Prophets, with Christ Jesus himself being the chief (ἀκρογωνιαίος) cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord.* Obs. a) that the doctrine of the Apostles and Prophets is the dogmatic foundation of faith, exhibiting the substantial foundation of faith, Christ; who is called the cornerstone, for this reason, that the spiritual temple, which is the church, and in it every reborn soul, rests upon his merit. This cornerstone connects the converted, not more Jews than Gentiles, so that they become one holy mystical body in the Lord, i.e., a dwelling consecrated to the inhabiting Lord. Obs. b) When in Holy Scripture Christ is called the cornerstone, respect is had to the passion and death of Christ, Ps. 118:21; Matt. 21:42; 1 Pet. 2:7. For which reason, therefore, the merit of Christ is the foundation of regeneration; in the same way it is the basis of mystical union. CYRIL says aptly, book XI, c. 27 on John; *Christ is the nexus of our union to God; united to us indeed, as man, but to God the Father, as God, naturally. For it was not possible for the corrupt nature of man to ascend to immortality, unless the immortal nature, by*

*communion and participation of itself, raised us, reformed, from the limits of our mortality to its own good. Therefore, we have been perfected and brought back to the union of the Father by the mediation of the Savior.*

**Question VIII.** By what means is the mystical union of God with a reborn man perfected?

*Means.* The means on God's part, effecting and confirming the mystical union, are the word of the gospel a), baptism b), and the Lord's supper c). The means on man's part, receiving and embracing God, is faith d).

Prob. a. From John 14:24; *He who loves me will keep my word, and my Father will love him, and we will come to him and make our home with him.* To the one who keeps Christ's word, i.e., embraces the word of the gospel, is promised both the advent and the constant inhabitation of the whole Holy Trinity.

Prob. b. From Gal. 3:24; *As many of you as were baptized into Christ have put on Christ.* Baptism is the means of putting on Christ. The garment that is put on is united externally with the body; Christ, having been put on, is united internally with the soul and body.

Prob. c. From 1 Cor. 10:16-17; *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Because there is one bread, we who are many are one body; for we all partake of the one bread.* Since Christians, partaking of the one eucharistic bread, are made one spiritual body, they are certainly united with Christ himself by means of that bread, which is the communion of the body of Christ. For although even before the salutary use of the supper Christ is united to the faithful by faith, received from baptism and the preaching of the word, and therefore the communion of Christ is brought to the Lord's supper, nevertheless the same communion is increased, confirmed, and sealed by the Lord's supper, and the union itself with Christ is made closer by it. To which the words of the Savior in John, chapter 6:56, refer; *He who eats my flesh and drinks my blood abides in me, and I in him.* Although chapter VI of John does not describe the substance of the sacrament of the supper, yet the fruit that redounds from the spiritual eating of the sacrament of the supper is explained. Concerning which

HILARY dissertates excellently, L. VIII on the Trinity: *These things, taken and drunk, cause us to abide in Christ, and Christ in us.* And CYRIL OF ALEXANDRIA says aptly, Book VI on John, chap. 17: *Just as if someone were to pour melted wax on other wax, he mixes the one entirely with the other; so it is necessary, if anyone receives the flesh and blood of the Lord, to be joined with him, that Christ may be found in him, and he in Christ.*

Prob. d. From Eph. 3:17: *That Christ may dwell in our hearts through faith.* Which words CHEMNITZ explains clearly, *de D.N. in Christo*, cap. 30: *Faith is the medium, organ, or instrument, by which we apprehend, receive, and retain Christ in the word, so that he may not pass by as a stranger, or lodge with us only as a guest for a night; but that by the grace of inhabitation he may abide, and dwell in us perpetually, so that we may always be and remain of the household of God.* GREGORY OF NYSSA also says elegantly, Orat. VI in Cantic.: *By faith we receive God, so that he may come within the chamber of our heart, and having received him, we may retain him by faith.*

#### Question IX. By what ministers does God arrange the mystical union?

Ministerial Cause. God arranges the mystical union by the ministry of sacred heralds, who are certain, as it were, groomsmen, bringing the bride to Christ, so that she may be joined with him in a spiritual marriage.

Prob. From 2 Cor. 11:2: *I have betrothed (ἡρμοσάμην) you to one husband, that I may present you as a pure virgin to Christ.* Christ is the bridegroom of the church and of every reborn soul; the minister of the church is the groomsman, striving with all his might in his office that the bride may be brought to the bridegroom, be, as it were, handed into his hands, and be bound to him in a spiritual marriage.

#### Question X. What are the extremes that are joined in mystical union?

*Extremes.* On the one part is the substance of the entire holy Trinity a), and also the substance of the human nature of Christ b). On the other part is the substance of the reborn man, considered according to body and soul c).

Prob. a. From 2 Pet. 1:4: *By which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature*

(κοινωνοὶ τῆς θείας φύσεως), *having escaped the corruption that is in the world through lust.* Where obs. a) that the communion of the divine nature presupposes or infers the union of the divine substance; because no communion is given without union. b) The communion of the divine nature infers some participation in the divine gifts according to the condition of the mystical union. For it cannot happen that the most holy Triad joins itself to the soul and body of the faithful, without filling them with all divine fullness of justice, peace, holiness, Eph. 3:18, according to the measure, Eph. 4:7. HULSEMANNUS says outstandingly in *brev. c. XIV, S. 4: The communion of the divine nature denotes the gracious inhabitation of the divine essence in us, and the faculty received from it of striving for divine innocence and purity.*

Prob. b. Through mystical union we are members of Christ's body, of his flesh and of his bones, Eph. 5:30. Which words of Paul are to be understood not of ὁμοουσία, or our consanguinity with Christ on account of his assumption of our flesh, which consanguinity is common to the pious and the impious, but of the mystical union proper to the faithful alone; because the Apostle is speaking of the head of the church, which is his spiritual body, v. 23. Since, however, Christ is the head of the church not only according to his divine, but also his human nature, it follows that we are united not only with the divine nature, but also with the substance of Christ's flesh sacramentally in the use of the supper, and spiritually outside the sacrament.

Prob. c. That the reborn man, consisting of soul and body, is joined with God, is evident from 1 Cor. 3:16: *Do you not know that you are the temple of God, and that the Spirit of God dwells in you?* Which words St. Paul applies to the body of the reborn, 1 Cor. 6:19: *Or do you not know that your body is the temple of the Holy Spirit who is in you?* HULSEMANNUS observes, l.c. p. 920, that this union, since it is one of dependence, participation, and subordination of a second cause, or of the faithful man, under the head Christ, infers a closer mode of connecting the physical substance of the human body with the body of Christ, for sealing the certainty of the resurrection and immortality, than with the spiritual substance of the Holy Trinity.

**Question XI. In what does mystical union formally consist?**

*The Form of Mystical Union.* The mystical union formally consists both in a special and intrinsic conjunction of the substance of the faithful man with the substance of the Holy Trinity and the flesh of Christ a), and in a gracious operation, by which the most benign God operates in the reborn man with a special and efficacious influx b).

Prob. a & b. From Lev. 26:11-12: *I will set my tabernacle among you, and my soul shall not abhor you; but I will walk among you and be your God, and you shall be my people.* Which words Paul repeats, 2 Cor. 6:16: *God has said: 'I will dwell in them and walk among them, and I will be their God, and they shall be my people.'* The best, greatest God promises two things: a) A gracious inhabitation, which cannot be conceived without a substantial presence; since inhabitation is of a person, not of gifts, which are said not to inhabit, but to be in; b) A walking in our midst, which denotes a gracious operation. A prince walks among his subjects, ruling them; a father among his children, providing for their needs; a teacher among his disciples, instructing them; so God by the Holy Spirit rules, consults, and teaches and illuminates the reborn. Two things therefore pertain to the form of mystical union: 1) a true and real ἀδιαστασία, or proximity, through the approach of the divine substance to the believing man; by which the triune God comes to us and makes his dwelling with us; which therefore is not merely of operation alone, without an approximation of God, but of a closer access or advent to us, so that he may be and remain in us, John 14:23. (\*) 2) A gracious ἐνέργεια, or operation, by which God so comes to us and dwells in us, that he fills us with all fullness of wisdom, holiness, power, and other divine gifts, Eph. 3:18. Which also imports a mystical περιχώρησιν, by which God is and remains in us through grace, but we are in God and adhere to him through trust, so that nothing that unites us to God

through faith can separate us from God, Rom. 8:38.

**Question XII. Can you now distinctly explain what kind of union the spiritual conjunction of God with a reborn and justified man is?**

The mystical union is of substances, but not formally substantial a); it is of persons, but not personal with respect to its terminus ad quem b); it is accidental, not with respect to its extremes, but with respect to its terminus ad quem c); it is not παρατατική, or external without communication, but περιχωρητική, inferring a mutual immanence d); it is not a bare adessence, but a presence of God that is ἐνεργητική, or operative e); it is, finally, a conjunction of God with the faithful man that is ἀρμενική, or effecting a harmony of affections f).

Prob. a. The mystical union is not formally, or with respect to its mode, substantial. For one substance does not result from the divine and human substance, as a shoot coalesces with a trunk into one substance of a tree. It can, however, be called substantial objectively, from the extremes of the union; because not only divine gifts and operations, but also the very substance of God is spiritually conjoined with the substance of man. It is more accurately called a union of substances than substantial; because for a formally substantial union it is required that two incomplete substances should coalesce into one complete substance. But in the mystical union, God and the reborn man are complete substances; neither is one changed or transubstantiated into the other. For a) by the benefit of mystical union, God dwells in us as in temples, 1 Cor. 3:16. But a dwelling is not changed into its inhabitant, nor an inhabitant into his dwelling. b) Through mystical union we put on Christ, Gal. 3:27. But a garment is not essentially one with the man who is clothed. c) The divine nature is most distinct from the human, although God comes to us and makes his dwelling with us, John 14:23. For he can withdraw from the man to whom he has approached. Thus the Holy Spirit withdrew

(\*) Although indeed the very presence of God is infinite and immense everywhere, since God is never absent from anyone, Act. XVII, 27.; nevertheless the mode of presence and conjunction is one thing general, another special and proper to man born again. In the classic passage, 2 Cor. VI, 16. these two are distinguished; I will dwell in them, and also I will walk; of which the former indeed pertains to God's nature, present in some singular way, but the latter to God's operations.

from king Saul, 1 Sam. 16:14, and David, from whom he had departed after he had fallen into the crime of adultery, implores God with most ardent sighs not to withdraw the Holy Spirit again, Ps. 51:13. Therefore, the Holy Spirit is essentially distinct from the reborn soul.

Prob. b. That Christ and the mystically united faithful remain distinct persons, Paul teaches, Gal. 2:20: *I live, yet not I* (Paul implies that he is a distinct person from Christ), *but Christ lives in me* (Paul). Wherefore Paul and Christ, as two distinct persons, are discerned by different operations, which are of supposits. Otherwise the sense would be: *I live, yet not I*, i.e., Christ, *but Christ lives in me*, i.e., in Christ, than which nothing more absurd can be said. Personal union therefore differs from mystical: 1) In its extremes. The former unites the divine nature, which is τῷ λόγῳ αὐθυπόστατος, i.e., possessing its own subsistence, with the assumed human nature, which is ἀνυπόστατος, i.e., destitute of its own hypostasis; the latter joins the whole Holy Trinity by the bond of faith with a plurality of completely subsisting men. 2) In its terminus ad quem. The former terminates in one composite person (σύνθετον); the latter in one mystical being united per accidens. 3) In its mode. The former is indissoluble, the latter is dissoluble; by the former, the nature of the λόγος dwells in the assumed flesh σωματικῶς (bodily), as in a singular temple; by the latter, the triune God dwells in the reborn man πνευματικῶς (spiritually), as in a common temple. 4) In the degree, which mystical union admits, since, according to the increase or decrease of faith, it is now closer, now weaker; but personal union admits no degree, since it is always the same. 5) In the consequent communication. By personal union, infinite gifts are communicated to the flesh of Christ for possession and use; by mystical union, finite gifts are communicated to the reborn for subjective inhesion. 6) In the predication, which the former begets as personal, the latter as accidental.

Prob. c. The mystical union is called accidental, not from the united extremes, since they are substances, but from its terminus ad quem; because it does not terminate in a unity per se, as two incomplete substances concur to constitute one complete substance, e.g., soul and body constitute one man. But God and man are complete substances, and constitute one

mystical being united per accidens. For which reason, mystical union is not indeed essential, yet neither is it accidental with respect to its extremes; because not only divine gifts, nor merely the gracious operation of God, but also the very substance of God is intimately united with the substance of the faithful man. Which is demonstrated:

1. Because the three persons of the Deity are said to come to the faithful and make their dwelling with them, John 14:23. But the persons of the Deity are not accidents, and to come to someone denotes an approximation to the same. To make a dwelling is never said of gifts, or of operations considered abstractly, but of operating persons.

2. God dwells in the faithful as in temples, 1 Cor. 3:16. Temples are said to be consecrated to God, not to gifts, not to divine operations. To inhabit a temple denotes a substantial presence. Gifts alone, operations alone are not said to inhabit.

3. From Gal. 4:6: *God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!'* Here the Apostle openly distinguishes the substantial approximation of the Holy Spirit from the gracious cry, and so announces both that the substance of the Holy Spirit approaches more closely, and that it exerts its gifts more.

4. From 1 Cor. 6:15-17: *Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Or do you not know that he who is joined to a harlot is one body? For 'the two,' He says, 'shall become one flesh.'* But he who is joined to the Lord is one spirit with Him. Whence an argument is born: In the way that, with respect to the extremes to be united, a man and a woman become one flesh, in that way Christ and the faithful are one spirit; But a man and a woman become one flesh through the union of substances; Therefore...

5. Those who are members of the body of Christ, of his flesh and of his bones, are united with Christ with respect to substance; But the reborn etc. Therefore... The minor is evident from Eph. 5:30.

6. Those who are united to Christ in the way that branches are to the vine, are joined in their substance to the substance of Christ; But the reborn etc. Therefore...

7. The reborn are κοινωνοὶ θείας φύσεως, partakers of the divine nature, 2 Pet. 1:4. But the communication of the divine nature

denotes more than the participation of gifts or operations, since reborn and justified men have communion not only with divine gifts or operations, but also with God the Father and his Son, 1 John 1:3. From which we gather: Those to whom God is so united that he makes them partakers of his divine nature, to them he is joined not only by his gifts and operation, but also by the conjunction of his divine essence; But God is so united to faithful men etc. Therefore...

8. The doctrine of the peculiar approximation of the divine substance to pious men is conformable to our symbolic books, the Fathers, and orthodox Theologians. For the Form. Concord. art. III rejects the false doctrine of those who assert: *Not God himself, but only gifts dwell in believers* LUTHER writes thus on this question on Ps. 51: *I omit the useless disputations of the schools, whether he speaks of the divine person, or of the gift of the spirit? For what do these things, even accurately disputed, edify? Since we have the clear testimony of Christ: We will come to him, we will make our home with him. Therefore the Holy Spirit truly dwells in believers not only through gifts, but also as to his substance. Nor does he give his gifts here, so that he himself is elsewhere, or sleeps; but he is present to his gifts and to his creature, conserving and adding strength.* Confer, D. HULSEM. *breviar. enucl.* p. 906, & D. CALOV, in *system* tom. X. p. 509.

Prob. d. That the mystical union is not παρατατική, or external through bare assistance, but περιχωρητική, or internal through intimate immanence, is clear from the fact that, with Holy Scripture as witness, God is in the faithful through efficacious grace, and the faithful are in God through trust and the love flowing from it. To which the words of St. John refer, 1 epist. 4:15-16: *Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.* The faith of the reborn rests on the philanthropy of God, which he most clearly testified by sending Jesus the redeemer; in whom the reborn believe with the heart, and whom they confess to be the Son of God, exerting this their faith by love for God. From this it happens that they abide in God, as in an ocean of goodness and charity, they abide in Christ, as branches in the vine, and God abides in them, as in consecrated temples,

which he purifies, adorns, and fills with all fullness of wisdom, justice, and holiness; the truly reborn soul is passively perfected, cultivated, and, as a vessel of grace, is filled.

Prob. e. That the mystical union of God is not completed by a bare adessence of the divine substance, but also embraces an efficacious operation, is proved:

1. Just as the presence of God to creatures does not terminate in adessence alone, but in adessence conjoined with operation; so our spiritual conjunction with God does not terminate in the bare adessence of the divine substance to the substance of the faithful man, but embraces the efficacious operation of God in man, so that we may rightly gather: Wherever God is present by a general presence, there he also operates by a general concursus. Therefore, where God is present by a special presence, there he also operates by a special and gracious concursus.

2. God not only dwells in justified men, but also walks among them, 2 Cor. 6:16, i.e., he is present to them, exciting and operating in them various actions of virtues by which they worship him.

3. Christ is in the faithful in such a way that he lives in them, Gal. 2:20, produces notable fruits of faith, John 15:5, and erects a spiritual kingdom in their hearts, Luke 17:21.

4. The Holy Spirit is united with the faithful, so that he may teach them all things (necessary to be known for salvation), 1 John 2:27, excite prayers and sighs, Rom. 8:15-16, console them, John 16:7, lead them in a right land, Ps. 143:10, and sanctify them, Rom. 15:16.

Prob. f. That the mystical union reconciles for the reborn a harmony of affections with the triune God, is evident; because 1) they become one spirit with God, to whom they are joined, 1 Cor. 6:17, i.e., partakers of divine holiness, goodness, justice, and truth. 2) The same imitate God by loving, 1 John 4:10, by exercising mercy after the example of the heavenly father, Luke 6:36, by striving for holiness, 1 Pet. 1:15-16. 3) Because by the benefit of mystical union, the image of Christ is impressed upon our minds, that he may μορφωθῇ ἐν ἡμῖν, take form in us, Gal. 4:19.

Antithesis is that of 1. the Weigelians and Schwenkfeldians, who maintain that the mystical union with God is, with respect to its mode, essential and corporeal; 2. certain Scholastics, Pontificians, Socinians, and Arminians, who deny that God dwells in the faithful in a special way of substantial

presence. The chief arguments of the Weigelians are:

I. Whoever are one in God the Father and the Son, just as the Father is in the Son and the Son in the Father, their union is essential (for the union of the Father and the Son is essential); But the reborn etc. Therefore... The minor is evident from John 17:20-21. Resp. The words of the cited text are: *I do not pray for these alone, but also for those who will believe in me through their word; that they all may be one, as You, Father, are in me, and I in You; that they also may be one in Us.* From which words it may be observed that the particle of similitude καθὼς, as, is to be referred not to the mystical union with God, but to the ecclesiastical union of the reborn among themselves, which is an effect of the mystical union. Moreover, even if the particle of similitude were transferred to the mystical union with God, it would nevertheless infer not equality, but some conformity, not an absolute similitude, but a respective one.

II. Whoever are partakers of the divine nature, their union with God is essential; But the reborn etc. 2 Pet. 1:4. Therefore... Resp. Whoever are partakers of the divine nature by an essential participation, by which they become ὁμοῦσοι (consubstantial) with God, their union with God is essential; I grant. But whoever are partakers of the divine nature by a spiritual and gracious participation through faith, they are not essentially united to God.

III. Whoever are one spirit with God, their union with God is essential; But reborn men etc. 1 Cor. 6:17. Resp. Whoever are one spirit with God, so that they constitute with God a unity per se, their union is essential. With the major thus limited, we deny the minor; because by mystical union a unity per se is not constituted, but one per accidens. The reason is at hand; because God and the reborn man exist and subsist completely, and therefore cannot be united per se.

IV. Whoever are members of Christ, they are essentially the same with Christ; But the reborn etc. Eph. 5:30. Therefore... Resp. A distinction is made between natural and mystical members. The faithful are not called members of Christ because they have the same nature as Christ, of which indeed the unfaithful are also partakers, but on account of a spiritual kinship, which is connected on God's part by the bond of the word and sacraments, and on the part of the reborn man by the bond of faith. But a spiritual kinship does not infer an essential union.

V. Those who are united with God as branches with a vine, are joined with him essentially; But the reborn etc. John 15:5. Therefore... The major is established; because the union of branches with a vine is essential. Resp. A simile is not to be extended beyond the point of comparison. Christians are joined to Christ truly and really, but not essentially. Spiritual branches differ from natural ones in this respect, that the latter are joined by nature, the former by supernatural grace.

The arguments of the Pontificians, Socinians, and Arminians are the following:

I. Whoever is by essence immense, infinite, omnipresent, and not locally distant from any created thing, he, when he begins to be specially present with the saints, cannot come or approach to them by a special substantial presence; But God etc. Therefore... The major is evident; because, where some being is present with a substantial presence, it comes there only by an effect, an affect, or some gift. Resp. I deny the major, whose adduced reason is valid for a finite being, having a determinable, definitive, and circumscriptive presence, not for an infinite being, or God, who is present in distinct modes of being present. The infinity and immensity of the Holy Spirit did not prevent him from being joined more closely to that dove, in which he visibly descended upon Christ in his baptism, than to other creatures. Indeed, ὁ λόγος (the Word), though infinite and immense, dwells more closely in his own assumed flesh, and that σωματικῶς, Col. 2:9, than in other holy men. The entire Holy Trinity is more closely present and united to angels and blessed men than to devils and the damned. Therefore, it does not follow: Wherever God is already present according to substance, he cannot in any way come or approach according to substance; but this only follows, that God cannot approach according to substance in the same way in which he is already present.

You say: The formal aspect of a gracious presence is founded and terminates not in a new approximation of substance, but in a new, and that special, mode of operating. Resp. A new mode of operating does not exclude, but includes a peculiar approximation of the divine essence. In all the degrees or modes of the divine presence, operation is conjoined with substantial presence. We learn this from the words of Christ, John 14:26: *But the Paraclete, the Holy Spirit, whom the Father will send in my*

*name, he will teach you all things.* Where Christ promises to the disciples, already reborn before, both the gracious advent of the Holy Spirit as to substance, and his special operation, or instruction.

II. If God were more closely united with the faithful by reason of substance, he would also withdraw from the unfaithful by reason of substance; But he does not withdraw from the unfaithful by reason of substance, because otherwise he would not be omnipresent; Therefore, he is not more closely joined with the faithful by reason of substance. Resp. God does not withdraw from the unfaithful as to his general presence; yet he does withdraw by his special presence, disdaining them, because the iniquities of a malicious sinner divide and separate God and the sinner, Isa. 59:2. Nor, however, is the divine omnipresence thereby infringed; because God does not depart physically and locally, by changing place, but hyperphysically and illocally, by not inhabiting the defiled dwelling of the heart.

Instance; God withdraws from the unfaithful by withdrawing his grace. Resp. God withdraws from the impious by withdrawing both his grace and the special proximity of his essence. Hence when God threatened the disobedient Israelites, Exod. 33:3; *I will not go up in your midst, lest I consume you on the way, because you are a stiff-necked people!* God himself was denying his special proximity to them.

III. He who unites himself with us for the purpose of operating in us, is united with us only by the benefit of a gracious operation; But the Holy Spirit etc. 1 Cor. 12:1. Therefore... Resp. The Holy Spirit operates not absent, but present. A gracious operation does not exclude, but presupposes a special substantial presence.

IV. Of God the Father, the Son, and the Holy Spirit, the presence is the same, the inhabitation is the same, the union is the same; But the presence, inhabitation, and union of God the Father and the Holy Spirit and of Christ with us occurs according to the divinity. Resp. The union and presence of the persons of the Trinity agree with respect to the mode of uniting, which is divine and supernatural; nor does the human nature of Christ itself approach and unite with us in any other than a divine way; but the reason for the union of the Father and the Son is different with respect to the object, or extreme. The Father is a simple person, the Son is composite (σύνθετος); and therefore

the latter is united with us according to both natures, since Christ is not some third thing, distinct from the deity and the humanity. Moreover, Christ is our head, bridegroom, vine, and mediator according to both natures, and therefore by reason of the mediatorial office he is also united with us according to the flesh.

V. Whoever are built up together with Christ in the spirit, so that he may dwell in them through faith, they are not conjoined with the body of Christ; But the reborn etc. Eph. 2:22; c. 3:17. Therefore... The major is clear; because the union which is in the spirit through faith is spiritual; but that which is with the body of Christ is corporeal. The latter, therefore, does not seem to be established, because Christ dwells in us through faith. Resp. The spiritual union is named from the mode of uniting, not from the object or the united extremes. Hence, although we are united with the body of Christ, it is not, however, to be called a corporeal union, because it occurs through faith, kindled by the Holy Spirit, and therefore in a spiritual mode.

VI. The Weigelians and Schwenckfeldians maintain that the substance of God is united with the substance of the reborn man, from whose dreams the Catholics abhor. Resp. Our doctrine differs greatly from the opinion of the Weigelians and Schwenckfeldians; a) with respect to the productive and receptive means. For the adversaries go about subtracting the uniting force from the divine word, and say that faith consists in the imitation of Christ; b) with respect to the mode; because they assert that the mystical union occurs σωματικῶς (bodily), so that the divine essence becomes one essence with ours; c) with respect to the effect; because they opine that justification consists in the mystical union, so that by the benefit of this union the reborn are natural sons of God; d) with respect to the consequences; because the Weigelians imagine that personal predication flow from the mystical union, so that a faithful man can affirm of himself; 'I am Christ.'

Instance; But LUTHER himself used this proposition in his commentary on Gal. II, where he writes thus; *Faith is to be taught purely, that, namely, through it you are so conjoined in Christ, that from you and him there becomes one, as it were, person, which cannot be segregated, but perpetually adheres to him, so that you can say with confidence: I am Christ, i.e., Christ's*



*righteousness, victory, life is mine. And in turn Christ may say: I am that sinner, i.e., his sins, death, etc. are mine; because he adheres to me, and I to him.* Ref. 1) LUTHER does not call Christ and the faithful man one person, but *as it were, a person.* 2) The Megalander was about to show that a reborn man applies to himself the effect, obtained by the merit of Christ, by true faith in this way: Christ's righteousness, victory, life is mine. For just as Christ is imputatively a sinner, insofar as he of his own accord took upon himself the sins of the world, so that the punishments of sins were transferred to him by divine judgment; so a reborn man, apprehending the merit of Christ by true faith and uniting it to himself, is imputatively Christ, insofar as the righteousness, victory, and life, reconciled by the merit of Christ, are transferred to him by divine estimation. 3) Luther speaks of the formal union of faith, by which Christ the mediator is apprehended; not of the mystical union, by which God dwells in the reconciled soul, which follows justification in the order of nature. But indeed, from a manner of speaking that is unscriptural (ἄγραφω), difficult to understand, and easy to twist, we rightly and deservedly abstain after the controversies stirred up by the corruptions of the adversaries, moved by the following reasons: a) Because John the Baptist expressly says; *I am not the Christ*, John 1:20. b) Paul does not say; 'I am Christ,' but; *Christ lives in me*, Gal. 2:20. c) If that proposition; 'I am Christ' is deduced from the mystical union, a man out of his mind could say: 'I am God the Father; I am the Holy Spirit'; because God the Father and the Holy Spirit also dwell in us. d) The Weigelians have progressed to such vanity that to the oft-mentioned proposition they have added predicates and works proper to Christ and incommunicable *ad extra*: *Christ dwells thus in the reborn, that such a man can say to another: 'I, Christ Jesus, the living Word of God, have redeemed you through my innocent suffering.'* Than which nothing more monstrous can be imagined.

### Question XIII. What is the end of mystical union?

*The End of Mystical Union.* The ultimate end of mystical union is eternal life a). The intermediate ends and effects are various: communion with God the Father, the Son, and the Holy Spirit b), the certification of faith c), of divine help d), of efficacious comfort e), the excitation of prayers, and their being heard f), conservation in the state

of grace, whence arises the perseverance of the faithful g), sanctification h), the sealing of the future glorious resurrection and the celestial inheritance i), the union of the reborn among themselves and the communion of the church k).

Prob. a. *If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. And this is the promise that He has promised us—eternal life*, 1 John 2:24-25.

Prob. b. From 1 John 1:3: *That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus* Cf. 2 Cor. 13:13: *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all! Amen!* Since the mystical union is perichoretic, it infers our communion with the triune God. Therefore, the reborn, through communion with God the Father, are his sons and heirs of eternal life; through communion with the Holy Spirit, they are his vessels, dwellings, and temples.

Prob. c. From 2 Cor. 13:5: *Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?* In whom Jesus Christ is by a special presence, they know for certain that they are grafted into Christ by faith, when they test and prove their faith from peace of conscience, internal joy, a living hope, to which they were regenerated through the resurrection of Christ from the dead, 1 Pet. 1:3. But he who accurately proves his faith by examination, and knows that Christ is and lives in him, is certain of his faith, and therefore of the grace which is apprehended by faith. Cf. 2 Tim. 1:12.

Prob. d. From 1 John 4:4: *You are of God, little children, and have overcome them (the false prophets), because He who is in you is greater than he who is in the world.* Reborn men, confirmed in the acknowledgment of heavenly truth, overcome the temptations of false doctors, aided by the Holy Spirit dwelling in them, who is greater and more powerful than that spirit who is in the world, i.e., the devil.

Prob. e. From Isa. 57:15: *Thus says the High and Lofty One who inhabits eternity, whose name is Holy: 'I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'* God, spiritually conjoined with a contrite and humble heart, suffuses it

with living comfort, just as if a torrent of pleasure were to inundate it.

Prob. f. From Gal. 4:6: *Because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!'* Which words B. HUNNIUS explains: *It should be noted in what sense a cry is attributed to the Holy Spirit, not certainly that he himself invokes God—for this would derogate from his eternal majesty, since he is one God with the Father and the Son—but that he brings it about in the elect that they themselves cry out to and invoke God as their Father with most ardent prayers.* Why would God the Father not hear the prayers excited by the Holy Spirit in the hearts of the reborn? The hearing of prayers is certainly a notable fruit of mystical union, as Christ himself teaches, John 15:7: *If you abide in me, and my words abide in you, you will ask what you desire, and it shall be done for you.*

Prob. g. From Ps. 71:23: *Nevertheless I am continually with you... You have held me by my right hand; You will guide me with Your counsel, and afterward receive me to glory.* The right hands of those who are united with God, when they falter in temptation, God takes hold of and sustains, lest they fall gravely; he leads and governs them on the slippery path by the counsel of his word, until he raises them to celestial glory.

Prob. h. From John 15:5: *I am the vine, you are the branches. He who abides in me, and I in him, bears much fruit; for without me you can do nothing.* Branches owe their natural power of bearing fruit to the vine; and faithful men render thanks to Christ for the spiritual powers of producing the fruits of righteousness of faith, i.e., good works. They bear these fruits as long as they are connected by the joint of faith with Christ, from whom, if torn away, they become sterile.

Prob. i. From 2 Cor. 1:22: *God... has sealed us and given us the Spirit in our hearts as a guarantee.* God seals in us not only present grace, but also the future inheritance. A pledge, or earnest, is a part of the price, given in advance, so that there may be faith concerning the whole price to follow. We therefore receive in this life an earnest, i.e., the firstfruits of the Spirit; we will obtain the full harvest of felicity by inheritance in eternal life, to which God the Father will raise the temples of his Spirit in the future resurrection of the dead. The Apostle hints at this in Rom. 8:1: *But if the Spirit of Him who raised Jesus from the dead dwells in you,*

*He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.*

Prob. k. From John 17:20-22: *I do not pray for these alone, but also for those who will believe in me through their word; that they all may be one, as You, Father, are in me, and I in You; that they also may be one in Us, that the world may believe that You sent me. And the glory which You gave me I have given them, that they may be one just as We are one.* Those who are bound by the nexus of faith with God the Father as sons, and with Christ as his members and brothers, of all these there is one mystical body, one church, and therefore a *κοινωνία*, or communion of all goods, of all privileges, which God the Father, in view of the merit of Christ apprehended by true faith, has promised to the church.

#### Question XIV. What things dissolve the mystical union?

The mystical union is dissolved by a) *ἀπιστία*, or unbelief, b) impiety of life.

Prob. a. Just as true faith is the chain by which God is connected with the reborn soul, Cant. 4:9, so unbelief is the dissolution of that chain. Since, however, faith exerts itself in desires, groans, and prayers, it is easy to conjecture that by the intermission of prayers the mystical union with God is broken. God deserts him by whom he is deserted.

Prob. b. *Your iniquities have separated you from your God*, Isa. 59:2. *Those who live according to the flesh die*, i.e., they lose the grace of God, the Holy Spirit, and faith, Rom. 8:13. Which having been lost, the bond of gracious union is dissolved.

#### Question XV. What kinds of predications flow from mystical union?

Predications flowing from mystical union are appropriative a) and causal b).

Prob. a. *He who persecutes true Christians, persecutes Christ*, Acts 9:4. The foundation of the predication consists in the communion of the head, Christ, with Christians, as spiritual members. He who inflicts injury on them or does them good is considered to inflict injury on or do good to the head, Christ, himself; since Christ appropriates their injury or good deeds to himself, not *ὕποστατικῶς*, on account of personal communion, but *σχετικῶς*, on account of spiritual communion and relation.

Prob. b. From Gal. 2:20: *I no longer live, but Christ lives in me.* The sense is: I do not live by myself independently, but Christ effects in me the motion, sense, and continuation of spiritual life.

## SUSPIRIUM.

**I**t is a stupendous mystery that You, **IMMORTAL GOD**, in me, a mortal; most high in me, most humble; most rich in me, most poor; most holy in me, a sinner, do not disdain to fix Your seat and dwelling! I freely confess that I am unworthy that You should enter the chamber of my heart. Nevertheless, it has pleased Your majesty to be in me through grace, that I may be in you through trust. Therefore, You are present, You reign, You teach in my soul, as a Bishop in a temple, a King in a palace, a Doctor in a school: but I am in You, as a bough on a tree, a branch on a vine, a ray in the sun. Who has such a copious supply of speech that he can express in words the inestimable benefit and incomparable bond of union, by which You have so closely bound me to Yourself, that I am one spirit with You, a partaker of your wisdom, justice, holiness, peace, joy, and glory? Nothing is so much my care and concern as that this most holy and most pleasant communion may be constant, perennial, and indissoluble. I pray and beseech You, therefore, **GOD the FATHER**, that You may be and remain eternally my most benign **FATHER**, and I may be and remain Your most obedient son! Remain, **LORD JESUS**, my head, that I may remain your member! Remain, **OH HOLY SPIRIT**, my perpetual guest, that I may remain Your habitation, so that neither the rage of the devil, nor the snares of the world, nor the enticements of the flesh may ever dissolve or tear apart our conjunction!

CHAPTER X.  
ON  
RENEWING GRACE  
AND THE  
RENEWAL  
OF JUSTIFIED MEN.

Question I. What is renewal?



RENEWAL IS AN act of grace, by which the Holy Spirit, having expelled vices, endows a justified man with inherent holiness. More fully it is defined: Renewal is an act of applying grace, by which the Holy Spirit abolishes the inherent remnants of sin in a justified man, lest it dominate, and begets in the same internal and external motions conformed to the divine will, and therefore spiritually good, so that, endowed with the restored divine image, he may live soberly, justly, and piously to the praise of the most holy God.

Obs. I. Homonymy. Renewal in general denotes any action by which those things which have been worn out, weakened, or corrupted by age are restored. And so in the spiritual renewal of man, taken more broadly, the old man according to his entire reason, i.e., his complete lack of spiritual powers, the guilt and dominion of sin, is understood to be abolished, and the new man according to his breadth, i.e., the spiritual powers themselves, absolution from guilt, and the habitual gift by which the dominion of sin is suppressed, is understood to be produced. In which broader sense the word "renewal" is taken in the Declar. Form. Conc. p. 675: *This is most certain, that in true conversion a change, renewal, and motion must occur in man's intellect, will, and heart; namely, that the mind may acknowledge its sins, fear the wrath of God, turn itself away from sin,*

*acknowledge and apprehend the promise of grace, ponder pious thoughts in the mind, etc.* Where both the name of conversion and of renewal is taken in a general signification. That this loose signification of renewal is not unusual in Holy Scripture, D. SEB. SCHMID demonstrates clearly in his Commentary on the Epistle to the Hebrews, c. 6:6, p. 663: *Ἀνακαινισμός, renewal, in scripture is twofold. For there is a renewal εἰς μετάνοιαν, into or unto repentance, which precedes repentance itself; and another through repentance and from repentance, which follows repentance as an effect. This is proved partly from this our verse 6, partly from the rest of scripture. For when the Apostle says that it is impossible ἀνακαινίζειν, to renew those who have fallen away (to wit, by the sin against the Holy Spirit), εἰς μετάνοιαν, into or unto repentance, it is clear that he wishes ἀνακαινισμὸν, renewal, to be understood as that which precedes repentance and terminates in it; for it is ἀνακαινισμός, renewal, by which a man becomes penitent, and therefore faithful. But there is another ἀνακαινισμός, another renewal, to which our Apostle exhorts the Romans, who are already faithful, to whom he writes, c. 12:2: 'And do not be conformed to this world, ἀλλὰ μεταμορφῶσθε τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν, but be transformed by the renewing of your mind.' That this follows repentance and faith is plain and perspicuous. Whence if we wished to describe ἀνακαινισμὸν from scripture in general, we could describe it thus: Ἀνακαινισμός of man, or renewal, taken generally, is the divine donation of new*

*motions and spiritual powers, for producing spiritual acts, which man, left to his nature and the oldness of his corruption, cannot produce by himself and from himself, neither in part, nor in whole.* In the present discussion, renewal taken strictly imports a certain real and intrinsic change in the converted, reborn, and justified man; by which from an old man he becomes new, from a sinner, holy.

Obs. II. Renewal strictly so called is taken either transitively or intransitively; whence it is described by authors in a twofold way. Renewal taken transitively is an act of the applying grace of the Holy Spirit, by which he with the Father and the Son, by virtue of the merit of Christ, so changes a sinful man, that the intellect, with the darkness of errors dispelled, is illuminated, the will is emended, its inclination to evil is coerced, and the members of the body become instruments of righteousness to the praise of God and the due obedience to be rendered to him. Concerning this transitive renewal, the celestial oracle is worthy of note, Ezek. 36:26, where the LORD says; *I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.* Renewal taken intransitively is a real and intrinsic change of the converted, reborn, and justified man, by which he, instructed with divinely conferred powers, having shaken off the dominion of sin, purifies himself from the filthiness of the flesh and spirit, and conforms his internal and external motions, as far as is possible in this life, to the divine will expressed in the word of the law. Concerning which intransitive renewal the Apostle speaks, Col. 3:9-10; *Put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him.*

Obs. III. Synonymy. Renewal is otherwise called sanctification, which is likewise taken either broadly, so that it embraces in its scope vocation, illumination, conversion, regeneration, justification, and renewal, or is taken strictly, as it coincides with renewal strictly so called. Furthermore, sanctification, following the use of scripture, is accustomed to be distinguished into external and internal. The former is that by which something, having been segregated from common and profane use, is destined

for a sacred use, pleasing to God. Thus the sabbath is sanctified, Exod. 20:8, the tabernacle and all its vessels, the altar, the priests are sanctified, Exod. 40:9-10, food, 1 Tim. 4:5. The latter is that by which sin is expelled from a justified man, and inherent holiness is given to him. We make mention of inherent holiness for this reason, to distinguish it from imputed holiness, which God out of mercy, in view of the merit of Christ apprehended by true faith, attributes by a gracious estimation to converted and reborn sinners; this is given to them through justifying grace, by which the holiness of Christ is imputatively ours, so that we may dare to say with the Apostle, from 1 Cor. 1:10; *Christ has become for us from God... sanctification.* We have been sanctified through the offering of the body of Jesus Christ once for all, Heb. 10:10. In the present discussion, we are concerned with inherent, not imputed, holiness.

#### Question II. Who renews and sanctifies us?

*The principal efficient cause of renewal.* The triune God a), the Father b), the Son c), and terminatively and appropriatively the Holy Spirit d), renews and sanctifies justified men.

Prob. a. From 1 Thess. 5:23; *May the God of peace himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.* "Spirit" in this passage denotes the superior faculty of the human soul, which distinguishes men from brutes, to wit, the mind and will. "Soul" denotes the inferior faculties, to which pertain the external and internal senses with the sensitive appetite. "Body" is the dwelling and organ of the spirit and soul. The sense therefore is; May the God, the author and vindicator of temporal, spiritual, and eternal peace, illuminate the spirit, i.e., the intellect and will, lest it be oppressed by the darkness of errors or distrust; may he renew the soul, i.e., wipe away every stain or blemish from the external and internal affects; may he purify the body and keep it immune from all pollution, lest you incur the reprehension of God and men.

Prob. b. God the Father, the heavenly vinedresser, prunes every spiritual branch abiding in Christ, that it may bear more fruit, John 15:2. God purges the reborn soul, conjoined with Christ by the bond of faith, both by removing from it the impediments to

spiritual fruitfulness, and by making it more fruitful with divine power, so that it may bear more fruits of righteousness (good works).

Prob. c. From John 15:5: *I am the vine; you are the branches. He who abides in me, and I in him, bears much fruit; for without me you can do nothing.* The Son of God is mystically united with justified men, as a vine with its branches, and by spiritual communication he distributes to them all vigor, all faculty of bearing the fruits of righteousness. From which Paul attributes the sanctification of the church to Christ, Eph. 5:25: *Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word.*

Prob. d. The work of sanctification is attributed to the Holy Spirit κατ' ἰδιοποίησιν, or by a certain appropriation. For we are said to be sanctified by the Holy Spirit, Rom. 15:16. And baptism is named the washing of regeneration and renewing of the Holy Spirit, Tit. 3:5. He dwells in the reborn as in temples, 1 Cor. 3:16, leads them, Rom. 8:14, helps their infirmities, *ibid.* v. 26.

### Question III. Does a justified man cooperate with God in the business of sanctification?

A reborn and justified man concurs in the work of sanctification, as a secondary, subordinate cause, moved by God, so that by the powers received from above he renews himself day by day.

Obs. 1. The Holy Spirit effects the faculty of doing good and the first act of sanctification in man, without the concursus of man, but to the second act of sanctification, or the exercises and continuation of sanctification, once introduced by the Holy Spirit, man concurs, not by natural, but by supernatural powers.

Obs. II. The reborn man indeed cooperates with God in the business of sanctification, yet not with an equal action, but with subordination to and dependence on the Holy Spirit, because he operates not by native, but by given powers. (\*) This is gathered from the words of the Apostle, Phil. 2:12-13: *Work out your own salvation with fear and trembling! For it is God who works in you both to will and to do for His good pleasure.*

If a justified man were to concur in his own renewal in the same way as God, the εὐδοκία (good pleasure) of God alone could not be alleged as the reason why it is fitting for a man, kindled with the desire of seeking salvation, to tremble, since the good pleasure of God does not in itself terrify the conscience of man, but tranquilizes it. But a man trembles, whenever in the business of renewal he beholds his own imperfect, but God's most perfect, way of acting. Therefore, making a comparison of himself with the most perfect God, Matt. 5:45, he cannot but shudder, conscious of his own imperfection.

Prob. 1) From Ezek. 18:31: *Make yourselves a new heart and a new spirit.* Reborn men make for themselves a new heart and spirit, not by their own powers, but by powers divinely granted, by which they concur in

(\*) Just as we profess in the Declaration of the Formula of Concord ch. II. p. 674: As soon as the Holy Spirit has begun His work of regeneration and renewal, then indeed we can and ought to cooperate through the power of the Holy Spirit; although much weakness still concurs. Therefore 1) the distinction of beginning, or act, and increase, or state of renewal must be held closely. Its beginning is to be attributed to God alone, whose grace equips man born again, and freed from the guilt and punishment of sins, with strength for acting rightly. 2 Pet. I, 3. Having received these strengths, man, now renewed, uses them and acts rightly, with strengths also increased by God's benefit, taking increments daily. *Ibid.* v. 5. Christ illustrates the matter excellently with a similitude taken from a branch. A branch bears fruit by some power inherent in it, but not indeed by its own, but by the virtue of the vine with which it is joined, John XV, 5. Then 2) great caution must be applied when the aid of grace is spoken of. This manner of speaking indeed fits the flow of renewal, or its continuation and increase, but by no means the first act of renewal, or its inception. Namely, aid is the conjunction of one principal efficient cause with another less principal, since this indeed is not entirely lacking in strength for acting, but nevertheless feels them weak, and therefore it is necessary that the former, stronger in power, sustain the weakness of this one. But in the inception of renewal God alone effects all things in man, empty of all virtue. But in its continuation God increases and confirms the strengths imparted to man, so that God is the principal cause, man, now renewed and to be renewed more and more daily, is the less principal cause of good actions, to which he gives attention.

the continued amendment of life as subordinate causes, Jer. 12:2.

2. From 2 Cor. 7:1: *Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* In which words the Apostle refers to the divine promises of which he had made mention in the preceding chapter, namely that God would dwell in the faithful as in dedicated temples, and would embrace them as children with paternal love. From which promises he validly concludes: It is the duty of Christians to purge the dwellings of the divine majesty from all filthiness of the flesh and spirit, and to pursue holiness of life after the example of the heavenly Father.

Obs. Renewal is therefore an action of God, as the principal cause, renewing the justified man transitively, both by conferring sanctifying powers upon him, and by concurring in the act of renewal with a special and gracious influx. The same renewal is an action of the justified man, as a secondary and subordinate cause, renewing himself intransitively, not by native, but by given, or divinely conferred, powers. Renewal taken transitively and intransitively, however, does not differ really; for this reason, that a) it denotes the same change, by which from an old man he becomes new, from a sinner, holy: which, with the connotation of dependence on God as an agent in another, is called transitive; but on the part of the subject, viewed in the manner of an immanent act, is called intransitive renewal. b) Both are perfected by the same powers, to wit, not human, but divine, which the Holy Spirit has originally and independently, but the reborn man has dependently and on account of the mystical union with God.

#### Question IV. What impelled God to renew a justified man?

*Impulsive Cause.* Mercy impelled God internally to renew man a), and the merit of Christ externally b).

Prob. a. From Tit. 3:5: *According to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit.* Just as his mercy, most inclined towards the human race, moved God to regenerate and save the sinner; so the same mercy led him to renew man, infected with the oldness of sin, which mercy shone most clearly in the work of sanctification, as Paul testifies, Tit. 2:12: *The grace of God that brings salvation*

*has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age.*

Prob. b. From Tit. 2:14: *Jesus Christ... gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.* The effect of the redemption of Christ is the purification of men fallen into sin, which is done partly by faith through the sprinkling and cleansing of the blood of Christ, 1 Pet. 1:1; 1 John 1:7, partly by the consecration of the faithful into a peculiar people (περιούσιον), zealous for good works.

#### Question V. By what means does God renew us?

*Means.* The means of renewal, on God's part, are the word of the law a) and of the gospel b), baptism c) and the eucharist d); the means on our part is faith, the principle and root of Christian virtues e).

Prob. a. The divine law is a directing and normative means of renewal; because it is the adequate norm and rule of inherent holiness and justice, as Moses says, Deut. 4:2: *You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.* The divine law commands those things which are right and holy, directs the course of piety, and obliges the conscience to obey the commanding God; but it does not inspire the powers to execute what is commanded.

Prob. b. The gospel is a conferring and producing means. The gospel indeed confers the supernatural powers of the Holy Spirit. For we have received the Spirit by the hearing of faith, i.e., by the doctrine of faith, or by the gospel, Gal. 3:2. The gospel also produces faith, the begetter of good will, as AMBROSE thinks, and of just action.

Prob. c. Baptism is the washing of renewal, Tit. 3:5. For baptism is not a bare sign of our sanctification, but an efficacious and communicative (ἐνεργητικὸν καὶ μεταδοτικὸν) means, productive and collative, by which new sanctifying powers are conferred by God, and the very act of sanctification is perfected. Add that the sanctifying powers conferred in baptism contribute and avail not a little to subsequent spiritual acts.

Prob. d. The Eucharist is a valid means of our union with Christ, in whom we bear

much fruit, John 15:5; it is also a symbol and bond of our mutual charity, 1 Cor. 10:16-17.

Prob. e. *Faith works through love*, Gal. 5:6, i.e., it actively exerts itself, and through love, the queen of virtues, it pours itself out into external works. Where a) it is to be observed that the ἐνέργεια (activity) of faith is twofold: the first is internal, or formal, when it extends itself to Christ, and apprehends his satisfaction and merit; the second is external, or effective, when it exerts itself through charity toward God and neighbor. b) It is to be noted that faith, in order to renewal, performs a twofold function. In one, it determines the intellect to assent both to the word of the law, the norm of holiness, and to the gospel, the principle of spiritual powers, collative for doing good. Whence, with practical conclusions deduced, it dictates what is to be done and what is to be avoided. In the other way, it inclines the will, in which it also subjectively inheres, to resist evil concupiscence and to do that which the intellect, concerning any spiritual object already believed, prescribes in the manner of a practical judgment. From which faith is called the victory that overcomes the world, 1 John 5:4. Faith overcomes the world within us and without us. For faith within us vanquishes the inordinate love of the world; without us, the riches, honors, and delights of the flattering world, and the envy, hatred, and persecution of the afflicting world.

#### Question VI. What are the secondary aids of renewal?

The secondary aids of renewal are afflictions of the flesh a), and temptations of the soul b), which for reborn and justified men are not punishments, but paternal chastisements c).

Prob. a. From 1 Pet. 4:1-2: *He who has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.* By divine providence, a man, liberated from his destined malice by adverse things and afflictions as by a certain medicine, is rendered healthier, says JUSTIN Martyr, Question 137.

Prob. b. From 2 Cor. 12:7-9: *Lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, 'My grace is*

*sufficient for you, for My strength is made perfect in weakness.*' From this example of Paul, it is to be learned that internal temptation of the soul brings much momentum a) to the submission of the mind, b) to the ardor of prayers, c) to the experimental knowledge of the grace and power of Christ, which is made perfect in weakness, i.e., it perfectly exerts itself, is illustrated, and is clearly known.

Prob. c. From Heb. 12:11: *Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.* If you look to the judgment of reason left to itself, all divine chastening is most troublesome and bitter; but the graver the beginning, the more pleasant the end; the more bitter the root, the sweeter the fruit. For the fruit of chastening is righteousness or holiness, which is a peaceable fruit, i.e., tranquilizing and soothing the conscience.

#### Question VII. What is the starting point and destination of renewal?

Starting point and destination. In the phraseology of scripture, the starting point of renewal is the old man; the destination is the new man.

Prob. 1) From Eph. 4:20-24: *But you have not so learned Christ, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus; that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.*

2. From Col. 3:10: *Put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him.* Obs. a) The old and new man are not distinguished essentially, but accidentally; because in the present, the old and new man are understood not physically, by reason of a different substance, but mystically, by reason of distinct qualities. TERTULLIAN says excellently: *We defend that the oldness and newness of the moral man do not pertain to a substantial difference.* b) The old and new man are explained partly concretely, partly abstractly. Viewed concretely, the old man is the corrupt nature of man, or speaking more distinctly, it is the blinded mind of man, and prone to making rash judgments about



spiritual things; the will averse from good, inclined to evil; the sensitive appetite exorbitant from the rule of rectitude, and prone to desiring things pleasant to the senses, even if forbidden; on the other hand, the new man is the mind illumined with the light of new knowledge, the amended will, the corrected appetite. Considered abstractly, the old man is the horrendous corruption in the intellect, will, and sensitive appetite, namely, ignorance of spiritual things and a proneness to rash judgments in the intellect; the inclination of the will to temporal and perishable goods, to be preferred to spiritual and eternal ones; the rebellion of the sensitive appetite; it therefore denotes original sin, with actual sins connoted. On the contrary, the new man is the repaired image of God, which is conformity with God by reason of wisdom in the intellect, justice in the will, purity in the sensitive appetite. c) He is called the old man from his origin, both the first, of the seduction of the first parents, and the derived, of carnal conception and birth, by which sin is propagated. He is called the new man from the renewed image of God. Therefore he is said to be created according to God in righteousness and holiness of truth.

**Question VIII. Is the old man, according to his entire reason, the starting point, and the new man, according to his entire breadth, the destination of renewal?**

Although by illumination, conversion, regeneration, and justification not a little has been taken away from the old man, and some powers have been divinely conferred for putting on the new man a), nevertheless, there remain in illuminated, converted, and reborn men remnants of sin, or of the old man, which, lest they grow strong and obtain dominion, are diminished and abolished by successive renewal b).

Prob. a. By the benefit of illumination, the darkness of the intellect is scattered, and supernatural powers are conferred for knowing sin from the law, and Christ from the gospel, and the grace of God founded in him. By the benefit of conversion through the law, contrition is excited, or displeasure and detestation of sin conjoined with sorrow of heart, inferring the purpose of exterminating evil. By the benefit of regeneration through the gospel, ἀπιστία (unbelief) is abolished and faith in Christ is kindled. By the benefit of justification, the guilt of sin is taken away.

Therefore, by illumination, conversion, regeneration, and justification, not a little is taken away from the old man.

Prob. b. In illuminated, converted, reborn, and justified men, the flesh, the old man, or the depravity of original nature, lusts, and by lustful struggles against the spirit, the new man, or those new and supernatural powers which the Holy Spirit conferred in the act of illumination, conversion, and regeneration, Gal. 5:17. The flesh must therefore be suppressed, lest it predominate.

**Question IX. Can you therefore distinctly explain the starting point and destination of renewal?**

The starting point of renewal are the remnants of sin remaining in justified men after illumination, conversion, and regeneration, which are to be abolished by daily renewal, so that they may be diminished and suppressed, although in this life they are not uprooted; namely, some defect of spiritual powers on the part of the intellect indeed for knowing, on the part of the will for pursuing spiritual good; on the part of the sensitive appetite for obeying the superior faculties; and at the same time also a proneness of the same faculties of the soul to evil. The destination of renewal are those greater powers which are conferred by the Holy Spirit upon justified men after illumination, conversion, and regeneration, namely, a clearer and fuller knowledge of spiritual things in the intellect, inherent justice and holiness in the will, a prompt obedience of the sensitive appetite to be rendered to the superior faculties; with which conjoined the image of God is restored.

**Question X. Which man is renewed?**

*The subject which.* The sinful man is renewed by the Holy Spirit, but one who is illuminated, converted, reborn, and justified a), insofar as he is infected with the remnants of indwelling sin and is destitute of inherent justice b).

Prob. a. 1) From the harmony of apostolic doctrine. The Apostle Paul had taught, in chapters III, IV, and V of Romans, that a converted and reborn man is justified by faith alone without confluent works; but in chapter VI he shows that it is the office of justified men to walk in newness of life. 2) The fruit of freedom from sin is called sanctification, Rom. 6:22. 3) The Apostle exhorts the converted and reborn Ephesians

and Colossians to put off and lay aside the old man, and likewise to put on the new man, Eph. 4:22; Col. 3:10. 4) Good works, which are produced through renewing grace, are fruits of repentance, Matt. 3:8; fruits of righteousness, Phil. 1:11. It is therefore necessary for a man to be converted, reborn, and justified first, with a priority of order, before he is renewed.

Prob. b. 1) The reborn and justified have sin, 1 John 1:8; they often stumble, Jas. 3:2; their flesh lusts against the spirit, Gal. 5:17. Sin dwells in them, Rom. 7:17. Hence it is that with the mind they serve the law of God, but with the flesh, the law of sin, *ibid.* v. 25. 2) No one is adorned with inherent justice who is not renewed. We must therefore be renewed in the spirit of our mind and put on the new man, who is created according to God in righteousness and holiness of truth, i.e., true and sincere, Eph. 4:24.

**Question XI. Is the whole man, consisting of soul and body, renewed?**

*The subject by which.* Primarily the soul is renewed, and its faculties corrupted by sin: the mind, the will, and the sensitive appetite a). Secondly the members of the body are renewed, which were instruments of unrighteousness, that they may be organs and, as it were, instruments of the sanctified soul, necessary for carrying out holy actions b).

Obs. In philosophical terms, this doctrine is proposed thus: The subject *quod* of renewal, or the whole suppositum which is said to be renewed, is man, with respect to his past state, a sinner; with respect to his present state, reborn and justified. The subject *quo* is either primary or secondary. The primary is either remote or proximate. The remote is the soul; the proximate is partly the intellect, partly the will, partly the sensitive appetite. The secondary is the body and its members. Confer. KOENIG, *theol. positiva*, p. 215.

Prob. a & b. From Rom. 12:1-2: *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.* From these words of St. Paul, a concise description of intransitive renewal can be formed in the following way: Renewal is the spiritual μεταμόρφωσις,

reformation, of the justified man, by which he, having denied conformity to the world, with a renewed mind, knows and strives to do the good will of God, and whatever is acceptable and perfect to God, and presents his body as a living, holy sacrifice, pleasing to God, for worshipping him religiously, according to the prescribed word of God.

**Question XII. In what does renewal formally consist?**

*The Form of Renewal.* The form of renewal is completed by a twofold act, privative and positive. The privative consists in the dispersion of the darkness of the intellect, in the aversion of the will from evil, in the coercion of the ferocity of the sensitive appetite, and in the abstraction of the members of the body from a forbidden use, lest sin obtain dominion in it a). The positive consists in a richer illumination of the intellect for knowing, in the emendation of the will for choosing, and the correction of the sensitive appetite for desiring spiritual good, and also in the direction of the members of the body to a use pleasing and approved by God, and thus in the restoration of the divine image b).

Prob. a. Holy scripture calls the privative act of renewal the putting off of the old man, Col. 3:10, and the laying aside of the same, Eph. 4:22, by a metaphor taken from worn-out, torn, and defiled garments, which we take off and do not resume. But we put off the old man when, instructed by the powers of grace, we cleanse ourselves from the filthiness of the flesh and spirit, 2 Cor. 7:1. By the filthiness of the flesh is understood every sin which is consummated by the pleasure of the flesh and senses; such as are not only impurities, revelries, drunkenness, but also injuries, robberies, thefts, and the like; but the filthiness of the spirit is heresy, idolatry, emulation, dissension, and others, whose consummation consists without the pleasure of the senses.

Prob. b. Holy scripture calls the positive act of renewal the putting on of the new man, who is renewed in knowledge according to the image of the Creator, Col. 3:10. For which reason, we put on the new man by pursuing holiness of life after the example of the heavenly Father and Jesus Christ, so that the image of divine holiness may shine forth in us.

Obs. D. DANNH. represents the parts of sanctification most beautifully when in *hodof. phen.* IX, p. 703, he shows that it is

done a) by sacrificing the body and all its members, by abstracting them from all injustice and vanity of this age, Rom. 12:16; b) by mortifying and crucifying the old Adam and one's own flesh, which always lusts for evil, by afflicting it with trouble, Gal. 5:24; c) by offering incense, or offering to God the incense of most ardent prayers, the formula of which Christ prescribed, Matt. 6:5; d) by adorning oneself with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God, Phil. 1:11.

### Question XIII. Does renewal happen in a moment, or successively?

*Successive Renewal.* Just as the body of sin is more and more enervated by the reborn man in the progress of time a), so the reborn man is transformed into the image of God by the Holy Spirit from glory to glory b).

Obs. The body of sin is called the old man metaphorically by Paul in Rom. 6:6; because it is a complex of many sins, as of parts and members. Whence also the various species of sins are called earthly members, Col. 3:5.

Prob. a. Just as in former times those crucified were affixed to the cross, their limbs were bruised, mortified, buried, corrupted: so successively the old man is crucified, Rom. 6:6, when the desires of the flesh are suppressed and, as it were, constrained; he is bruised, 1 Cor. 9:27, insofar as the flesh, with the external delights of this age removed, is chastised; having been bruised, he is mortified, Rom. 8:13, insofar as the powers of sin to emerge are taken away; having been mortified, he is buried, Rom. 6:4, when the memory and thoughts of illicit things are set aside; having been buried, he is corrupted, so that the whole body of sin may be abolished, begun and continued here, consummated in the other life, Rom. 6:6.

Prob. b. 1) From 2 Cor. 3:28: *But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed (μεταμορφούμεθα) into the same image from glory to glory, just as by the Spirit of the Lord* Just as Moses in former times indeed covered his face when he went out to the assembly of the people, but returning to the tabernacle and turning to the Lord, he beheld the glory of the Lord with his face uncovered; so Paul says that we do not grope in the dark like the Jews, upon whose hearts a veil lies, but with unveiled face we behold the glory of the Lord shining in the gospel. And just as Moses, from his secret

conversation with God, obtained this, that his face radiated with a new light; so we, while we contemplate the face of the heavenly Father in the most limpid mirror of the gospel with the eyes of the mind, are illuminated with certain, as it were, rays of wisdom and holiness, and are renewed into the image of God, which from glory to glory, i.e., with new increments, daily exerts itself more clearly. And this is done by the Spirit of the Lord, who by his grace repairs in us the image of God lost through sin.

2. From 2 Cor. 4:16: *Even though our outward man is perishing, yet the inward man is being renewed day by day* (ἡμέρα καὶ ἡμέρα). Obs. a) The inward and outward man, as to substance, is the same; but with respect to carnal desires he is called the outward man, with respect to inherent holiness, the inward man. b) The outward man is corrupted and mortified by calamities, which subtract the delights of this world and place a bridle on him, lest he exercise his powers. But the inward man daily grows and is corroborated by the continued exercises of piety, which are more fervent under the cross.

### Question XIV. What is the end of renewal?

*End.* The ultimate end of renewal is the glory of God a). The intermediate end is both the image of God, or inherent righteousness b), and good works c).

Prob a. *Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven*, Matt. 5:16. The ultimate end of renewal, from which good works proceed, is the glory of God.

Prob. b. *Put on the new man who is renewed in knowledge according to the image of Him who created him*, Col. 3:10. For this end man is renewed, that in him the image of God may be repaired, which, on the part of the intellect, consists in the true acknowledgment of the creator, on the part of the will, in true righteousness and holiness, Eph. 4:24. By righteousness is understood, however, a universal one, or a complex of all virtues which pertain to Christian morals, and are otherwise variously distributed according to the two tables of the decalogue.

Prob. c. Just as the immediate effect of renewal is inherent holiness, so the mediate effect is the study and exercise of good works. For inherent holiness is the root of

good works, which with respect to their execution are the effect of renewal, and with respect to intention are its end; for we are renewed for this reason, that we may perform good works. We learn this from the words of Christ: *Every branch that abides in me, my heavenly Father will prune*, i.e., he will renew, *that it may bear more fruit*, John 15:2. And from the words of Paul, Eph. 4:24: *Put on the new man who was created according to God in true righteousness and holiness. Therefore, putting away lying, 'Let each one of you speak truth with his neighbor.'* Where the Apostle connects the external exercise of good works with inherent righteousness.

**Question. XV. Is a renewed man to be called holy?**

A renewed man is holy, not from himself, but from grace a); he is holy, not so much in himself, as in Christ b); he is holy, not with a consummated holiness, but with one that is inchoate and continued c).

Prob. a. From Ps. 86:2; *Preserve my soul, for I am holy*. AUGUSTINE excellently explains these words in his commentary on this Psalm, p. 160: *How shall I dare to say: 'because I am holy'? If holy, as sanctifying, and in need of no sanctifier, I am proud and a liar. But if holy, as sanctified according to that which was said: 'be holy, for I am holy', Lev. 19:2, let also the body of Christ dare, let also that one man, crying from the ends of the earth, with his head and under his head, dare to say: 'I am holy.' For he has received the grace of holiness, the grace of baptism and of the remission of sins. 'And such were some of you,' says the Apostle, enumerating many sins both light and grave, both common and horrible. 'And such were some of you, but you were washed, but you were sanctified,' 1 Cor. 6:11. If therefore he says they were sanctified, let also each one of the faithful say: 'I am holy.' That is not the pride of one who is puffed up, but the confession of one who is not ungrateful. For if you say that you are holy from yourself, you are proud; again, a faithful man in Christ and a member of Christ, if you do not say that you are holy, you are ungrateful.*

Prob. b. Paul calls the Philippians saints in Christ Jesus, Phil. 1:1, and calls the Corinthians sanctified in Christ, 1 Cor. 1:1. To be sure, as CHRYSOSTOM says, only they are holy who are in Christ, who is the holy of holies, holiness itself, and the root of all true holiness, so that unless one is grafted into

him, as a branch to a tree, or a shoot to a vine, and draws and drinks holiness from him, he is not holy, but profane, whence also the unbelieving Jews are thenceforth profane.

Prob. c. From Phil. 3:12: *I have not yet attained*. If so great an Apostle confesses his imperfection, who may presume that he has reached the pinnacle of consummated knowledge or holiness in this life?

**Question XVI. How manyfold is the renewal or sanctification of a justified man?**

The sanctification of a reborn and justified man is threefold: inchoate, continued, and consummated. Inchoate is that by which the Holy Spirit through baptism begins to break the powers of original sin, lest it predominate, to wash away vicious impurity, and to introduce holiness to the baptized. Continued is that by which the Holy Spirit preserves immunity from the dominion of sin by means of the divine word and the use of the Holy Supper, successively abolishes the remnants of the old man more and more, and makes the image of God clearer with new increments. Consummated is that by which the Holy Spirit most fully adorns the blessed, freed from the sense and root of sin, with the divine image.

**Question XVII. Is a renewed man to be called spiritual or carnal?**

A renewed man is spiritual not wholly, but in part, insofar as, led by the Holy Spirit, he knows, chooses, and does spiritual good a). The same is called carnal not wholly, but in part, not simply and absolutely, but in a certain respect and comparatively, insofar as he has remnants of sin and feels the spurs of a recalcitrant flesh, with which he must contend daily b). A renewed man is compared partly with Christians more advanced in knowledge and holiness c), partly with the divine law, which he does not perfectly fulfill d).

Obs. When a renewed man is called spiritual, the reason for the denomination is taken from the better part, to wit, from the prevailing spirit; but when the same is called

carnal, (\*) the reason for the denomination is taken from the lesser part, namely from the flesh, which, though subdued, is yet rebellious and struggling, with which the justified man, established on the way of life, wages continual wars.

Prob. a. 1) From Gal. 6:1: *Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.* Obs. a) By "spiritual" the Apostle calls not the presbyters, but all the brethren, joined by the bond of faith, whom the Apostle describes in chapter 5:24-25, that they have crucified the flesh, that they live and walk in the Spirit. Since, however, renewal admits of degrees, those are called comparatively spiritual who are more robust in spirit, Rom. 15:1. b) The Apostle does not say in vain: *considering yourself lest you also be tempted.* If spiritual men were void of all temptation of the flesh, of all proclivity to sin, there would be no need for this paraenesis. 2) From Rom. 8:9: *But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you.* The reborn are not in the flesh, i.e., in the power of the flesh, but in the kingdom of the Holy Spirit, because the Holy Spirit is not only a guest, but also the master of his dwelling. As he dwells in the reborn, so he also validly reigns.

Prob. b. The reborn are in a certain respect called carnal, 1 Cor. 3:1-2; Rom. 7:14, because they have sin and daily conflict with the flesh. That they have sin, St. John teaches, 1 Ep. 1:8: *If we say that we have no sin, we deceive ourselves, and the truth is not in us.* The reborn have and feel sin, but they do not commit sin from deliberate purpose of mind. D. CHEMNITZ inculcates this distinction, *loc. theol.* P. III, p. 104: *John shows that there is a difference between having sin and doing sin; and the latter is more grave than the former, although they are sometimes taken for one and the same. For sin inheres in all, nor can anyone say that he is utterly clean from all sin. Yet the pious, by the grace of the Holy Spirit, resist. But he who completes it in deed, who translates evil*

*concupiscences into action, and thus as it were practices the art of sinning, of him Christ pronounces, John 8:33: 'Everyone who commits sin is a slave of sin.' And Matt. 7:13: 'Depart from me, all you who work iniquity.'* That the reborn daily conflict with the flesh, St. Paul asserts, Gal. 5:16-17: *I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.* Which words of Paul in the Apol. A.C. p. 91 are explained thus: *The flesh distrusts God, trusts in present things, seeks human aids in calamity, even against the will of God, flees afflictions which it ought to tolerate on account of God's command, doubts God's mercy, etc. The Holy Spirit in our hearts struggles with such affects, to repress and mortify them, and to bring in new spiritual motions.*

Prob. c. From 1 Cor. 3:1-2: *And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal.* "Carnal" in this passage, for Paul, are not unregenerate or unbelieving men, but reborn men who are just beginning to learn the mysteries of faith and to accustom themselves to the struggle against their affects, such as are the more rude and weaker catechumens, to whom, as to infants, the milk of the gospel is to be instilled in the simplest and most catechetical manner, because they are not yet capable of solid food, i.e., of the mysteries of faith delivered in a more accurate manner.

Prob. d. From Rom. 7:14: *For we know that the law is spiritual, but I am carnal.* The law is called spiritual, not only because it has proceeded from the Holy Spirit, but also because, not content with external obedience, it requires an internal, perfectly spiritual compliance, which, since the Apostle cannot render on account of adhering oldness of sin, he professes that he

(\*) A twofold opposition is written in the sacred letters, from which appears a twofold signification of this name, imposed on the renewed man. First indeed the σαρκικός (sarkikos / fleshly) himself is opposed to the πνευματικός (pneumatikos / spiritual) man, so that the former is beginning and still very weak, the latter advancing and more confirmed, 1 Cor. III, 1. Then indeed the renewed man, even confirmed, nevertheless always imperfect in this mortality and laboring with many defects, is called σαρκικός (sarkikos / fleshly) in opposition to the πνευματικός (pneumatikos / spiritual) law, inasmuch as the highest perfection always belongs to it, Rom. VII, 14.

is carnal, not indeed absolutely, but comparatively to the divine law.

Antithesis is that of the Socinians, who maintain that the struggle of the flesh against the spirit ceases in some, and that Paul in Rom. 7:14 does not call himself carnal, but has assumed the person of a man under the law, not yet reborn by the Spirit of Christ, and sustains that complaint in him. They rely on the following arguments:

I. To the carnal man described in Rom. 7:14 ff. are attributed those predicates which can be said of no reborn person. For he is said to be 1) sold under sin. But the reborn man is freed from sin, Rom. 6:18. 2) captive to the law of sin, from which the reborn man is likewise loosed, Rom. 8:2. 3) serving the law of sin with the flesh. But the reborn man is a servant of righteousness, Rom. 6:18. 4) He is said to do what he does not will, v. 20. But the reborn man has the Holy Spirit and with him the liberty of acting, 1 Cor. 3:17. Resp. to I. A distinction is made between active and passive selling. Whoever actively sells himself to the full obedience of predominating sin, like king Ahab, 1 Kings 21:2, he is unregenerate; I grant. But he who is passively sold, like Joseph, submitting to a foreign master with a reluctant mind, he remains reborn. This man is sold under sin with respect to the evident sense of indwelling sin, but not with respect to its full dominion. To II. A distinction is made between voluntary and involuntary captivity. A reborn man is unwillingly carried away and captured, like Samson, to do that to which he is not carried with full intention. To III. The Apostle with his illuminated mind serves the law of God; with his flesh (insofar as he is infected with the stain of inherent sin) he serves the law of sin, with a service not spontaneous, but involuntary. To IV. A distinction is made between liberty from the dominion and from the sense of sin. Although a renewed man is freed from the dominion of sin, he is not, however, immune from the sense and root of sin.

II. Whoever has crucified the flesh, he does not have to struggle with the flesh. Who would contend with a man affixed to a cross? But the reborn man etc. Gal. 5:24. Therefore... Resp. Whoever has crucified the flesh with a crucifixion not only inchoate and continued, but also consummated, he does not have to struggle with the flesh. But the reborn are commanded to daily crucify and mortify the flesh, Rom. 8:13. Therefore, their crucifixion of the flesh is not consummated.

III. Whoever overcome the world, they no longer have to struggle with the flesh. But the reborn etc. 1 John 5:4. Therefore... Resp. Whoever overcome the world with a full victory, by which the enemy is eradicated, they do not have to struggle with the flesh. But the reborn overcome, just as Joshua overcame the Canaanites, not so that the carnal desires of the world may be extirpated, but so that these spiritual enemies may be put under the yoke, although, impatient of the yoke, they from time to time affect dominion.

### Question XVIII. Is the renewal of a justified man perfect in this life?

*Imperfect Renewal.* The renewal of a justified man in this life is imperfect a). The defect of perfection in the work of renewal, however, is not on the part of God, but on the part of man, not sufficiently receiving the action of the renewing God b).

Prob. a. 1) *There is no man who does not sin*, 1 Kings 8:6. *There is not a just man on earth who does good and does not sin*, Eccles. 7:20. 2) The reborn have sin, 1 John 1:8. They often stumble, Jas. 3:2. 3) The struggle of the flesh and the Spirit in the reborn abundantly testifies to the imperfection of renewal. For in whom the flesh lusts against the spirit, so that they do not do whatever they wish, they, even if they do not wish to sin, nevertheless sometimes sin; But in the reborn the flesh lusts etc. Therefore... The minor is evident from Gal. 5:17; Rom. 7:14 ff. 4) The exhortations of the Holy Spirit to the reborn also testify to the imperfection of renewal, by which they are admonished not to walk according to the flesh, but according to the spirit, Rom. 8:13; Gal. 5:24; Eph. 4:22; Col. 3:9-10; 1 Pet. 2:11; 1 John 2:1. 5) The remission of sins is to be daily sought from God by the reborn, Matt. 6:12; Ps. 32:6. Therefore, they are not without sins. 6) Many reborn have fallen gravely, such as Noah, Lot, Aaron, David, Peter, and others, whose renewal, if it had been perfect, would have averted every moral lapse.

Prob. b. From Rom. 8:3-4: *For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin; He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.* Obs. a) An αδυναμία, or impotence of justifying and

saving (\*), is attributed to the law, not intrinsic, but external, which is not so much of the law as of the weakening flesh; insofar as after the fall there are no longer surviving in man the powers necessary for rendering the due obedience to the law. b) What Christ acquired for us by his death did not produce in us the power of meriting, nor did it instill in the law some new faculty; but it consists in a vicarious obedience and satisfaction, which excludes our satisfaction or perfect fulfillment of the law.

Antithesis is that of the Pontificians, Socinians, Arminians, Anabaptists,

Schwenckfeldians, and Weigelians, who dream of the perfection of renewal. They contend against us with the following arguments:

I. Christ commands: *Be perfect, just as your heavenly Father is perfect*, Matt. 5:48. Resp. From a precept to the effect, from a debt to the δύνανται, or faculty, of performing, the consequence is not valid. The particle, "as," denotes not equality, but similitude, insofar as we strive to imitate God with sincerity of love.(\*\*)

II. The renewed men are perfect; Therefore, the renewal is perfect. The

(\*) Thus Paul himself interprets what τὸ παιδαγωγὸν ἡμῶν is, in Galatians III, 24.

(\*\*) From the series and coherence of the words we recognize that Christ in this place is not speaking of the entire law universally, but of a certain part of it, which enjoins upon us love toward other men, and indeed pertains to the loving of men. These, he says, not friends only, but even enemies, are to be loved; and he disputes against the Pharisees, who miserably corrupted the true sense of the law. He stirs minds by the example of God, who bestows his benefits even upon wicked men. He, therefore, commands us to be perfect as God is, not in every way and degree, but in the manner of love for men, that we should pursue all with love, even our enemies, for he who is accustomed to hate them cannot be born again. There is indeed a most true, but also to be used cautiously and accurately, distinction of perfection, that one is of parts, another of degrees. I. The perfection of parts is the religious observance of all those things which are contained in the entire scope of the law. See Rom. XIII, 8, 9, 10; James II, 10 ff. These parts can be conveniently divided into the greater and essential, so to speak, and the lesser and integral. The former are as many as there are precepts and prohibitions. By the name of the latter, I understand the individual circumstances in each one, whether commanded or forbidden, such as: the Subject, the Object both real and personal, the mode of acting, the place, the time, the end. Our Liberator discusses this integral perfection of parts in Matthew V, 48. He there explains a certain part of the divine laws, namely that by which we are bound to love men, and indeed specifically concerning that circumstance which is usually called the personal Object, who should be understood by this name, ὁ πλησίον. Therefore, these parts, and indeed of both kinds, every renewed man so sacredly observes that he knowingly and willingly deviates from none of them; for it is confessed that not even one voluntary sin can be committed by a man, as long as he is and remains in the state of renewal. II. The perfection of degrees is the highest integrity of the soul, and altogether so great and so perpetual, that at no time, and in no way, does a man think or undertake anything contrary to any part of the law, and that he does not even feel any enticements to sin, but rather casts away, torn out by the root, the innate propensity to sin. This has never happened, nor will it happen, to anyone in this mortal life. Ps. XIX, 13; CXLIII, 3; Phil. III, 12; James III, 2; 1 Corinth. IV, 4. If any perfection of degrees seems to be attributed to some, it is so called not simply, but comparatively; for one who is progressing has certainly attained a greater degree than one who is beginning. Eph. IV, 13, 14; 1 Cor. II, 6 & III, 1; Hebr. V, 13, 14.

A controversy was once agitated concerning this: whether a renewed man can, in this life, arrive at the degree of legal perfection next to the highest? This we deny and strongly deny. The matter will be clear if we explain it by a definition. The highest degree would be this: if there were no hereditary sin in man, no propensity to do evil. But such great integrity is proper to Christ alone, Luke I, 35; 1 John III, 5, never to be attributed to us as long as we are mortal, 1 John I, 8. The second degree, next to that one, would be, if there never existed in us any motions of that innate propensity, alluring us to sin, no forbidden thought, no unjust desire. But indeed no one of the renewed is free and empty of the stimuli and enticements of τῆς σαρκός, Rom. VI, 12; VII, 17, 23; Gal. V, 16, 17, 24. The third degree, lower than the second, would be, if no external act, contrary to the law, were ever committed,

antecedent is established from Phil. III, 15; Hebr. V, 14. Response. Renewed men are called perfect not absolutely, but comparatively, just as perfect men are opposed to the weak, who like children had scarcely learned the first rudiments of Christian doctrine. The Apostle himself denies that he is absolutely perfect, Phil. III, 13.

III. Noah is said to have been a just and perfect man, Gen. VI, 9. Josiah, 2 Paral. XXXIV, Daniel, chap. VI, 22. Response. The praised men were perfect with a perfection of sincerity, not of consummation. Their lapses and blemishes are recorded; namely, Noah overwhelmed himself with wine, Gen. IX, 21; Josiah waged an unnecessary war against Pharaoh Necho, to his own and his people's harm, 2 Paral. XXXV, 20; Daniel confesses his sins, chap. IX, 5.

IV. The love of God is said to be perfect in us, 1 John IV, 12; But love is a formal effect of renewal; Therefore, renewal is also perfect; because the effect is not more excellent than its cause. Response. The passage does not mean the active love of God, by which we love God, but the passive love, by which we are loved by God. Not the former, but the latter is perfect in us, because

it has been perfectly declared towards us, and sealed in our hearts by the Holy Spirit.

V. In whom Christ dwells, in them there is no iniquity; because there is no communion of justice with iniquity, 2 Cor. VI, 15. But in the justified, etc. Eph. III, 17. Response. In the justified there is no iniquity; because a) their sins were remitted to them in justification; b) because they were freed from the dominion of sin in renewal; yet inordinate motions and sins of infirmity remain in them.

VI. Whoever are dead to sin, in them there is no sin; for to whom one is dead, to him he is no longer given or subject; But renewed men, etc. Rom. VI, 2. Response. Renewed men are dead to sin, so that it does not reign in their mortal body, Rom. VI, 12, although it may dwell in the same and at times affect dominion.

VII. Whoever is so renewed as to be a new creature, and all his things are new, he is perfectly renewed. But justified men, etc. 2 Cor. V, 17. Response. A justified man is called a new creature proximately and immediately on account of regeneration, which is like a new creation, which we do not deny to be perfect; but consequently, mediately and remotely only, on account of the gift of renewal. Cf. HULSEMANN, *breu enucl* p.

out of ignorance, error, or haste of mind. And not even this is anyone able to do in this mortality, James III, 2. The fourth degree is an efficacious effort, and a most ardent zeal, for acquiring a richer knowledge of things, and for correcting one's life more and more, with easier effort and firmer alacrity. This is what the proficient do, Eph. IV, 13, 14; 1 Thess. IV, 1. The fifth and lowest degree is the resistance against the motions of innate desire, and the diligent avoidance of all voluntary sins. And this belongs to all the renewed, even if they are beginners. 1 John III, 6, 9; Gal. V, 16, 24. Therefore, our ancestors have most rightly pronounced; that the initiated fulfillment of the law is far from perfection. In Apol. Aug. Conf. c. III. p. 115, and so very often.

Therefore, legal perfection does not fall upon any renewed man. Therefore, every single person needs evangelical perfection, the nature of which let us accurately define. It is indeed:

I. One kind falsely so-called, by the intolerable opinion. Generally, of all those who confuse these two, the law and the gospel, with each other, and indeed err greatly in the definition of each. Specifically, of two sects in particular: 1) The Roman-Catholics, who, taking this principle, that Christ added certain evangelical counsels to the laws, say that evangelical perfection is the observance not only of the precepts, but also of those counsels; but in truth, it is nothing but an arbitrary worship, confirmed by the authority of the Roman Pontiff, and especially the monastic way of life. Our people detest this error of theirs, in Aug. Conf. p. 17 & 36, and its Apology p. 282, 286. 2) The Socinians, who, as they invent new laws, supposedly established by Christ, and are accustomed to wrongly designate them by the name of the Gospel, so they place evangelical perfection in the obedience rendered to all these new commands of Christ, as well as to the old moral and natural law.

II. Another, however, is true, which is the remission of all sins, the liberation and freedom from all both guilt and punishment, on account of the most consummate righteousness and vicarious obedience of Christ, rendered entirely to the law, and imputed to us. Rom. VIII, 1, 2, 3; Eph. V, 26, 27; Coloss. II, 10, coll. with ff. v. 12, 13.



692. Furthermore, the old things are said to have passed away, and all things to have become new; a) because Christ has acquired for all a new grace and a new spirit; b) because He offers new grace to all, and confers it on believers; which new grace would also operate perfectly in all, if it were not hindered by the oldness of indwelling sin.

VIII. Every action of the Holy Spirit is perfect; But renewal, etc. Therefore. The major is evident; because the Holy Spirit, possessing infinite power, acts perfectly. Response. Every action of the Holy Spirit considered in itself and absolutely, is perfect; but considered relatively, namely, with respect to the receiving subject, it is said to be imperfect, not because of a defect in the power of the Holy Spirit, but because of a defect of capacity in the justified man. For an action occurs not according to the mode of the one impressing, but of the one receiving according to the receptivity which is given in the capable subject.

**Question XIX. Should the renewed man aspire to the perfection of holiness?**

The renewed man should certainly aspire to the perfection of holiness a), so that he may daily receive new increments of inherent justice b).

Proof a. Let the command of Christ perpetually be before the mind of the renewed man, Matthew V, 48. "Be ye perfect, even as your Father which is in heaven is perfect."

Proof b. Paul gravely warns: "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord!" 1 Cor. XV, 58.

The Papists object: No sane person aspires to that which he cannot attain; But according to the Protestants, no one can attain perfection; Therefore. Response. We deny the major premise. For he who aspires to the highest, obtains the middle, according to that Greek proverb: ἄκρον λάβε, μέσον ἔξεις. The student strives to attain the highest degree of erudition, although he may not reach it.

**Question XX. How does the renewed man aspire to the perfection of inherent justice?**

The renewed man, aspiring to the perfection of inherent justice, having implored the help of the Holy Spirit and instituted an examination of his life, morally abolishes the remnants of sin through displeasure and detestation of all moral filth, and through a continuous struggle against the flesh a). He expels the same in reality through the exercise of contrary virtues b).

Proof a. Just as the repentance of the standing belongs to renewed men, so the same implies a moral retraction and detestation of all pollutions, and a continued struggle of the spirit against the flesh, of which Paul treats in Rom. VII, 14 ff.; 2 Cor. VII, 1; Gal. V, 16, 17.

Proof b. Vices are really expelled by contrary virtues, for example, lying by truth, lust by chastity, drunkenness by sobriety. See Eph. IV, 25, ff.

**SUSPIRIUM.**

reate in me a clean heart,  GOD, and renew a right spirit within me! Cast me not away from Your presence, and take not Your HOLY SPIRIT from me! Restore to me the joy of Your salvation, and uphold me with a willing spirit, so that, having put off the old man, who is daily rendered worse by deceitful and evil desires, I may put on the new man, who was first created in your image in true justice and holiness! Restore in me, most KIND FATHER, Your image, radiant with the lights of wisdom, justice, and a serene conscience, that I may be just from You, and holy in CHRIST!

CHAPTER XI.  
ON  
CONSERVING GRACE,  
AND THE  
PERSEVERANCE  
OF THE FAITHFUL.

Question I. What is the conservation of the faithful?



CONSERVATION IS AN act of grace, by which the Holy Spirit dwelling in justified and renewed men, fortifies these against the temptations of the devil, the world, and the flesh, by which

they are solicited to sin and apostasy from God, with supernatural powers, and confirms and increases their faith and the holiness of their life, lest they should fall from the state of grace, but persevere in the same, and be eternally saved.

Question II. Who is the author of this conservation?

*Efficient Cause.* The author of the conservation of the faithful is the triune God a), the Father b), the Son of God c), the Holy Spirit d), to whom this act of grace is ascribed in a peculiar manner, both by reason of the powers conferred in regeneration and renewal, and by reason of actual help.

Proof a. From Phil. I, 6. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." God, who planted Christianity among us, and regenerated and sanctified us, will complete this very work of His in us, provided we use the divinely granted powers properly, and do not place an impediment before the conserving God.

Proof b. From 1 Thess. V, 23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and

body be preserved blameless unto the coming of our Lord Jesus Christ." God the Father sanctifies the spirit of man, lest it be corrupted by diffidence or error; the soul, lest it succumb to inordinate affections; the body, He preserves, lest it be defiled by some pollution.

Proof c. From John X, 27, 28. "My sheep hear my voice, and I know them, and they follow me; And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand." Christ, the good shepherd, protects His sheep, so that they may remain in the Father's hand, and obtain eternal life. To this Paul refers his own perseverance in faith, 2 Tim. IV, 17. "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion."

Proof d. To the Holy Spirit is peculiarly ascribed the conservation and confirmation of the faithful; for from Him, by the benefit of regeneration and renewal, they have received the powers to persevere, Tit. III, 6. He bears witness with the spirit of justified men, that they are the sons of God, Rom. VIII, 16, He helps their infirmities, *ibid.* v. 26, He is their paraclete, John XV, 26, He is the earnest, by which they have been sealed, 2 Cor. I, 22.

Question III. What moved God to conserve faith and holiness of life?

*Impulsive Cause.* To conserve and strengthen the faith no less than the piety of the justified and renewed man, God was

moved internally by mercy a), and externally by the merit and intercession of Christ b).

Proof a. From 1 Peter V, 10. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you!" The Apostle teaches that from the same fount of grace flow both the first call to celestial glory and the final consummation of this benefit, namely, confirmation in good and introduction into celestial glory.

Proof b. From Rom. VIII, 34. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" God has so loved us in Christ, that He has furnished us with the gift of perseverance; because Christ died for our sake, rose again, and being exalted to the right hand of God the Father, intercedes for us. "I have prayed for thee, that thy faith fail not," says Christ to Peter, Luke XXII, 32.

#### Question IV. By what means are the reborn conserved by God in faith and holiness?

*Means* The means of conserving and confirming faith in Christ and holiness of life are the word of God a) and the sacrament of the supper b).

Proof a. 1) By the word of God we are preserved from the filth of sin. "Thy word have I hid in mine heart, that I might not sin against thee," says the Psalmist, Ps. CXIX, 11.

2) By the word of God heard, and put into practice, our heart is comforted, lest our faith be shaken by any temptations. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock," Matth. VII, 24, 25.

3) By the word of God, as by a sword, we conquer and rout the spiritual enemies of our soul, Eph. VI, 17.

Proof b. By the use of the Holy Eucharist, the mystical union with God and the state of grace are conserved. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," John VI, 56. From this union with Christ it comes that we, as branches from the vine, obtain new strength for conquering the world, the devil, and our flesh

through faith, and for bearing more copious fruits of justice.

#### Question V. What ministers does God use to confirm faith and holiness of life?

*Ministerial Cause.* Ordinarily, God uses sacred preachers to confirm the weak a). Extraordinarily, any renewed man, partly by the proposition of the divine word, partly by his own example, can incite others to the perseverance of faith and piety b).

Proof a. Sacred preachers offer their hearers milk and solid food. Milk to infants, and to those unskilled in the word of justice, that they may grow in grace and in the knowledge of Christ. Solid food to the perfect, who by reason of use have their senses exercised to discern both good and evil, that they may be preserved from evil, and confirmed in good, Hebr. V, 13, 14.

Proof b. It is the duty of all more perfect Christians to lift up the hands which hang down, and the feeble knees; and make straight paths for their feet, lest that which is lame be turned out of the way; but let it rather be healed, Hebr. XII, 12, 13. This pertains especially to confirming the soul in faith, because the Apostle does not want the hands of faith to be slack, nor the knees feeble, when one is to approach the throne of grace. Wherefore, let the more mature Christians make straight paths for their feet, i.e., by the proposition of the divine word, and by their own example, let them shine before the inexperienced, lest those who are weak should utterly fall from faith and deny Christ.

#### Question VI. Whose faith and holiness does God conserve?

*Subject.* God conserves the faith and holiness of men who are reborn, justified, united to God and Christ, and renewed by the Holy Spirit.

Proof. The conservation of a thing presupposes its existence. For which reason, since faith and holiness of life exist only in men who are reborn, justified, united with God, and renewed, they are divinely conserved only in them. This we gather from Rom. V, 1, 2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; By whom also we have access by faith into this grace wherein we stand;" and from 1 Cor. XV, 1: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have

received, and wherein ye stand." To stand, in the sacred writings, is the same as to persist, or to persevere. For here standing is not opposed to running; since Christians must not stand idly, but run, by the example of Lot; but to a lapse, whether in doctrine or in life, and so standing in the present context denotes perseverance. Therefore, since, as Paul teaches, only those brethren stand who have received the gospel and, being justified, enjoy the friendship of God, it remains firm and fixed that their faith and piety alone are divinely conserved.

**Question VII.** Is only the soul with its faculties, or also the body with its members, confirmed in good?

*Subject which.* Primarily the soul, and its faculties, the intellect, will, and sensitive appetite; secondarily the body, and its members, are preserved from evil and confirmed in good.

*Proof.* "And your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ," 1 Thess. V, 23. Observe: For Paul, the spirit is the higher faculty of the soul, by which we understand and will. Faith, as it involves knowledge and assent, is in the intellect; as it involves trust, it is in the will. The soul is the lower faculty, by which we feel and desire that which is pleasing to the senses. The workshop of holiness of life is both the spirit and the soul, that is, the intellect, will, and sensitive appetite are capable of sanctification. Holy actions are exercised through the members of the body, as instruments and weapons of justice. For which reason, primarily the soul, secondarily the body and its members, are preserved from evil and confirmed in good by the Holy Spirit.

**Question VIII.** In what does the conservation of the faithful formally consist?

*Form of conservation.* The conservation of the faithful comprises a) preserving or pre-arming grace, by which God fortifies justified and renewed men against the temptations of the devil, the world, and the flesh with supernatural powers, lest they be snatched away by those enemies headlong into apostasy from faith and piety; b) confirming grace, by which through divinely ordained means, the faith and piety of justified and renewed men are established; to which also pertains consoling grace, by which the faithful, pressed by the burden of afflictions

of body and soul, are raised up; c) enriching grace, by which both faith in Christ and piety of life are from time to time augmented with new and greater powers by the Holy Spirit.

*Proof a.* From 2 Thess. III, 3. "But the Lord is faithful, who shall stablish you, and keep you from evil." The Apostle's meaning is: God is faithful and constant; Therefore He will not allow you to fall from the gift of faith conferred upon you, but will establish you in it, and will keep you from all evil, from the fiery darts of Satan, from the snares of the world, from the enticements of the flesh, lest they shake or undermine your faith. To which end, the most merciful God in regeneration and renewal has imparted such powers, girded with which they are not unequal to restraining and overcoming their enemies. "Resist the devil, and he will flee from you," says St. James, chap. IV, 7. And St. John commends the pre-arming grace of God,

1 ep. chap. V, 4. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

*Proof b.* St. Paul proclaims the confirming grace of God with a memorable array of words, 2 Cor. I, 21, 22. "Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts." The evangelical promises, of which the Apostle had spoken in the preceding verse, most certain in themselves, God confirms in us, through the anointing and bestowal of divine gifts, by which we not only believe them, but also conceive the greatest joy of soul and conscience from them. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." God has confirmed our faith, resting on the evangelical promises, with the sacraments, as with seals, and with the internal testimony of the Holy Spirit, as with a certain earnest, obligating more strongly and firmly than any pledge, by which the bridegroom most closely and intimately binds his faith to the bride, and renders her plainly certain and undoubted of his perpetual and indissoluble love. From which infallible testimony of the Holy Spirit, this grace is also called *συμμαρτυροῦσα*, co-witnessing, because it testifies in our hearts by its own power, inherent in the word, that we are the children of God, and can with the utmost confidence address God: "Abba, Father!" Rom. VIII, 15. For not only does divine grace render the hope of salvation certain to us,

but ever more certain, indeed most certain. To this confirming grace is also to be referred consoling grace, by which the afflicted souls of the faithful are refreshed and sustained, lest, having cast away their faith, they be carried headlong into desperation. Of which Paul speaks, 2 Cor. I, 3; "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

Proof c. God, by conserving faith and holiness of life, enriches and strengthens the same with more abundant increments. "For this cause we also... do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might," says Paul, Col. I, 9, 10, 11.

**Question IX.** What duty is required of all the reborn and renewed, so that they may be conserved in faith and holiness?

*Duties of Conservation.* That the faith and holiness of Christians may remain whole and inviolable, it is their duty, a) to make proper use of the means divinely ordained for the perseverance of faith and holiness; b) to implore divine help with most ardent prayers; c) to be vigilant, and cautiously to avoid all stumbling blocks to faith, and occasions of sinning; d) with all the spiritual powers received in regeneration and renewal to fight fiercely against the enemies of the soul; e) with unwearied effort to strive for the increase of faith and piety.

Proof a. The means of confirming faith are the word and the sacraments. He who meditates on the word of God day and night is like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, Ps. I, 2, 3. He who worthily eats the flesh of Christ in the sacrament of the supper, and drinks His blood, he remains in Christ, and Christ in him, John VI, 56.

Proof b. "Watch and pray, that ye enter not into temptation," Matth. XXVI, 41. King

David prays: "Hold up my goings in thy paths, that my footsteps slip not," Ps. XVII, 5.

Proof c. St. Peter gravely exhorts: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness," 2 Petr. III, 17. Men who are ἄθεοι, or wicked, are those who can be kept in order by no law, no statutes; their company is to be avoided, lest being led away by their deception from the way of truth and piety, we lose the firmness of our faith.

Proof d. From Eph. VI, 10 ff. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

Proof e. From 2 Petr. III, 18. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The faithful grow in grace when they embrace it with a firmer trust; they grow in the knowledge of Christ when, eagerly drinking the milk of the gospel, they grow thereby, tasting more and more how gracious the Lord is, 1 Petr. II, 2, 3.

**Question X.** Is saving faith conserved by good works?

Properly speaking, faith is not conserved by good works, but by the same causes through which it is generated, namely by the word and the sacraments a); by good works it is exercised, manifested, and becomes known b).

Proof a. The word and sacraments are the means, divinely instituted, for kindling, nourishing, strengthening, and conserving saving faith in the hearts of men; but the pursuit of good works is its consequence, which testifies to faith, just as fruit testifies to the tree.

Proof b. The faith of Abraham ἐκ τῶν ἔργων ἐτελειώθη, was known as perfect from his works, James II, 22. CALOV. in his illustrated bible accurately explains these words: A thing is understood to be perfected, from the use of scripture, which either acquires a just perfection of its parts, or of its degrees, or even becomes more evidently known to others from its excellence. And thus we do not deny that the faith of Abraham was also intrinsically strengthened in its degrees by these signal works of obedience; that it became more known extrinsically to all those who now and in the past would hear of them, can be doubted by

no one. The words of the Apology of the Aug. Conf. p. 117 also deserve to be noted here: "Alms are exercises of faith, which receives remission, which conquers death, as it exercises itself more and more, and in those exercises receives strength."

**Question XI. What is the end of the conservation of the faithful?**

*The End and Effect of Conservation.* The ultimate end of this conservation, on God's part, is the glory of God's grace a); on the part of men, eternal salvation and standing firm in the final judgment b). The proximate end and effect is perseverance c).

Proof a. From 2 Thess. I, 3. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."

Proof b. "But he that shall endure unto the end, the same shall be saved," Matth. X, 22. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke XXI, 36.

Proof c. "For it is God which worketh in you both to will and to do of his good pleasure," Phil. II, 13. Whence, "he which hath begun a good work in you will perform it until the day of Jesus Christ," chap. I, 6. Perseverance is therefore a gift of God, concerning which AUGUSTINE, in his book de corrupt. & gratia c. VI, discusses excellently: "If we should say that this perseverance, so laudable, so happy, is of man, so that it is not from God; we nullify that which the Lord said to Peter: I have prayed for thee, that thy faith fail not."

**Question XII. What is the perseverance of the faithful?**

*Definition of perseverance.* The perseverance of the faithful is a gift of God, by which the faith and holiness of a justified and renewed man are conserved and remain. Homonymy.

**Question XIII. How many kinds of perseverance of the faithful are there?**

The perseverance of the faithful is either temporary or final. The former is that by which justified and renewed men persist in faith and holiness of morals only for a time, but not until the end of life a). The latter is that by which Christians, retaining faith and

a good conscience until the end of life, remain in the state of grace b).

Proof a. There are men who hear the word of God, receive the hearing with joy; but they have no root, but are πρόσκαιροι, or temporary. Therefore, when affliction or persecution arises because of the word, they are immediately offended, Matth. XIII, 20, 21. Their perseverance is temporary.

Proof b. On the other hand, there are men faithful unto death, to whom is given the crown of life, Apoc. II, 10. Their perseverance is final; which final perseverance is called perseverance κατ' ἐξοχήν.

**Question XIV. How many kinds of final perseverance are there?**

Final perseverance is either continuous or interrupted. The former is that by which the faithful, from the time he once began to believe, and was justified, so remains in the state of grace and in union with God to the end, that he never falls from grace, or interrupts the union with God. The latter is that which indeed suffers some interruption, but being subsequently restored, endures to the very end.

Obs. I. Distinction between the reborn and the elect. The reborn are judged by their present faith; the elect by their final faith. And therefore not all the reborn are elect; nor are all the elect always and at all times reborn. For there are reborn who, having lapsed into mortal sins, are reprobated because of final impenitence; there are also elect who, because of deliberate sins in which they indulge, are for a time not in the state of regeneration. The reborn can lapse totally and finally, i.e., through mortal sins they can fall from the state of grace, so as never to be restored to it; The elect can lapse totally, but not finally, i.e., their perseverance is interrupted for a time by deliberate sins, so that from sons of grace they become sons of wrath; but they cannot remain in the state of wrath, but return to friendship with God through serious repentance, because in view of their persevering faith, which would embrace the merit of Christ, they were elected by God; and the foreknowledge of God is never mistaken.

Obs. II. Continuous perseverance, with respect to time, belongs to those who sin only from infirmity, never from determined malice, or who commit only venial sins by consequence; which, because of indwelling sin, Rom. VII, 17, the lapse of the weakness of the flesh, Rom. VIII, 3, and the

imperfection of renewal in this mortality, happens to travelers rarely, or not at all. This is even more true, on the same grounds, of equal perseverance. For who will give me a mature traveler, in whom for his whole life the degree of faith and piety is not diminished even a little? says the Blessed HULSEM. in his breu., p. 937.

Obs. III. That the perseverance not only of the reborn, but also of the elect, can be interrupted for a time, we have given proof above.

#### Question XV. What is opposed to the perseverance of the faithful?

*Opposite.* Opposed to the perseverance of the faithful is a lapse from faith and piety, which if it is continued with morose delight, is called apostasy.

#### Question XVI. What is apostasy?

*Definition of apostasy.* Apostasy is a deliberate, deceitful recess from faith and piety, continued with frequent acts of infidelity and impiety, with morose delight in them, and contempt for the divine word.

Obs. Apostasy is not called a lapse from faith and piety committed through ignorance or precipitancy, even with a protesting conscience, soon corrected by ensuing repentance; but a plainly deliberate and deceitful recess from faith and piety, a frequent continuation of acts of infidelity and impiety, a morose delight in them, and contempt for the divine word is called apostasy, according to the judgment of D. HULSEMANN. in brew. p. 861. Cf. DANNHAV in hodos. p. 860.

#### Question XVII. How many kinds of apostasy are there?

*Division of apostasy.* Apostasy is twofold, dogmatic and moral. The former is a defection from the true doctrine of the Holy Spirit, which being rejected, saving faith is extinguished a). The latter is a deliberate lapse from the pursuit of holiness, continued by frequent acts of malice, and causing the shipwreck of faith b).

Proof a. The starting point from which apostasy occurs is faith, as CALOV says in his bibl illuftr. on 2 Thess. II, 3, fol. 900. Therefore the Apostle warns in Hebr. III, 12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God," ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος. The Apostle implies that apostasy from the living God consists in the

malicious rejection of faith. But faith is lost, both by the denial of the doctrine of faith, and by deliberate sins. Whence apostasy is divided into dogmatic and moral. Cf. HULSEM. breuiar. p. 962. Paul speaks of dogmatic apostasy, 1 Tim. IV, 1: "Now the Spirit speaketh expressly, that in the latter times some ἀποστήσονται, shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." He who departs from the true doctrine of faith, and adheres to the false doctrine originating from the devil, is, in Paul's judgment, an apostate. By the Papists, apostasy is defined somewhat more strictly, as being an infidelity by which someone completely recedes from the true faith, as when a Christian becomes a Jew or a pagan. See BECAN. c. XIV, on faith, Question 3, & cf. CALOV. bibl. illuftr. on 2 Thess. II, 3.

Proof b. From 1 Tim. I, 19. "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." The Apostle teaches that faith cannot persevere, unless a good conscience is kept, and voluntary sins, by which the conscience is wounded, are avoided; which doctrine he confirms with the proposed examples of those who made shipwreck concerning faith, having cast away a good conscience through deliberate sins.

#### Question XVIII. Should reborn and renewed men doubt the perseverance of faith and piety?

*Certainty of perseverance.* The present state of grace, in which the reborn and renewed live, excludes every reason for doubting the perseverance of faith and piety; for of this they are certain, not indeed with an absolute certainty, but with an ordered and conditional one.

Proof a. The reborn and renewed are certain that a) God the Father will grant perseverance in faith, as Paul testifies, 1 Cor. I, 8. b) They are certain of the intercession of Christ, which He himself promised, Luke XXII, 32. c) They are certain of the sealing of the Holy Spirit, 2 Cor. I, 21, 22. see the citations above. Therefore, they are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. VIII, 39.

Proof b. The reborn, justified, and renewed are certain of their perseverance, not absolutely, but conditionally; if they duly perform their duty, concerning which see above, question 9. This the Formula of Concord teaches on p. 803: "It is the eternal decree of God, that He wills to promote, and

confirm, and conserve to the very end that good work begun by Him in them; if only they constantly lean on His word, as on a staff, implore His help with ardent prayers, persevere in the grace of God, and faithfully and well employ the gifts received."

### SUSPIRIVM

*Protect and seal in my heart, O ETERNAL GOD, the true faith, which by pure grace You kindled in regenerating me! Preserve and strengthen in my soul Your image, which you restored in renewing me! For indeed, the devil, the world, and the flesh strive both to extinguish the saving faith and to destroy Your image. The devil solicits me to apostasy, the world and the flesh to impiety. To repel these enemies I am unequal, unless You, Savior, work what you have effected, fortify me with Your divine strength, and support me with your most present help. Wherefore I implore and beseech, that by Your most HOLY SPIRIT you may perpetually rule, sustain, and strengthen me, that against all enemies I may fight the good fight, run the course of piety with an unoffending foot, retain a persevering faith until the last breath of life, and from Your most liberal grace receive the crown of justice and glory.*



CHAPTER XII.  
ON  
GLORIFYING GRACE,  
AND THE ETERNAL BEATITUDE  
OF THE PERSEVERING FAITHFUL,  
AND ITS OPPOSITE,  
THE ETERNAL DAMNATION  
OF THE UNBELIEVING.

Question I. What is glorification?



**GLORIFICATION** IS AN act of grace, by which God transfers justified men, persevering in faith until the end, and having departed from this life, from the kingdom of grace into the kingdom of glory, that they may obtain eternal beatitude, and celebrate the divine name with everlasting praises.

Question II. Who glorifies us?

*Efficient Cause.* The triune God a), the Father b), the Son of God c), and the Holy Spirit d).

Proof a. From Rom. VIII, 30. "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Obs. a) *δοξάζειν*, to glorify, here does not signify to celebrate the glory of someone, in the way that creatures glorify God, Matth. V, 16; c. IX, 8; c. XV, 31, but to confer glory and excellence upon someone; in which signification it is also used of the redeemer himself, John XII, 16; c. XIII, 32; c. XVII, 5. b) Paul says that God glorified the justified, which is in no way to be understood of any glorification of this world, since scripture does not attribute *δοξασμός* to the elect in this life; but it must be taken concerning the future *δοξασμός* after this

life. Cf. Rom. VIII, 17, 18. The past tense is used because of the certainty of future glorification.

Proof b. God the Father is to bring many sons unto glory. Hebr. II, 10.

Proof c. Christ, the righteous judge, will give the crown of righteousness to all them that love his appearing. 2 Tim. IV, 8.

Proof d. The Holy Spirit is called the spirit of glory, 1 Peter IV, 14, because He is not only glorious in Himself, but also confers glory upon us, and of the same in the sufferings of this world He makes us certain.

Question III. What moved God to glorify men who had fallen into sin?

*Impulsive Cause.* Internally, God was moved by goodness and mercy a); externally, by the merit b) and intercession of Christ c).

Proof a. "According to his mercy he saved us," Tit. III, 5. Obs. a) Not the merits of works of righteousness, which are none, provoked God to save us sinners, but mercy, elicited by no merits of men, moved Him. b) God is said to have saved in the past not only because of the certainty of future beatitude, but also because of its foretaste in this life.

Proof b. The external and meritorious impelling cause is the merit of Christ, by which satisfaction was made to the divine justice, offended by the sins of men. The merit of Christ, therefore, achieves this, that God saves man without compromising His justice. Paul emphasizes this, Rom. V, 10: "For if, when we were enemies, we were

reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

Proof c. Christ, by the power of His merit, intercedes with God the Father to obtain eternal glory for us. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me," John XVII, 24.

#### Question IV. By what means does God glorify us?

*Means.* The means offering and exhibiting salvation are the word of the gospel a) and the sacraments b). The receiving means is faith in Christ c). The means of execution, and of introduction into glory, are death, the resurrection of the dead, the consummation of this age, and the last judgment d).

Proof a. The word of the gospel is the word of salvation, Acts XIII, 26. It is the power of God unto salvation to every one that believeth, Rom. I, 16.

Proof b. "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Tit. III, 5. And in the Eucharist we receive the body and blood of Christ for the remission of sins, Matth. XXVI, 28. But where there is remission of sins, there is life and salvation, as to the foretaste, and the certain hope of consummated beatitude.

Proof c. We are saved by faith, Eph. II, 8, and we live by faith, Rom. I, 17.

Proof d. Through death, resurrection, and the last judgment we are introduced into celestial glory, concerning which, see below.

#### Question V. What is the end and effect of glorification?

*End.* The end of glorification, on God's part, is the praise of divine grace a); on man's part, the end and effect of glorification is eternal beatitude b).

Proof a. For just as the end of election to eternal life is the glory of divine grace, Eph. I, 6, so also the same is the end of the actual bestowal of eternal life. Therefore, the angels and blessed men, falling down before the throne of God and adoring him, say: "Amen: Blessing, and glory, and wisdom, and

thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen," Apoc. VII, 11, 12.

Proof b. The end and effect of glorification is glory, and that eternal, 1 Petr. V, 10. It is otherwise called beatitude, and

eternal life, and the salvation of souls, 1 Petr. I, 9.

#### Question VI. Who are glorified by God?

*Subject.* Justified sinners are glorified by God a), who persevere in faith until the end of life b), and have departed from this life c).

Proof a. "Whom God justified, them he also glorified," Rom. VIII, 30.

Proof b. From Matth. X, 22. "He that endureth to the end shall be saved," and to him that is faithful unto death is given the crown of life, Apoc. II, 10.

Proof c. In this life, no one is in possession of consummated beatitude. St. John indicates this, 1 ep. c. III, 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

#### Question VII. Is both the soul and the body a participant in eternal beatitude?

Primarily the soul a), secondarily the body possesses eternal beatitude b).

Proof a. The end of faith is the salvation of souls, 1 Petr. I, 9. Christ came to save souls, Luke IX, 56. The word of God is able to save souls, James I, 21. Obs. It is called the salvation of souls, not because it will belong to souls alone, but because it is partly of the soul, which will enjoy it as soon as it has departed from the body, partly it belongs most of all to the soul, partly it will come to the body not without the soul, and in a certain way through the soul. Cf. D. SEB. SCHMID, aphorism. theol. p. 198.

Proof b. The body of the faithful will be raised in glory, 1 Cor. XV, 43, and will be transformed by the Lord Jesus Christ, that it may be conformed to his glory, Phil. III, 21.

#### Question VIII. In what does the salvation of souls formally consist?

*Beatitude of the soul.* The salvation of souls formally consists in the beatific vision and fruition of God, which is accompanied by the love of God, the most complete joy, and the perfect holiness of life.

Obs. Concerning the beatific vision and fruition of God, as the formal end of theology, we have treated above in Book I.

**Question IX. In what does the future beatitude of bodies consist?**

*Beatitude of bodies.* The beatitude of bodies consists in the complex of those perfections with which the bodies of the elect men will be divinely adorned in the kingdom of glory.

**Question X. What will be the perfections of glorified bodies?**

*Perfections of glorified bodies.* Guided by Holy Scripture, the principal perfections of glorified bodies will be three: a) spirituality, b) clarity, c) impassibility, from which other gifts of glorified bodies flow, and are elicited by consequence.

Proof a. From 1 Cor. XV, 44. "It is sown a natural body, it is raised a spiritual body." Α ψυχικόν or natural body is that which in this life is subject to animal affections and actions, to generation, nutrition, augmentation, motion, needing food, drink, clothing, air, external heat, and is ruled by the soul as an internal principle. A spiritual body is so called not by reason of its substance, because it is not changed into a spirit; but by reason of its qualities, for it will be devoted to spiritual operations, and will be moved by the spirit of God; not that the soul will then cease to move it, but that the soul itself, full of spiritual light, will move the body spiritually, and will not need food or drink, sleep, or marriage, but will serve celestial and angelic functions. Since, therefore, the body will rise spiritual, it follows that it will be: 1) Invisible, in relation to non-glorified eyes. However, glorified bodies can be seen by not-yet-glorified eyes, if a divine dispensation is added. As an example, let us have the saints, who rose with Christ, and appeared not to all, but to many, whose eyes were opened, Matth. XXVII, 53. 2) Impalpable; for being palpable is a property of the animal body, not the spiritual. Nevertheless, the blessed will be able to exhibit their bodies to be touched, when they themselves wish; just as Christ exhibited His glorious body to be touched by the disciples, John XX, 20; Luke XXIV, 39. 3) Subtle, i.e., able to penetrate solid bodies. Thus Christ penetrated the closed doors with

His glorified body, to which our bodies in the celestial fatherland will be conformed, John XX, 19; Phil. III, 21. 4) Unlocalized, which will not be in a circumscriptive where, but a definitive one. It will not be circumscribed by a surrounding body, but will define some place for itself at will. 5) Agile, which can be moved most easily and most swiftly, wherever the spirit, or soul, wishes to be.

Proof b. The glorified body will be bright, and shining like the sun, Matth. XIII, 43. Yet it will not for that reason be transparent like glass. It will shine, like the face of Christ, Moses, and Elijah on Mount Tabor, Matth. XVII, 2. From this it follows that it will be beautiful and most fair. "It is sown in dishonour; it is raised in glory," 1 Cor. XV, 43.

Proof c. The glorified body will be impassible; because it will be subject to no corruptive passion, whether proceeding from internal or external causes. "For they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat," Apocal. VII, 16. It follows from this that it will be immortal and incorruptible, and therefore always healthy and firm. "It is sown in corruption; it is raised in incorruption," 1 Cor. XV, 42. Adam in his integrity was able not to die; the blessed will not be able to die, the potentiality of dying having been removed both remotely and proximately, Luke XX, 36.

**Question XI. What perfections will belong to the whole man in eternal beatitude?**

*Perfections of the whole man.* The whole man, with the image of God most perfectly restored, will shine in the future life a), and will celebrate God with all the powers of soul and body b).

Proof a. The image of God consists in the conformity of man with the knowledge, justice, purity, and immortality of God. Which gifts will be most abundantly conferred upon the blessed. John indicates this, 1 ep. c. III, 2: "we know that, when he shall appear, we shall be like him; for we shall see him as he is." The light of glory will manifest and represent God, to be seen by the eyes of the intellect. (\*) But the vision

(\*) The question is asked: whether blessed men will see God also with the eyes of the body, elevated to glory, or not? Answer: 1) by distinguishing between God and the θεάνθρωπον (theanthropon / God-man). For we confidently trust that it will certainly happen that we shall behold the second person of the divinity, in assumed human nature

of God will illustrate the mind with wisdom, perfect the will with the love of God and with holiness, and adorn the body with immortality, so that between God and the blessed there may be a conspicuous ὁμοίωσις, or likeness, and κοινωνία τῆς θείας φύσεως.

Proof b. From Apoc. V, 9. The blessed sing a new song, saying with a loud voice: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

#### Question XII. What will be the external goods of the blessed?

The external goods of the blessed will be a) a most sweet conversation, b) a most pleasant habitation.

Proof a. The blessed will converse 1) with God and Christ, with whom, afflicted in this mortal life, they desired to be. Phil. I, 23; 2) with angels and elect men. For they have come to myriads of angels and to the church of the firstborn who are written in heaven, Hebr. XII, 22, 23. Than which fellowship, nothing is sweeter, nothing more lovable.

Proof b. The dwelling of the blessed will shine with clarity, will flourish with pleasantness, will thrive with perpetuity, Apoc. XXI, 10.

#### Question XIII. When will these perfections come to the blessed?

The aforementioned perfections will come to the blessed as soon as their soul has been separated from the body a). But on the last day, those gifts will be more conspicuous and more cumulative, when the soul is reunited with the body b).

Proof a. 1) From Apoc. XIV, 13. "Blessed are the dead which die in the Lord from henceforth (ἀπ' ἄρτι)": i.e., from that instant in which they die. 2) Souls after death sing, Apoc. IV, 8, they glorify Him who sits upon the throne, v. 9, they adore the same, having cast down their crowns, v. 10, they have vials, chap. V, 8, they cry with a loud voice, chap. VI, 10, they follow the Lamb whithersoever He goeth, chap. XIV, 4.

Therefore, they enjoy eternal felicity before the resurrection of the flesh. 3) The same is clear from examples. Moses, dead and buried, was seen in celestial glory, Luke IX, 31. To the converted thief Christ promised: "To day shalt thou be with me in paradise," Luke XXIII, 43. Paul desired to depart, and to be with Christ, Phil. I, 23. To be with Christ signifies to enjoy the same felicity which He enjoys.

The antithesis is that of the Psychopannychites, Anabaptists, and Socinians, who state that separated souls do nothing and suffer nothing, but lie immersed in a deep sleep. Their main arguments are:

I. The piously departed are said to sleep, Matth. IX, 24; John XI, 11. Therefore, the souls of the departed feel no joys before they are reunited with their bodies. Response. The piously departed sleep only as to the body; because their souls enjoy the blessed vision of God in heaven, Apoc. XIV, 13, and are to be considered more awake than they ever were in the body: for they have no rest from celebration, neither night nor day, Apoc. IV, 8.

II. Faithful souls enter into rest, Hebr. IV, 3, and they rest under the celestial altar, Apoc. VI, 9, 11. Therefore, they enjoy no celestial pleasure. Response. 1) Faithful souls rest from the works, labors, and troubles of this life, Apoc. XIV, 13, but they do not rest from celestial operations, nor are they buried in sleep. For God also is said to have rested on the seventh day, Gen. II, 2, yet He does not sleep, but works perpetually. 2) The blessed souls are under the altar, i.e., under the protection and company of Christ, and they rest, i.e., they patiently await the final liberation of the church and the union with their to-be-resurrected bodies; but they are not seized by an inert sleep; because they cry with a loud voice, v. 10.

III. Christians persevering in faith will receive a crown of righteousness on the last day, 2 Tim. IV, 8, on which day the pious will first appear with Christ in glory, Col. III, 4. Therefore, before the last day they are not

and His glorious body, with eyes of the body similar to it, Job. XIX, 25. 26. 27. 1 Pet. I, 8; 2) by denying, as it concerns the very nature of God. For the body, although most subtle and adorned with certain perfections of spirit, nevertheless retains its corporeal nature; which we constantly maintain against the Socinians. But it cannot happen that corporeal eyes see spirit, clothed with no bodily form, indeed most perfect spirit; wherefore God is excellently named ὁ ἀόρατος (ho aoratos / the invisible), 1 Tim. I, 17. and indeed so significantly, that no man has seen Him, nor will ever see Him, and not even then, when eternal praises are assigned to Him, 1 Tim. VI, 16.

partakers of eternal glory. Response. In 2 Tim. IV, 8, the Apostle speaks of the crown of righteousness to be given not to the soul, which has already received it, but to be given to the whole person, consisting of soul and body, i.e., to Paul, and to all faithful worshippers of Christ.

IV. Whoever state that before the day of the last judgment souls have entered into eternal life, from their opinion flows this absurdity, that there is no need for a last judgment; But the evangelical doctors, etc. Therefore. The major is proved; because according to their mind the soul is to be adjudged to eternal joys on that day on which it is separated from the body. What need is there then for a last judgment? Response. We distinguish between a particular judgment and a universal one. The former is instituted on the day of death, the latter on the last day. Yet there is a need for a universal judgment, 1) for the public recognition of the judge and redeemer Christ; 2) for the manifestation of the glory, justice, and mercy of God; 3) for the consummation of rewards and punishments with respect to the whole man; 4) for the greater exultation of the pious, and the confusion of the impious, so that the former may be publicly crowned, while the latter are confounded in a most illustrious assembly, Wis. V, 1 ff.

V. If the souls of the pious, separated from their bodies, were to enjoy celestial felicity, the souls of the holy fathers would possess consummated beatitude without us; But the consequent is false; Therefore, so is the antecedent. The falsity of the consequent is proved from Hebr. XI, 39, 40. The holy fathers did not receive the promise (the consummated beatitude promised to the faithful); because God provided some better thing for us, that they without us should not be made perfect (should not enjoy consummated beatitude). Response. Beatitude is either consummated in a certain respect, such as is fitting for a separated soul; or it is absolutely consummated, which belongs to the whole person after the reunion of the soul with the body. The Apostle speaks of the consummated beatitude of the body and soul together, inasmuch as it is to be given at the end of the world in the final judgment of all. If the ancients had obtained this consummation without us, the world would have ceased before we were born, and so we would never have been heirs of eternal life.

VI. The dead praise not the Lord, Ps. CXV, 17. In death there is no remembrance of God,

Ps. VI, 5. Response. 1) The Psalmist speaks of those proclamations of divine praises which are made in the militant church with the corporeal tongue. 2) He speaks of the grateful memory of God, by which divine benefits are proclaimed, so that in this life other men also may be invited to conversion, and to the celebration of the divine name. Souls released from bodies praise God with the angels, in a spiritual manner.

Proof b. On the last day the beatitude of the faithful will be more cumulative; because then we will be consummated with the holy fathers, Hebr. XI, 40, i.e., we will obtain the most full and most consummated beatitude of soul and body together; it will also be more conspicuous; for "when Christ shall appear, then shall ye also appear with him in glory," Col. III, 4. Cf. 1 John III, 2.

#### Question XIV. Is celestial beatitude capable of being lost?

The beatitude of the celestial fatherland is not capable of being lost, but is eternal.

Proof. 1) The elect will go into eternal life, just as the damned into eternal reproach, Dan. XII, 2. 2) No one will take our joy from us, John XVI, 22, for we shall always be with the Lord, 1 Thess. IV, 17.

#### Question XV. Will eternal beatitude be equal?

Essential beatitude will be the same for all without distinction a). But the accessory rewards of beatitude will admit of different degrees b), according to the more or fewer works, promised and compensated by God out of liberal grace and undue favor to those who work unequally c).

Proof a. 1) Essential beatitude is equal; because all the pure in heart will see God, Matth. V, 8. The beatific vision, in which beatitude formally consists, does not admit of more and less. 2) If some were less blessed in essentials, they would not yet enjoy the highest good perfectly or completely, but only imperfectly, which imperfection is diametrically opposed to consummated beatitude, which excludes all essential defect according to the definition of BOETHIUS: "Beatitude is a state of life made perfect by the aggregation of all goods."

Proof b. 1) From Dan. XII, 3. "Then the wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The principal splendor in the kingdom of glory will be that of the teachers who justify,

the lesser that of the learners. The latter are compared to the likeness of the firmament, the former to that of the stars. And just as the splendor of the firmament is not as great as that of the stars, so the glory of the *משכילים* will not be as great as that of the *מצדיקים*.

2) From the Pauline apostolic suffrage, 1 Cor. XV, 41, 42. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." A star surpasses a star in brightness, so the resurrected bodies, some will shed more, others less splendor from themselves.

3) From comparison with the angels. In the resurrection of the dead the elect will be *ισάγγελοι*, Matth. XXII, 30. But among the angels there are distinct orders and degrees, as to excellence and glory; Therefore, blessed men also, in the manner of angels, will be arranged into certain orders.

4) All saints indeed will judge the world, 1 Cor. VI, 2, and will sit on a throne, Apoc. III, 21. But the Apostles, with a peculiar prerogative over the twelve tribes of Israel, whom they will judge, will sit on twelve thrones, Matth. XIX, 28; Luke XXII, 30. But the eminence of those sitting on a judicial throne is great compared to those who are judged.

5) "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully," 2 Cor. IX, 6. Namely, each one according to his own labor, 1 Cor. III, 8, will receive a greater or lesser reward. For example, Paul, who suffered so many labors, so many sorrows for the glory of Christ, will obtain greater glory; the thief, converted in the last hour of his life, will receive a lesser reward.

Proof c. Works are the meritorious cause neither of eternal life, nor of accidental rewards. For although we have done all things which we ought to have done, we are still unprofitable servants; because we have done no more than what we were duty-bound to do, Luke XVII, 10. But merit, properly speaking, is a work perfectly performed by our own powers, not owed, and equal or proportionate to the reward.

Antithesis is 1) of the Socinians, who deny the degrees of divine rewards, 2) of the Papists, who attribute the diversity of degrees to the merits of works. Whose arguments are:

I. All the bodies of the just in eternal life will shine like the sun, Matth. XIII, 43, and will be conformed to the glorified body of Christ, Phil. III, 21. Therefore, they will not differ in brightness. Response. 1) Absolutely speaking, all the bodies of the just in eternal life will shine like the sun, Matth. XIII, 43. But when a comparison is instituted between them, an inequality of brightness is found, so that some reflect the splendor of the sun, others of the moon, others of the remaining stars, 1 Cor. XV, 41-42. 2) All the bodies of the blessed will be conformed to the body of Christ in respect to brightness, but not in respect to the degrees of brightness, Dan. XII, 3.

II. All the laborers, whether they have labored more or less, receive a denarius alike, Matth. XX, 10. Therefore, rewards are not dispensed as more or fewer according to the labor performed. Response. By the denarius in the parable, the beatitude of the celestial fatherland is not precisely understood, but whatever reward it may be, temporal or eternal, corporeal or spiritual; which, considered absolutely, all receive alike, but comparatively, one reward is greater, another is lesser.

III. Those to whom God is all in all, are equally blessed; But to the inhabitants of heaven, etc., 1 Cor. XV, 28. Therefore. Response. Those to whom God is all in all are equally blessed with an objective beatitude (which is God himself); I grant this; but with a formal, and that accidental, beatitude, I deny it. A prince in his court is all in all to his ministers, yet to one minister he confers a greater dignity, to another a lesser. God is all in all to the blessed angels, yet their orders are distinct.

IV. To all Christians in common the greatest promises have been given, 2 Petr. I, 4. Therefore, neither greater promises have been given to these, nor lesser to those. Response. To all Christians the greatest promises have been given concerning the *κοινωνία τῆς θείας φύσεως*, the communion of the divine nature, of which we will be partakers inchoately in this life, consummately in the future life. But the inequality of rewards consists in accidental dignity, in the greater brightness of bodies, in a special revelation made to the minds of the blessed.

V. The inequality of rewards implies an imperfection of beatitude. Therefore, it is not to be asserted. Response. It does not imply

imperfection, but a lesser and greater accidental perfection.

VI. The Apol. of the Aug. Conf. p. 96, claims the degrees of celestial rewards for the merits of works, whose words are these: "We teach that good works are meritorious not for the remission of sins, grace, or justification (for these we obtain by faith); but for other rewards, corporeal and spiritual, in this life and after this life; because Paul says: Each one will receive a reward according to his own labor." Response. "Merit" in the Apol. of the Aug. Conf. is not taken properly, or univocally, but analogically. For just as in common life a worker who labors more merits a greater wage than one who labors less; so he who, presupposing faith in Christ, has performed more works, will obtain more reward than he who has performed fewer. The former indeed from merit, the latter from the liberal promise of God (\*).

**Question XVI. What will be the seat or dwelling of the blessed?**

The dwelling of the blessed is the heaven of glory a), most distinct from hell b). But

what that is, and where it is, is not clear to us in this life c).

Proof a. The seat of the blessed is called the third heaven, 2 Cor. XII, 2. The first heaven is of nature (the aerial and the starry), the second of grace, the third of glory, in which are the angels, Matth. XVIII, 10. It is called the kingdom of heaven, Matth. VIII, 11. Paradise, Luke XXIII, 43. The country of the faithful, Hebr. XI, 14. The city of the living God, Hebr. XII, 22. The city to come, Hebr. XIII, 14. Jerusalem which is above, Gal. IV, 26. The heavenly Jerusalem, Hebr. XII, 22. (\*\*) The house of the celestial Father, in which there are many mansions, John XIV, 2.

Proof b. A great gulf is fixed between heaven and hell, Luke XVI, 26.

Proof c. Whether this heaven was created within the six days, or not, the sacred writings do not mention. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," 1 Cor. II, 9. Wherefore it is not for us to discuss the secrets of heaven, in the judgment of AUGUSTINE, de fide & symbolo c. 17.

(\*) No one will receive rewards, whether greater or lesser, by his own merit; but each one from the pact and promise, on account of the merit of Christ. Our blessed ancestors used this word in the same way that the ancient Doctors of the church used it, so that mereri is the same as consequi (to obtain). For they themselves 1) in this very place, interpret it thus: "we obtain"; 2) later, in the same chap. III, p. 135, they first urge this most powerful argument against their adversaries, that eternal life is called a gift, and from that they draw this consequence: "good works are not the price, for which a reward is owed." Then, concerning the name of reward, they frankly profess that they will not dispute about the word, but about this matter of greatest moment: "Are good works worthy in themselves of grace and eternal life? or do they please only on account of faith, which apprehends Christ the mediator?" Finally, in the same place, they argue against their adversaries, and not without reason: "that they not only attribute this to works, that they are worthy (in themselves) of grace and eternal life; but they also imagine that their merits are superabundant for themselves, which they can bestow on others." By which very thing they generally declare it to be false, if anyone should dare to attribute any dignity of merit, properly so called, whether abundant or sufficient for oneself, to his own good works.

(\*\*) Those sayings which are excerpted from the letters of PAUL to the Hebrews (with one exception, chap. XI, 14, cf. with v. 15 & 16), are to be understood of the church of the New Testament, conveniently and congruently with the scope of the entire epistle, as well as with the context. The same is signified by these words, Gal. IV, 26: ἡ ἄνω Ἱερουσαλὴμ, ἡ ἐλευθέρα, to which is opposed τὸ ὄρος Σινᾶ. The divine man himself interpreted both of these of the two Testaments, v. 24, add. c. V, 1.

ON DEATH  
OR  
ETERNAL  
DAMNATION.

Question XVIII. What is death, or  
eternal damnation?



ETERNAL DEATH IS a state, most miserable by the aggregation of many evils, destined to last forever. It is more fully defined; Eternal death is a complex of many evils, which the triune God, the most just judge, on account of final infidelity and sins committed against conscience, will inflict to be eternally tolerated by the souls and bodies of reprobate men departed from this life, to the glory of divine justice, veracity, and power.

Obs. I. Eternal damnation denotes 1) the act of damnation, and thus includes both the sentence of the judge Christ pronounced upon the impious, and the execution, by which the impious will be cast into hell. 2) It designates a most unhappy and most sad state, destined to last forever. The latter acceptance is of this place; for it deals here with damnation as it is eternal. But the act, by which Christ will pronounce the sentence upon the impious, and the act of execution do not last forever, but pass.

Obs. II. Death in the sacred writings is opposed to life, either natural or spiritual. In the former way, death is the separation of the soul from the body. In the latter way, spiritual death, just as spiritual life, is twofold: a) it is understood with respect to this life; in which way spiritual life consists in the mystical union of the justified soul through faith with God, who is as it were the soul of the soul, the life of our life; in this way spiritual death is the separation of the unfaithful soul from the gracious company of God; b) It is understood in this way with respect to the other life; in which sense

eternal spiritual life consists in the intuitive vision of God, and the beatific fruition of God through communion with God, the most intense love, and perennial joy. In which way eternal death is the separation of the unfaithful soul from the beatific vision and eternal fruition of God.

Obs. III. Eternal death is also called the second death, Apoc. II, 11; chap. XX, 6, 14, for this reason, that it imports the privation of the other life, which man could have obtained after this life was completed; it is moreover called corruption, epistle of Jude v. 10; perdition, Matth. VII, 13; eternal destruction, 2 Thess. I, 9. Not as if eternal death were the annihilation of the substance, but because it is the privation, or defect of felicity, everlasting reproach and ignominy, Dan. XII, 2. For to the damned nothing will be more contemptible before the eyes of God, angels, and the blessed, for they will be an abhorring unto all flesh, Is. LXVI, 24. It is called eternal punishment, Matth. XXV, 46; tribulation and anguish, Rom. II, 9.

Question XIX. Can the existence of  
eternal death be validly proved from  
the sacred writings?

*Existence of eternal death.* The existence of eternal death is clearly proved from the most clear sayings of both the old a) and the new Testament b).

Proof a. From the sayings of the O.T. it should suffice to have adduced that classic saying, Dan. XII, 2; "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The Prophet asserts that many will rise to everlasting shame and contempt, which will be the punishment of the impious. For to those who are awakened by God the judge for this



reason, that they may receive ignominy, that ignominy is a punishment.

Proof b. From the N.T. there occurs to us that memorable testimony of Paul in 2 Thess. I, 7, 8, 9: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The Apostle teaches a) that the judge inflicting on the damned the punishment of eternal death is God, whose vindictive justice he praises in v. 6. b) He stresses that the meritorious causes are deliberate sins, cruelty towards the pious, affected ignorance, disobedience. c) He calls eternal death now affliction, now punishment, now eternal destruction to designate the mass of torments most grievous to be borne. d) He ascribes the torments not to the devil, but to the face of the judge; for the sight of him will not shine sweetly upon them, like the ray of the rising sun, but like a thunderbolt it will strike the impenitent, prostrate them, and drive them headlong into the unquenchable fire.

**Question XX. Who then is the judge who will inflict the punishment of eternal death?**

*The condemning Judge.* God will inflict the punishment of eternal death, from a decree not absolute, but ordered.

Proof. 1) God threatened disobedient men with eternal death, Genesis II, 17: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." AUGUSTINE, in Book XIII of De C.D., 12, aptly explains these words of the celestial judge: "When God said to that first man,

whom he had placed in paradise, concerning the forbidden food: 'in whatsoever day ye eat thereof, ye shall die the death,' that threat embraced not only the first part of the first death, where the soul is deprived of God, nor only the latter part, where the body is deprived of the soul, not only the whole of that first death itself, where the soul separated both from God and from the body is punished, but whatever of death there is, even to the very last, which is called the second, and than which there is none later."

2) God the judge will pronounce the sentence, Matthew XXV, 41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." 3) The omnipotent Judge will execute the pronounced sentence. For the execution immediately follows, v. 46: "And these shall go away into everlasting punishment."

**Question XXI. Will God use ministers in the execution of the sentence?**

*Ministers of the Judge.* God in the execution will use the ministry of angels.

Proof. From Matthew XIII, 41-42: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

**Question XXII. For what meritorious causes does God adjudge a reprobate man to eternal death?**

*Meritorious causes.* The causes meriting eternal death are, along with all unexpiated sins a), especially deliberate actual sins b). But final infidelity, insofar as it is a sin against the first commandment, is counted among the meritorious causes of eternal death; but insofar as final ἀπιστία is diametrically opposed to saving faith, it is the immediate and proximate cause of eternal damnation c). (\*)

(\*) The cause that brings about damnation is remote, as being one whose effect is indeed certain to occur, but on the condition that nothing contrary intervenes. The cause that brings about damnation is proximate, by which name we signify that which produces an effect so necessary that it cannot be avoided by the intervention of some other saving cause, contrary to it. Any sin is of such a kind, that a man is justly to be damned on account of it. But there is something intervening, namely the satisfaction, rendered by Christ alone for all. If anyone embraces it with true and constant trust, he will be saved, and freed from all guilt and punishment, Rom. VIII, 1. If not: there will be nothing left that can avert the damnation, long since merited. Therefore, any sin is a remote cause of damnation; but

Proof a. Every sin is either the first, or derived from the first. The first is the disobedience of the first parents, to which the punishment of eternal death was announced, Gen. II, 17. Compare Rom. V, 12.

Proof b. Every sin, derived from the first, is mortal by its nature, since it is ἀνομία, 1 John III, 4. Ἀνομία has a curse as its companion, Deut. XXVII, 26. Sin derived is either involuntary, or voluntary. The former can consist with the grace of God and saving faith; the latter casts out the grace of the Holy Spirit, and extinguishes faith; from which in a special sense it is said to give birth to death. Of which James says, c. 1, 15: "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Obs. Sin is finished which, having arisen from evil concupiscence, with the full consent of the will being added, is as it were nurtured and brought to light.

Proof c. "He that believeth not is condemned already," John III, 18. He is judged, not according to the promulgation and publication of the final damnatory sentence, but because of the certainty of the divine decree made from eternity, and by reason of the judgment, manifested in the word and announced to the unbelieving, the execution of which will follow on the last day. Furthermore, it is reasonable that sins merit damnation; and thus also unbelief, as a sin against the first commandment, merits death and in this sense it is true, that not only unbelief, but also other sins, are a cause, namely a meritorious cause, of damnation. But when unbelief is directly opposed to faith, as an organic cause, or an instrument of applying, then just as a man is justified only by faith, and by no other organ,

apprehending the remission of sins in the promise of the gospel; so he is damned only by unbelief not applying, or repelling the promise of the gospel, Mark XVI, 16; John III, 18, 36. Cf. D. MENZERI resp. ad def. II. Part. Conuersat. Pruten. c. IX.

### Question XXIII. What men will be adjudged to eternal death?

*Subject.* All reprobate men a), whether impious b), finally impenitent c), or unbelieving d).

Obs. We are not at present dealing with the damnation of apostate angels.

Proof a. From Apoc. XX, 15. "And whosoever was not found written in the book of life was cast into the lake of fire."

Proof b. The impious are said to be those who, with a deliberate purpose of mind to sin, perform the works of the flesh, of whom Paul speaks, 1 Cor. VI, 9, 10: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Proof c. The finally impenitent are those who, without a practical acknowledgement and detestation of sin, die in their sins, as is clear from the example of Saul, 1 Chron. X, 13. Since they do not acknowledge their misery, they neither seek nor find mercy.

Proof d. The finally unbelieving stubbornly spurn the grace offered in the gospel, just as the frenzied reject medicine. In the phrase of scripture they are said to be those who do not obey the gospel, and therefore they will suffer the punishment of eternal destruction, 2 Thess. I, 8-9.

ἐπιστία, continued until death, and indeed that by which the merits of Christ are rejected, is the proximate cause.

It will be helpful to have illustrated the matter with one or two similitudes. 1) A criminal, who has already been condemned to punishment, has certainly merited death by his crime. But what happens in the meantime? The Prince's grace is announced to him. What does he do? He scorns the grace offered to him. What will finally happen? He must certainly be led to punishment. But why? Not because of the crime, but because of the repudiated grace, prepared to pardon it. 2) A disease, however serious, or a lethal wound, does not yet bring death; since medicine is prepared, which, if it is sufficient for healing the wound, and is also correctly applied, certainly frees the wounded and sick from the danger of death. If it is otherwise; then indeed not the mortal force of the wound or the disease, but either the contempt, or the neglect and wrong use of the medicine, is what makes the patient's state utterly desperate. In just this way is the sense of Christ's words to be perceived, John III, 18, coll. with v. 36: the vengeance of the Judge remains upon him, inasmuch as he had merited it by his sins, which however could have been removed, if, reproving himself, he had been willing to trust wholly in Christ.

**Question XXIV.** Will only the soul, or also the body, undergo the pains of hell?

*Subject of damnation which.* Both the soul and the body of the impious will suffer eternal punishments.

Proof. 1) From Matth. X, 28. "Fear him," says the Savior, "which is able to destroy both soul and body in Gehenna" (not by killing, but by tormenting).

2) The same is taught by the example of those who descended alive with both body and soul into hell, Num. XVI, 33; Apoc. XIX, 20.

3) The soul and body were joined in guilt, Rom. VI, 13; 1 Cor. VI, 18. Therefore, also in punishment.

4) For this reason the impious will be resurrected, that they may receive the things done in the body, the soul's only instrument, 2 Cor. V, 10.

**Question XXV.** In what does death, or eternal damnation, formally consist?

*Form.* In a complex of very many evils, both privative and positive.

Proof. For eternal damnation is opposed to eternal beatitude 1) privatively, and thus it consists in the punishment of loss, or the forfeiture of all perfection and felicity; 2) positively, and thus it brings the punishment of sense, or the most exquisite torments, which the damned will feel. Therefore, in hell there will be the absence of all good, and the presence of all evil.

**Question XXVI.** What privative evils will the damned suffer?

*Privative evils.* The soul of the damned will lack the beatific vision of God and the light of glory a), the fruition of the highest good, the love of God, and joy b); The bodies will be destitute of all clarity and beauty c). Furthermore, the damned will be excluded from all fellowship with the holy angels and blessed men d).

Proof a. The soul of the damned, on the part of the intellect, will lack the intuitive knowledge of God. For "he that believeth not the Son shall not see life," i.e., God and Christ, who is the life of the soul, John III, 36. Jesus, the light of the world, will gravely address them; "depart from me!" Matth. XXV, 41, as if to say, "get hence, ye cursed! you are unworthy of all light of grace and glory, but rather worthy to be cast into outer darkness," Matth. VIII, 12. "To be sent into

outer darkness will be nothing other than to be expelled from the Lord, who is the light of minds," says PROSPER, Book III, de vita contemplativa, c. 12.

Proof b. On the part of the will, the soul of the damned will lack the fruition and love of God, and all joy. For whoever does not see the gracious face of God, does not enjoy the sweetness of His goodness, is not admitted to the nuptials of the celestial bridegroom, Matth. XXV, 10, does not taste the master's supper, Luke XIV, 24. But is tormented by hunger, Luke VI, 25, and all water of solace, joy, and pleasure fails him, Zach. IX, 11.

Proof c. The beauty of resurrected bodies flows from the *συμμορφία* with the body of Christ, Phil. III, 21. Since the bodies of the damned are destitute of this, there will be no beauty for them, no noble face, but they will be an abhorrence to all flesh, Is. LXVI, 24.

Proof d. The holy angels and blessed men are in the heavenly Jerusalem, into which nothing unclean shall enter, Apoc. XXI, 27. Whence the damned dogs are outside, c. XXII, 15. The angels stand before the throne of God, Dan. VII, 10, and they always behold his face, Matth. XVIII, 10. Wherefore, since the damned are separated from the sight and throne of God, they are excluded from the company of angels. Where the grace of God has no place, there the gracious presence of angels does not obtain. They will also be deprived of the society of the pious; because these will sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the impious will be cast into outer darkness, Matth. VIII, 11-12.

**Question XXVII.** What positive evils will afflict the damned?

*Positive evils.* Positive evils will afflict the souls and bodies of the damned. Their intellect will know God as a most just judge, and a most severe avenger of sins a). The will will be tormented by hatred of God, supreme sadness, and furious impatience b). The bodies will be crucified by a fire that is indeed material, but of a singular kind c).

Proof a. The damned will know the face of God, but as adverse and threatening sad thunderbolts; which face of divine wrath the damned will not escape, Ps. CXXXIX, 7-8. For they suffer punishment from the face of God, 2 Thess. I, 9. The damned will therefore know God, but abstractly from the sense of their punishments (and in this way they will in a sense see the face of God, even against their will); but they will know nothing but an

angry God, and one most hostile to them. From this *θεογνώσια*, a most sad *αὐτογνώσια* will be born, by which the damned will contemplate themselves, so that they may consider with themselves the multitude of their sins, the gravity and the merit of the punishments they sustain, Wis. V, 3. Moreover, not without anxiety they will know the blessed as participants in beatitude, and themselves as devoid of that felicity, Wis. V, 1-5.

Proof b. The damned will wish to be hidden from the face of God, but they will not be able to, Apoc. VI, 16. They will not be able to bear the face of God, but will abhor it; they will not love God, as a good to them, but will pursue with hatred what is an adversary to them; they will envy the others who are possessors of eternal felicity, and so they will be tormented with immense pain, they will be filled with *θλίψει καὶ στενοχωρίᾳ*, Rom. II, 9, they will groan for the anguish of spirit, Wis. V, 3, they will feel the worm of conscience gnawing without intermission, Is. LXVI, 24, which will be

accompanied by dire desperation, since they know that the gate of grace will never be opened to them, so that they would rather be torn to pieces, indeed reduced to nothing, than to live thus.

Proof c. The bodies of the damned will be crucified by an infernal fire properly so called, and therefore material. For the sentence of the judge announces fire, Matth. XXV, 41, from which the smoke ascends, Apoc. XIV, 11, whose flames will burn, Luke XVI, 24. Therefore, that to which the Holy Spirit attributes the proper name and effect of true fire, is not metaphorical, but a fire properly so called; But to the infernal fire, etc. Therefore. However, it will not be an elemental fire, but entirely singular. Common fire burns only bodies; infernal fire will also act upon souls. The former ceases when fuel is lacking; the latter does not need food properly so called. Furthermore, to wish to explain the nature of infernal fire more distinctly is more a matter of curiosity than of utility (\*).

(\*) Some of our own and of the ancient Theologians prefer a metaphorical interpretation. See the blessed JOH. GERARD, loc. theol. T. IX, art. 33, §. 68 & 69. So as not to dissemble my own opinion, the improper signification seems more probable to me. I think the eternal fire to be the most vehement pains, and at the same time the vengeance of the incandescent wrath of God, which is very often indicated by the name of fire, as in Deut. XXXII, 22; Ps. II, 12; 2 Thess. I, 8; Hebr. XII, 29. These arguments seem to me to have great proving force: 1) The interpretation which S. scripture itself has given us. In Luke XVI, what is said in v. 24, *ὁδυνῶμαι ἐν τῇ φλογὶ ταύτῃ*, the same had been said a little before, v. 23: *ὑπάρχων ἐν βασάνοις*. That most miserable man was in such great torments, not in body, but in soul. From which it plainly appears that the burning flame, whose force he complained he was experiencing, is not to be understood properly. For fire properly so called, and material, even if it were most singular, could not touch a spirit, which is devoid of all matter, and separated from the body. Elsewhere, and indeed in a principal place, Matth. XXV, 41, *τὸ πῦρ τὸ αἰώνιον*, Christ himself subsequently, v. 46, interprets as *κόλασιν αἰώνιον*. And in v. 41, that same fire, to which men are to be adjudged, is said to be prepared for the malignant angels. Angels are spirits, without any contagion of body. Therefore, the fire, suitable to the nature of spirits, cannot be material, and properly so named. 2) The conjunction of the names, "worm" and "fire." Mark IX, 44 & Is. LXVI, 24. There is no reason why we should understand one of these properly, the other improperly. But that that worm is improperly spoken of, no one today denies. The opinion of certain ancients is mentioned by the lauded GERARD, l. c. §. 70. All the more recent interpret it, and rightly indeed, of the pangs of conscience. 3) The comparison of the subject and the predicate. If there is a trope in the subject, it is necessary that it also be in the predicate. But that is the sense of sayings of this kind, in which a translated speech is manifestly used of the subject, Matth. III, 10, and again v. 12; c. XIII, 30, 42; John XV, 6. And when it is said *γένενα τοῦ πυρὸς*, the metaphor is drawn from the valley of Hinnom, which was a very ignominious place, destined for burning cadavers. Let them consult the interpreters, whom the blessed JOH. CHRISTOPH. WOLF in his cares on Matth. V, 22, calls upon. 4) The opposition, as in Luke III, 17 & Apocal. XXI, 8. What is said there of the opposite, namely of eternal life, as a fountain of living water, that, without any controversy, is to be taken improperly. 5) Another description, likewise metaphorical, and whose nature is such that it cannot be reconciled with a fire

**Question XXVIII. What external evils will surround the damned?**

The external evils which will surround the damned are a) a detestable consortium with cacodemons, b) a most squalid dwelling, which is hell.

Proof a. The decreitory sentence of the judge stands: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!" Matth. XXV, 41. As the sight of God and the angels wonderfully refreshes blessed men; so the sight of the devil and the malignant angels torments them by an immense amount. The demons will therefore torment the damned objectively, i.e., by their foul and horrid aspect; but that they will crucify them effectively, like executioners, does not seem probable. For a) as God makes the elect blessed in heaven without the ministry of angels; so he torments the reprobate in hell without the ministry of devils. b) It is not truly consistent that the most just God would constitute the seducer of men as their torturer. For thus the lot of the seducer would be better than the lot of the seduced, which seems to repugn justice. c) The devils themselves will be tormented; Therefore, they will not torment men. d) The sacred writings testify that it will be so, that the damned will suffer punishment, everlasting destruction from the presence of the Lord, 2 Thess. I, 9. Therefore, not from the devil.

You say: I. Matth. XVIII, 34. The angry lord delivered the wicked servant to the torturers, i.e., the demons. Response. a) A parable is not argumentative. b) The torturers are the torments, which the angry face of God inflicts, 2 Thess. I, 9.

You say: II. The devils are the torturers of men in this life; therefore also in the future life. Response. Many things are permitted in this age, which, as if the doors of μακροθυμία

were closed, cannot be conceded in the other.

Proof b. The most squalid dwelling of the damned is hell, which is succinctly defined as τόπον βασάνου, a place of torment, Luke XVI, 28. Metaphorically it is depicted as a pit, in which there is no water (of solace and refreshment), Zach. IX, 11; as a prison, in which the last farthing must be paid, Matth. V, 26; 1 Petr. III, 19; as a furnace of fire, where there will be weeping and gnashing of teeth, Matth. XIII, 42; as a lake of fire burning with brimstone, Apoc. XIX, 20.

**Question XXIX. Where is hell?**

It is certain that the infernal prison is in a real place a), distinct from the seat of the blessed b). It is also probable that the same is outside this habitable world c). But where that place definitely is, is unknown to men who are travelers d).

Proof a. 1) Hell is explicitly called τόπος βασάνου, a place of torment, Luke XVI, 28. 2) Hell was a real terminus, to which the descent of Christ was made, 1 Petr. III, 19. But Christ did not descend into some imaginary space.

Proof b. 1) "Without are dogs," Apoc. XXII, 15, i.e., outside the celestial Jerusalem. 2) They were cast into a place, most distinct from the seat of the blessed by a great gulf, Luke XVI, 26.

Proof c. 1) The whole globe of the earth with all the elements will be consumed by fire, 2 Petr. III, 10. If, therefore, hell were contained within the compass of the elements, it would be burned and perish on the last day. 2) The prince of this world is said to be cast out, John XII, 31, i.e., outside this world into outer darkness, Matth. VIII, 12, i.e., outside the darkness of this world.

Proof d. The Holy Scripture has not revealed the place of hell to us. Therefore, the modesty of S. CHRYSOSTOM, homily XXXI on the epistle to the Romans, c. XVI, is

properly so called; namely when it is named σκότος, and indeed significantly, τὸ ἐξώτερον, Matth. VIII, 12; XXV, 30. I argue; either both, πῦρ and σκότος, ought to be understood properly; or both improperly; or one or the other. If both are to be understood properly, there will be an open contradiction (for extreme darkness to be present, and at the same time the greatest fire, and flame, is certainly something self-contradictory): If you think both are said in an improper sense, I have what I want; If one or the other; why not also the other? Where the reason is parallel, there the consequence is also parallel.

The most eminent men, indeed, who defend the contrary opinion, reason from the properties of the judicial style, from which all metaphors ought to be absent. But it must be considered, 1) that the metaphorical expressions, which I have already brought forward, are also in the judicial style; 2) that that judicial style is at the same time prophetic, to which, by usual custom, metaphorical expressions are mixed, as in Is. VII, 18, 19, 20.

to be praised: "Let us not ask, where is gehenna, but how we may escape it." And AUGUSTINE, book XX of De C. D., c. 16: "That infernal fire, in what part of the world, or of things, it is, I think no man knows, unless perhaps one to whom the divine spirit has shown it."

The antithesis is of the Papists, who state that hell is in the center of the earth. Their main arguments are:

I. Hell, by the force of the word, denotes a lower place, for which reason it is also described, Matth. XI, 23. Response. Something is said to be lower either by reason of place, or by reason of state. Hell, compared with heaven, is said to be lower not so much by reason of its local site, as by reason of its lower state.

II. Devils are called subterranean creatures, Phil. II, 10. Therefore, hell is a subterranean place. Response. Devils and damned men are called subterranean, not precisely by reason of place, but of state. For in the phrase of scripture whatever is honorable is called celestial; and whatever is contemptible is called terrestrial, or subterrestrial.

III. Whoever, by descending into the earth, descended into hell, they by this very fact showed that hell is in the earth: But Korah, Dathan, and Abiram, etc. Num. XVI, 33. Therefore. Response. 1) I deny the consequence of the major. For by the same reasoning I argue: Whoever by descending into the sea descended into the belly of the whale, he by this very fact showed that the sea is in the belly of the whale; But the prophet Jonah, etc. Therefore. 2) We do not deny that the factious, as to their soul, descended to the state of the damned; but indeed by the word שׁאול the hell of the damned is not denoted proximately and immediately, but that word designates a chasm of the earth, an analogue of the grave, which, that is, those absorbed by the earth were forced to seek while alive. For since at other times only the dead were accustomed to be interred in the earth, here the living were forced to seek (not indeed hell, but) subterranean places and a chasm of the earth, which devoured and buried them with its opening. Cf. D. PFEIFF. dub. vexata p. 330.

IV. Christ, by descending into hell, descended into the lower parts of the earth, Eph. IV, 9. Therefore, hell is situated in the interior parts of the earth. Response. 1) The lower parts of the earth are called hell not properly, but metaphorically, with respect to

the highest heavens, to which they are opposed; but this opposition is not with respect to place, but with respect to condition; because the heaven of the blessed, to which Christ ascended, is not defined by a physical place either. 2) The Holy Spirit not rarely condescends to the infirmity of our intellect, and describes the things of the future age with the words of the present age, e.g., celestial beatitude is called paradise, also a rich banquet; because we cannot conceive the delights of heaven otherwise than by fashioning in our minds the innocent pleasures of some most sweet garden, or of a rich banquet; thus also hell is described by the lower parts of the earth, so that its squalor and most sordid face may be placed before our eyes. 3) Our D. DANNHAY. in hodos. phaenom. VIII. p. 736, explains these words aptly: "He descended into the places themselves lower than the earth, that is, into the infernal prison, εἰς τὰ κατώτερα τῆς γῆς; not indeed the grave, because burial is not in the heart of the earth; but this descent is εἰς τὰ κατώτερα, indeed εἰς τὰ κατώτατα τῆς γῆς, or from the character of the Greek idiom into places which are themselves lower than the earth, and are not contained by the body of the earth; which is truly the lowest of all low things, not geometrically, but mystically."

#### Question XXX. What will be the beginning of the infernal torments?

The infernal torments will befall the souls of the damned as soon as they have departed from the body.

Proof. 1) Souls released from their bodies immediately descend into the place of torments; this is testified by the soul of the rich man crying out in the flames, Luke XVI, 23-24.

2) Just as those who die in the Lord, ὅπ' ἄρτι, from the time of their departure from this life, are blessed; so also, those who die in their sins, are immediately miserable as to their soul.

3) Christ preached to the spirits detained in prison, 1 Petr. III, 19. By "spirits" in this place are understood the separated souls of those who in the days of Noah were unbelieving, and had already perished in the flood in the days of Noah. To these spirits Christ preached not the gospel, but the law, and He convicted them that they were most justly added to eternal torments. Therefore, those spirits were tormented before their reunion with their bodies.

The antithesis is that of the Socinians, who deny that separated souls are truly crucified before reunion with their bodies. Their arguments are:

I. The soul after the death of the man, before reunion with the body, does not live; Therefore it feels no torments. The antecedent is clear; because life consists in the conjunction of the soul with the body. Therefore, the whole man lives, not the body, not the soul. Response. The whole man lives the life of a composite, the soul lives the life of a part; it is the breath of life, Gen. II, 7.

Instance: Of the dead it is said that they are not, Jer. XXXI, 15; Matth. II, 18. Therefore they do not live either. Response. Of the dead it is said that they are not, that is to say, in this life (\*).

II. Just as the body without the spirit is a corpse; so the soul without the body does neither act nor suffer. For the reason is parallel for parts composing some whole. Response. The reason is disparate. For the body is a material principle, *ἄεργον*, or ineffective by itself; the soul is a formal principle, *ἐνεργητικόν*, and the fount of life.

Question XXXI. Will the torments of the damned be eternal?

The torments of the damned are eternal, destined to have no end.

Proof. 1) From Matth. XXV, 46. "And these (the cursed) shall go away into eternal punishment; but the righteous into life eternal." In the same way that the life of the blessed is eternal, in that same way the punishment of the damned is eternal; But the former is eternal absolutely; Therefore, so is the latter.

2) The worm of the damned will not die and the fire will not be quenched, Is. LXVI, 24. Therefore, the worm of conscience will gnaw the damned without intermission, and the infernal fire will torment them without end.

3) "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," John III, 36. Upon whom the wrath of God abides, from them it never recedes.

4) It is consistent with divine justice that those who know not God, nor have obeyed the gospel of our Lord Jesus Christ, should suffer punishment, everlasting destruction from the presence of the Lord, 2 Thess. I, 9. For they have sinned against an eternal and infinite God, and have rejected the merit of Christ, which is of infinite value. (\*\*).

(\*) PAUL himself interprets it thus, and explicitly teaches us that the phrase *אנינו* is said and this is to be understood: *ἐν τῷ σκήνει*, that is, *ἐν τῷ σώματι*. He declares the matter more fully with these words: *ἐκδημῆσαι ἐκ τοῦ σώματος*, and indeed in such a way that the immediate consequence is, *ἐνδημῆσαι πρὸς τὸν Κύριον*. 2 Corinth. V, 4, 6, 8. In almost the same way David explains that expression by this addition: likewise *מֵאַרֶץ חַיִּים*. But especially worthy of great attention of the mind is this statement, Ps. XXXIX, 14: "before I go hence, and be no more." The one of these words is an explanation of the other. For that phrase, "I shall depart" is an indication that this phrase "and I shall be no more," is not to be understood simply, but in a certain specific way. He who prepares to depart, certainly has a certain terminus proposed to himself, to which he may direct his course, and finally arrive where he had intended. In every departure, it is necessary that there be a twofold terminus, one which is called, from which, the other to which. If David had agitated no place or state in his mind, to which he himself was going, he could not have said: "before I go hence"; but it would have had to be said thus: "before I perish." Therefore, our blessed LUTHER most rightly converted the words into German: *und nicht mehr hier sey* (and be here no more). For whoever departs, does not cease to be altogether, but ceases to be in this place, in which he has hitherto dwelt.

(\*\*) When we dispute concerning the eternity of punishments, first, as pertains to the constitution of the cause, we say they are eternal not only continuous, and lasting for a long time without any intermission (*unaufhörliche*); but also perpetual and infinite, never to be terminated (*unendliche*). Then, as far as proof is concerned, our opinion is

I. Abundantly confirmed by the amplest testimonies of Scripture. Of these there are two kinds:

a) Κατὰ τὸ ῥητόν, testimonies expressed in by far the clearest words, which the Most Holy Doctor JOH. GEORG. WALCH, in his Introduction to the Controversies in the Evangelical Church, P. III, page 277 ff., distributes into various classes. Generally, there are

Antithesis. The antithesis was 1) of the Origenists, 2) of the Anabaptists, of whom mention is made in the Augsburg Confession, art. XVII: "It condemns the Anabaptists, who think that for damned men and for devils there will be an end to their punishments." 3) of the Socinians, who state that the damned will be annihilated. (\*)

three things to be well considered. 1) The divine writers, as often as they announce eternal damnation to the impious, so often do they speak without any limitation, which would certainly have been needed, especially in the principal places, if any liberation were ever to be expected. No hope was given to the rich man, Luke XVI, 25-26. 2) Damnation is called eternal, in opposition to eternal beatitude: Therefore, it is necessary that this adjunct, αἰώνιος, in each part of the opposites, obtain the same power. 3) Eternal damnation is described in words much more significant than beatitude and its eternal duration; because the Holy Spirit foresaw that the former, not similarly to the latter, would be brought into dispute, and that there would never be anyone who believes beatitude to exist, but doubts of its eternity. Therefore, concerning the former this expression is used: εἰς τοὺς αἰῶνας τῶν αἰώνων, Apoc. XIV, 11; XX, 10, which manner of speaking has such force, that it is never used otherwise than of perpetual and infinite eternity.

b) Κατὰ τὴν διάνοιαν, by necessary and open consequence. Sayings of scripture of this kind, and also principles of revealed Theology, from which this conclusion is effected, the celebrated WALCH, l. c. page 294 ff., exhibits to you, collected with great zeal and in just order.

II. Most agreeable to reason, illuminated by the divine word. The argumentation is threefold, on which our writers have chiefly relied. 1) Of what sort and how great is the guilt, of such a sort and so great also ought the punishment to be, if it is just. But all guilt, and its gravity, is to be estimated and weighed especially from the Object violated. Since this in sin is the eternal God, Ps. LI, 6, and the eternal son of God, and his αἰώνια λύτρωσις, Hebr. IX, 12; it follows that the just punishment of man, and that divine and properly so called, cannot but be eternal. For thus and not otherwise is it a punishment of retaliation, which is properly so called a punishment. Therefore, the opposition of the adversaries, one of the principal ones, in which they place much confidence, is of no avail: "There will be no just proportion and comparison of a temporal offense and an eternal vengeance." For what they assume is false, that in weighing the gravity of guilt, the duration of the action, and its brevity or lengthiness, is especially to be considered. Who would doubt that the crime of lèse-majesté, committed in one point of time, is to be avenged much more sharply than a multiple contumely, and an accumulated injury, with which someone might afflict a man from the lowest common people over a long space of time? We will also dispute ἐξ ἀνθρώπου. Those who deny the perpetuity of punishments, all nevertheless confess with one mouth their very long continuation for many ages. Let them therefore explain themselves, what proportion and equality intercedes between sins consummated in the short time of a life, and a long-lasting punishment? 2) Of what sort and how great is the proportion between temporal virtue, and perpetual remuneration, on account of the imputed justice of Christ to man, absolute in all its numbers, of such a sort and so great also is the proportion between temporal vitiosity, and perpetual punishment, on account of the rejected justice of Christ. The reason is parallel on both sides; therefore, the consequence is parallel. Indeed, the damned will never cease to sin, nor can it ever happen that they should repent, Luke XVI, 26 ff. 3) Of what sort and how great is the relation, as it is usually called, of τῆς πίστεως to eternal salvation, of such a sort and so great also is the relation of τῆς ἀπιστίας to eternal damnation, by force of opposition. Mark XVI, 16; John III, 36.

(\*) Those who posit an end to the punishments, some of them persuade themselves that all punishment will be consummated by the destruction of the damned, by which they will finally be reduced to nothing. The Socinians are involved in this capital error. They say indeed that the punishments will be eternal. But by that name they understand not the punishment of sense, but of loss, not eternal torments, but the destruction of the damned, to be utterly abolished and destroyed. To this sense they twist these words, ὀλεθρος, ἀπώλεια. But that they denote the destruction not of nature, but of a blessed condition, as is clear from elsewhere (Matth. XVIII, 11; Luke XV, 6 & 32), so it appears from those places in which these words are extant; κόλασις αἰώνιος, Matth. XXV, 46; βασανισμὸς εἰς τοὺς



Whose arguments are; I. The mercy of God is infinite, as the Psalmist testifies, Ps. LXXVII, 9: "Hath his mercy clean gone for ever?" But it would not be infinite, if God were to be angry without end. Response. 1) The cited Psalm deals with the church militant in these lands; it is therefore wrongly transferred to the damned, and to the devil himself. 2) God embraces penitent sinners with his infinite mercy, and those who with persevering faith embrace the merit of Christ. But upon impenitent sinners, and those who with final ἀπιστία repudiate the merit of Christ, the wrath of God abides, John III, 36. For just as the mercy of God is infinite, so also is his justice infinite. The redemption of Christ does not pertain to the devil. Therefore, neither does liberation from hell.

II. If there were no grace to be hoped for by the damned; neither would grace be greater than sin; nor would all who die in Adam be made alive through Christ. But grace is greater than sin, and all who die in Adam are made alive through Christ. Therefore, the grace of God is to be hoped for by the damned. The antecedent is clear from Rom. V, 18-21; 1 Cor. XV, 22. Response. Grace is greater than sin, acknowledged from the law in penitent hearts. But to the damned no return to repentance is open. For the time of repentance is not the future, but the present age, 2 Cor. VI, 2. Furthermore, those who die in Adam are made alive through Christ, namely those who through faith are in Christ, and have fallen asleep in Christ. For although Christ has acquired life for all by his most precious merit, yet not all apply

it to themselves through faith, and so not all see life, John III, 36.

III. Christ is the Savior of all, especially of the faithful, 1 Tim. IV, 10. Therefore, the faithful will be saved first; but finally also the unfaithful. Response. Christ is the Savior of all men, as to merit; especially of the faithful, as to the actual event, which does not pertain to the unfaithful, on account of their final infidelity.

IV. Christ preached in hell to the spirits who were once unbelieving, 1 Petr. III, 19, 20. Therefore, he wished to convert them. Response. The sermon of Christ made to the spirits, detained in the infernal prison, was not evangelical, leading to faith and salvation, but legal, convincing and striking terror. Christ preached more really than verbally, by showing himself living and triumphant to the damned spirits.

V. The liberation of the damned and of their cacodemons is the ἀποκατάστασις πάντων, the restitution of all things; of which St. Peter speaks, Acts III, 21. For if all things are to be restored, both demons and damned men are to be elevated to their pristine state. Response. The restitution of all things, of which Peter speaks, is universal, not absolutely, but limitedly; since the Apostle himself explicitly adds the limitation; "which God hath spoken by the mouth of all his holy prophets since the world began." But of the restitution of the damned to a happy state not a jot, nor a trace is found in the writings of the prophets. (\*).

VI. Whoever, for a temporal offense, inflicts on a sinner an eternal and infinite punishment, he is not just; But according to the opinion of the evangelical doctors, God,

αἰῶνας τῶν αἰώνων, Apoc. XX, 10. Others opine that the punishments are to be terminated by a restoration, by which it comes to pass that the damned, both demons and men, may finally at some point be admitted to the society of eternal glory. This false and pernicious opinion was first that of the Origenists, then of the Anabaptists, and is today still of those who follow the footsteps of D. Petersen and M. Lud. Gerard.

(\*) From the whole series and coherence of the words it is clearer than the sun that ἀποκατάστασις πάντων in this place is anything but the restoration of the damned to their original state. For the Legate of Christ is not speaking of persons, but of things, and indeed of those things which were foretold by the divine Prophets, indeed by all, whoever at any time uttered sayings with divine instinct and inspiration. But what is signified by that name? Indeed, the consummation of all the prophecies of the O.T., whose final event will be the advent of Christ to the common judgment (v. 20), and the end of the kingdom of grace (1 Cor. XV, 24, 25 & 54, 55). I know indeed that this power of the word was not customary in Greece. It is, however, a sacred and Hebraic manner of speaking, which the writers of the N.T. sometimes imitate. To wit, the verb שׁוּב constructed with the noun דָּבָר, denotes the completion of a prediction and a promise, especially one so long delayed, that the promise and prophecy seem to have fallen to the ground, 1 Sam. III, 19. See Num. XXIII, 19; 1 Kings II, 4; Jer. XXIX, 10; XXXIII, 14.

etc. Therefore. The major is proved; because, where there is no proportion between the offense and the punishment, there the justice of the judge does not shine forth; but rather his supreme injustice appears. Now indeed, between a temporal and finite offense and an infinite and eternal punishment, no proportion is given. Response. I deny the major. For between a temporal sin and an eternal punishment a proportion is given not indeed by reason of the act, which is transitory, but by reason of the guilt, which is infinite and eternal, 1) on account of the infinite object injured, which is the infinite majesty of the eternal Deity, 2) on account of the rejected infinite price of the redemption of Christ.

Instance: If sins are infinite by reason of guilt, because by them the infinite majesty of God is violated; all sins will be equal, which is absurd. Response. Although sins agree in this, that all are committed against the infinite majesty of God; they do not, however, agree by reason of the malice, which is in the subject, and hence results the inequality of sins.

VII. Whoever are eternally dead, are not eternally tormented; But the damned, etc. Therefore. The major is established; because no one feels torments, unless he is alive. Response. Eternal death is so called in opposition to the eternal life of the blessed. The damned will be eternally dead; because neither will God, the life of the soul, dwell in

them, nor will He offer them His face full of grace and glory to be beheld. However, the damned do not so die that they are not alive at all, nor feel any torments; which life of theirs, on account of its extreme misery, is to be considered death rather than life.

VIII. Those whom the infernal fire devours, so as to bring upon them eternal destruction, are utterly annihilated; But the finally unfaithful, etc. Therefore. The minor is clear from Hebr. X, 27; 2 Thess. I, 9. Response. In Hebr. X, the word is ἐσθίειν, which signifies to eat, not to completely consume. Whatever the unquenchable fire eats, it always eats, it never eats up. The word ὀλεθρος, which is read in 2 Thess. I, does not signify total annihilation, but a change of state verging to the worse. Thus also God will destroy the soul in Gehenna, Matth. X, 28, not by utterly destroying it, but by casting it down into a most lost state.

IX. Christ will destroy every principality, every power, and every virtue, 1 Cor. XV, 24. Therefore, he will plainly annihilate all the princes of angels and men. Response. The word καταργεῖν, which is read in the source, does not signify to annihilate, but to enervate; to render void, to take away the state, use, and efficacy. Compare Luke XIII, 7; Rom. III, 3, 31; Gal. III, 17.

Thus Christ will cut the strength and sinews of the principalities, but He will not abolish their essence. (\*).

(\*) Besides these sayings, and more of this kind, which the adversaries abuse, there are certain false principles and foundations of error, which have been overthrown by invincible arguments in the section on God, on Christ, and on the means of grace. 1. They rashly separate divine love and benevolence from God's vindicating justice, and they think that the latter is not as natural, necessary, and infinite in God as the former. 2. They confuse God's absolute power, by which He is able, which is usually called so, and His ordained power, and they dare to separate the former from the other properties and perfections of God. For they attack us with this dilemma: God either does not want to, or cannot, eventually extirpate sin from the world. But why do they say "eventually," after a long series of years and ages? Why not quickly and suddenly? What if someone were to argue thus: God either does not want to, or cannot, remove and destroy evil immediately at present? Indeed, He either did not want to, or could not, prevent evil from arising? What, we ask, will they be able to answer? They will have the same answer for themselves. 3. They indeed make much of salvation itself, to be imparted to all by the propitious will of God; but they do not consider the order of salvation, holily established by God. 4. They either entirely deny or diminish the necessity and dignity of the satisfaction to be rendered to God the judge and avenger, thinking, of course, that a finite satisfaction is sufficient. 5. They opine that the most perfect satisfaction which Christ rendered pertains to all the damned, and even to the malignant demons themselves, and they do not accurately weigh the distinction between acquisition and application. 6. They imagine that a return from sins to God can happen after the final fates without the use of the means of grace. 7. They hold that the fire to which demons and men are sentenced is not so much punishing (ein Rachfeuer), as it

**Question XXXII. Are there degrees of punishments in hell?**

Infernal punishments differ in degrees, according to the quality and measure of sins.

Proof. 1. It will be more tolerable on the last day for the people of Sodom than for the inhabitants of Chorazin and Bethsaida, Matthew 11:24.

2. The servant who knew his master's will and did not do it will be beaten with many stripes; but he who did not know it, and did things worthy of stripes, will be beaten with few, Luke 12:47.

3. The Savior said to the Pharisees, "You make him a son of Gehenna twice as much as yourselves," Matthew 23:15.

The Socinians object: Whoever are equally rejected from the face of God, and equally dead in sin, they undergo equal punishments; But the damned, etc. R. The major premise is clear; because rejection from the divine face is the root of all torments which the damned sustain. Resp. I distinguish between the punishment of loss and of sense. All the damned are equally alike in the punishment of loss, by which they are deprived of the beatific vision of God; but they differ in the punishment of sense; for those who sinned more grievously and more often will feel greater torments.

**Question XXXIII. What is the end of eternal damnation?**

The end of eternal damnation is the glory of the vindicating justice a), truthfulness b), and power of God the judge c).

Proof a. From the vindicating justice of God proceeds the act of punishing, directed to the glory of God the judge. The Apostle proclaims this justice, 2 Thess. 1:6: "It is a righteous thing with God to recompense tribulation to them that trouble you."

Proof b. The truthfulness of God will shine forth on the day of judgment, when God will in fact fulfill the threats made to the impious. The king sitting upon the throne says to John: "Write; for these words are true and faithful." To the "fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, their part will be in the lake which burns with fire and brimstone," which is the second death, Rev. 21:5, 8.

Proof c. The judge who is able to subject all the impious to eternal punishments must be most powerful. Whence the celestial beings sing: "Hallelujah! Salvation, and glory, and honor, and power (ἡ δόξαμις), unto the Lord our God: For true and righteous are his judgments," Rev. 19:1-2.

is purifying (ein Reinigungsfeuer). This contradicts the clearest statements, Prov. 11:12; 2 Thess. 1:8. The contrary is also against holy reason, which can teach anyone that punishment, properly so called, is to be distinguished from judicial chastisement. Underlying this false principle of theirs is another error; namely, that the bitterness of the torments is a sufficient means for emendation.

For the rest, the importance of this controversy is certainly most grave. For the opinion of the adversaries 1) greatly detracts from the highest perfections of God, especially His vindicating justice; 2) it either removes or diminishes the necessity of vicarious satisfaction, to be applied in this life; 3) it perverts the order of salvation; 4) it contributes not a little to the security of an impious life. Rightly, therefore, it has been condemned in our Augsburg Confession, art. 17.

## SUSPIRIUM

**M**y heart, **L**ORD JESUS, tries to ascend to you in heaven, but by itself it cannot! You do what it cannot do itself! Draw me, through you, to You! Lead me into the celestial life, which never ends, into the homeland, which is never disturbed, to the fountains of waters, which never dry up, but always abound! My soul languishes with love for You! Grant, I beseech, that your sweetness may soothe it, your goodness may satisfy it, Your wisdom may enlighten it, Your love may occupy it wholly and possess it wholly, because You with the Father and the **H**OLY **S**PIRIT are the only **B**LESSED **G**OD for ever and ever. Amen!

SECTION II.  
CHAPTER I.  
ON THE  
MEANS OF SALVATION  
IN GENERAL,  
AND  
IN PARTICULAR.  
ON THE  
WORD OF THE LAW

Question I. What are the means of salvation?



THE MEANS OF salvation are means divinely ordained, through which God, out of grace, offers the salvation acquired by the mediator Christ to all men fallen into sin, and gives and preserves true faith, and also leads all who embrace the merit of Christ with a final faith into the kingdom of glory.

Question II. How many kinds of means of salvation are there?

*Their Division.* The means of salvation are of a twofold order; Some are called means of salvation more strictly and properly, some more broadly and less properly. The means strictly so called, on the part of God, are donative (δοτικά), or exhibiting salvation, namely the Word and the sacraments a); on our part, the apprehensive (ληπτικόν) medium, or that which apprehends the offered salvation, is faith resting on the merit of Christ b). The means of salvation broadly so called are introductory (εισαγωγικά), or executive and leading into the kingdom of glory, namely death, the resurrection of the dead, the last judgment, and the consummation of the age c).

Observation. In a stricter sense, the means of salvation are called exhibitiv and receptive, because they are causal. For although they are not the principal causes of salvation, they are nevertheless the organic causes of salvation. But the isagogical means are only conditions, without which there is no entrance into the kingdom of glory, and therefore they are called means of salvation ὡς ἐν πλάτει (as it were, broadly).

Proof a. The Word of God and the sacraments are the exhibitiv means of salvation; because through them the most merciful God offers, applies, and seals grace and salvation to men.

Proof b. Faith is the apprehensive medium; because it receives the grace of God founded on the merit of Christ and offered in the evangelical promise, by which eternal salvation is given.

Proof c. Death, the resurrection of the dead, the last judgment, and the consummation of the age are called the executive, and isagogical, or introductory means of salvation. They are called executive, inasmuch as through them God executes the sentence of glorification and damnation; They are called isagogical, inasmuch as by their immediate intervention, men who finally persevere in faith are introduced into the kingdom of glory.

On these, see D. HULSEMANN, *Breviarium*, chap. XVI, p. 1126, ff. and D. J. A. OSIANDER, *Colleg. System.*, part VI, p. 246.

**Question III. In what manner of consideration is the Word of God treated here?**

*Various considerations of the Divine Word.* The Word of God is considered here not as a principle of knowing (γνώσεως), or of cognition, but as a means of acting (πράξεως), or of operation, through whose intervention sinful man is led by God to eternal salvation.

*Proof.* The Word of God, considered as a principle of knowing God and divine things, pertains to the prolegomena of theology; in the present context, it is considered as a means of calling, illuminating, converting, etc.

**Question IV. Is the Word of God an efficacious means of salvation?**

*On the efficacious Word of God as a means of salvation.* The Word of God is a most efficacious means of salvation; for its force and efficacy are not merely objective, but also effective a); not consisting in moral persuasion, but in supernatural operation b); not external, or supervening in human use, but intrinsic to the Word; not accidental, but necessary by the necessity of divine ordinance, and thus not separable, but perpetual, competent to the divine Word as its first act, even outside of use c). This efficacy is truly divine, producing the same effect with the Holy Spirit, who is perpetually united with the Word, into which the Spirit flows together with the Word through a divine power, which belongs to the Holy Spirit originally and independently, but to the Word of God communicatively and dependently, on account of the mystical, intimate, and individual union of the Word with the Holy Spirit d).

*Proof a.* The efficacy of the divine Word is not merely objective, or significative, like that of a statue of Mercury, which shows the way but does not cause the traveler to walk; but it is effective, because the Word of God not only shows the way of salvation but also saves souls, James 1:21.

*Proof b.* That the efficacy of the divine Word does not consist in moral persuasion, like that of rhetoricians who persuade by the splendor of their oration, the gravity of their sentences, and the weight of their reasons, Paul teaches in 1 Cor. 2:4: "My speech and

my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Likewise v. 13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

*Proof c.* Divine power does not belong to the written Word of God through a mere juxtaposition (παράτασιν) and external presence, such that, considered in itself and outside of use, the Holy Scripture is destitute of the power of illuminating and converting, an inefficacious and dead letter. For it is the power of God unto salvation to every one that believeth, Rom. 1:16, the seed of regeneration, 2 Peter 1:19. Therefore, it has and retains its internal force and efficacy even outside of use (just as the sun has the power of illuminating, although, if the moon's shadow is interposed, no one sees it, and just as a seed possesses internal efficacy, although it is not sown in the field), but it brings forth and exerts its efficacy in the second act when it is rightly used, attentively read, heard, and considered.

*Proof d.* Divine power has been communicated to the Word by the Holy Spirit, who is indivisibly joined to it. For this reason 1) The Word of God is called spirit and life, John 6:63, because it is endowed and animated with spirit and life. 2) The Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart; because it is joined with Christ, before whom no creature is invisible, Heb. 4:12, 13. Cf. SEB. SCHMIDIUS in his commentary *ad loc.* p. 444. 3) Supernatural and divine effects are attributed to the Word of God, which in the sacred letters are also claimed for the Holy Spirit. For by the Word of God we are called to the church, 2 Tim. 2:14; we are illuminated, 2 Peter 1:19; we are converted, Jer. 23:29; we are regenerated, 1 Peter 1:23; we are justified, 2 Cor. 3:9; we are renewed, John 17:17; we are preserved, Ps. 119:11; we are saved, James 1:21. Therefore, the Holy Spirit and the Word of God concur in these outcomes (ἀποτελέσματα), or common effects, not as associate causes, but the Holy Spirit produces them as the principal cause, to which the Word of God is subordinated as an intermediate cause, and the power of illuminating, converting, regenerating, etc., belongs to the Holy Spirit originally and

independently, and to the Word of God communicatively and dependently, through dependence on the concurring Holy Spirit. For it pleased the Father of lights to beget you with the word of truth, James 1:18. 4) The Word of God, as such, cannot be imagined without divine virtue, or without the Holy Spirit, who is inseparable from his Word. For if the Holy Spirit were separated from the Word of God, it would not be God's Word, or the Word of the Spirit, but it would be a human word. Nor is the Word of God which is in God, or which is inspired in the men of God, other than that which is handed down in Scripture, or is preached, or is stored in the human mind. But that this is the divine sense, counsel, mind, and wisdom of God, just as it cannot be denied, so it cannot be destitute of divine virtue.

The antithesis is that of the Schwenckfeldian and Weigelian thinkers, according to whose mind Holy Scripture has no efficacy outside of its use. Their arguments are:

I. No instrument has efficacy outside of its use; The Word of God is an instrument; Therefore. The major premise is clear; because the entire force of an instrument consists in its use. Resp. 1) The Word of God is not so much an instrument as a medium, since not every medium is an instrument. The Word of God is more eminent than to be expressed by the name of instrument; for it is the power of God, the counsel of God, the concept of the divine mind, etc. Meanwhile, it is called an instrument ὡς ἐν πλάτει (as it were, broadly), and especially with respect to writing, preaching, economy, and ministry; but it is not properly called an instrument with respect to the internal virtue of the Holy Spirit with which it is endowed. 2) I distinguish between an instrument joined with the principal cause and one separated from it. An instrument separated from the principal cause (a hammer, an axe, a writing pen, etc.) has no efficacy outside of its use; but an instrument always joined with its principal cause possesses its efficacy even outside of use, e.g., the ear outside of use enjoys the powers of hearing. 3) I distinguish between use and the ordination to actual use. The force of an instrument consists in its ordination to use, although it is not used in act. The eye outside the external act of vision is a seeing instrument; because it is ordained for seeing.

II. Whatever word effects nothing outside of use, its efficacy depends on use; But the

divine word, etc. Therefore. The major premise is proven; because efficacy is for the sake of the effect, which if it does not produce, it is in vain. But God did not impart efficacy to his word in vain. The minor is clear; because the Word of God, outside of use, on paper or parchment, is like a dead letter, effecting nothing. Resp. 1) I distinguish between the efficacy of the divine word considered as a first act and as a second act. Outside of use, the Word of God does not exercise its efficacy as a second act, yet it retains the same as a first act. 2) Although the Word of God effects or operates nothing outside of use; yet it is destined for a salutary effect and operation, and so its force is not in vain, nor should it be called dead. The hand of a sleeping man operates nothing, yet the power of operating was not given to it in vain, nor is the hand, operating nothing, dead.

III. Whoever attributes divine virtue to a created thing are idolaters; But the Evangelical Doctors, etc.; Therefore. The major premise is established; because divine virtue is God himself. If, therefore, divine power belonged to Holy Scripture, it would be God himself. The minor is proven; because Scripture is either creator or creature; It is not creator; Therefore, it is a creature. Resp. 1) Whoever attributes divine virtue to a created thing, as if it belonged to it originally and independently, they are idolaters; I concede. But the Evangelical Doctors state that the virtue of illuminating, regenerating, renewing, belongs to Holy Scripture dependently, communicatively, and by divine ordinance. 2) Although Holy Scripture considered materially, as letters, syllables, and words, is in the class of creatures; yet considered formally, as the divinely inspired (θεόπνευστον) sense, it is wrongly counted among creatures, since it is the mind of God, the counsel of God, the wisdom of God, etc.

IV. If divine power is intrinsically in the Word of God, even outside its legitimate use, it will be in it when used by magicians and sorcerers for incantation; The consequent is false; Therefore, so is the antecedent. Resp. I distinguish between use and abuse. Abuse, since it is against the nature of the divine word, does not take away from it its intrinsic virtue, which is not physically affixed or enclosed in it, but is supernaturally joined with it. Besides, the Word of God, outside of use, has an intrinsic efficacy, which by the force of divine ordinance respects and

requires legitimate use, so that a salutary effect may follow.

V. If the sacraments, outside of use, have no efficacy, neither will the Word of God have any force outside of use; But the former is true; Therefore, so is the latter. The consequence of the major is proven because the sacraments, no less than the Word of God, are means of salvation. The assumption is established from the well-known axiom; let use be added to the element, and it becomes a sacrament. Resp. The case of the Word and the sacraments is different. For the sacraments formally consist in the action; Therefore, outside of use, they enjoy no efficacy. But who would say that the Word of God is formally an action; since the act of preaching, reading, and meditation is only accidental to it.

VI. Whatever is a sign of the divine will, it does not have an intrinsic power of operating; But the Word of God, etc. Therefore. The major premise is clear; because no sign, as such, operates, but only represents the power of knowing something. The minor is clear; because by the Word of God, as a sign, the will of God is manifested. Resp. The Word of God considered materially, with respect to words, is a sign; but considered formally, with respect to its sense and dogmas, it is not a sign, but an efficacious means of salvation; nor does it only signify the mysteries of faith, but it also effectually converts the sinner.

VII. If the Word of God has a native faculty of acting, then it exercises it either physically or morally. Not physically; for thus no one could resist it; Not morally; for thus it would not differ from the words of Demosthenes or Cicero. Therefore, it does not have a native efficacy. Resp. There is a third option; The Word of God exercises its power supernaturally. For the power of the divine Word is not physical (strictly speaking;

because it does not happen by physical and quantitative contact); nor merely moral, such as is in the persuasive words of rhetoricians; but hyperphysical, though explained in the scriptures through physical actions. For it is compared with fructifying seed, Mark 4:26; with moistening rain, Isa. 55:10; with refreshing honey, Ps. 119:103. Therefore, the power of the divine Word is hyperphysical, analogous to physical efficacy, i.e., true and real. Add to this that not every physical action is irresistible. A seed fructifies physically, but not irresistibly.

VIII. That with which the divine virtue of the Holy Spirit is perpetually joined, its operation is irresistible; But the operation of the divine Word is not irresistible; Therefore, the divine virtue is not perpetually joined with it. The major is evident; because no one can resist the virtue of the Holy Spirit. The minor is proven from Heb. 4:2: "The word preached did not profit them, not being mixed with faith in them that heard it." Resp. 1) I deny the major. For the divine virtue of the Holy Spirit joined with the Word is not absolute, but ordained, to which an impediment can be opposed by the voluntary resistance of man. 2) To conclude from the negation of the effect to the negation of the power to operate is a bad inference. For the Word of God produces faith, through which it is mixed with the hearts of men who do not resist.

IX. If efficacy is intrinsic to the Word of God, why do we sing: "Give Thy Spirit and power to the Word" (*Deinen Geist und Kraft zum Worte geben*)? Resp. By the word in the litany is understood the external preaching and reading of the Word, for which the grace of God is implored, that it may obtain the desired effect in the souls of the hearers and readers, that He may remove impediments and open their hearts. (\*)

(\*) These three must also be accurately distinguished; efficacy, effect, and outcome. Namely, efficacy (*efficacitas*, Kraft) is the very constitution of a thing, inasmuch as it is apt for a certain end; just as the nature of a seed is efficacious in itself to produce fruit suitable to it. Holy Scripture is entirely truth, divinely inspired, and altogether most apt for teaching everyone those things which pertain to recovering salvation, 2 Tim. 3:15, 16. The effect (*effectus*, Wirkung) is the attainment of that same end, insofar as that medium, efficacious in itself, was rightly used, and no impediment contrary to its right use intervened, Luke 8:5 ff. The outcome (*eventus*) is something plainly different, alien from the proposed end, indeed utterly adverse to it, on account of certain things intervening from elsewhere. Thus it can and does happen that a thing most salutary in itself becomes, by accident and by the fault of man, most pernicious, Rom. 7:10. An example is what we read related, concerning the salutary effect of the divine word, Acts 2:37, and, on the contrary, concerning the opposite outcome of the same word, Acts 7:54.



Question V. How is the Word of God divided?

*Division of the divine word.* The Word of God is divided into the word of the law and the word of the gospel. The former excites contrition; the latter kindles saving faith by divine intention.

Proof. 1) John the Baptist insists on the distinction of the divine word into law and gospel, John 1:17: "The law was given through Moses; grace and truth came through Jesus Christ." The law was given through Moses, not as its author, but as its minister. But the truest grace has come to us through Jesus Christ the mediator; which is the highest point of the gospel proclamation; which the Son of God himself brought forth from the bosom of the Father and manifested to us. Paul teaches the same distinction, 2 Cor. 3:6:

"The letter kills, but the spirit gives life." The law is called the letter, not only because it was once inscribed in letters on stone tablets, but also because, like a letter, it prescribes and demands things to be done, but confers no powers for doing them. But the gospel is spirit; because it gives the spirit, who, by graciously uniting himself with the word of the gospel, bestows upon it the spiritual power of illuminating, regenerating, justifying, and saving our hearts. 2) The law detects and convicts sins, Rom. 3:19; it works wrath, chap. 4:15; it announces a curse, Deut. 27:27; it kills, 2 Cor. 3:6. But the gospel covers sins, Rom. 4:7; proclaims absolution from sins, Matt. 9:2; works salvation, Rom. 1:17; brings a blessing, Gal. 3:14; and gives life, 2 Cor. 3:6. Therefore, contrition is aroused by the law, but faith, righteousness, and salvation are given through the gospel.

## ON THE WORD OF THE LAW

### Question VI. Is the divine law a means of salvation?



OR FALLEN MAN, the divine law is not a causal and collative means of salvation a), but it is only a pedagogical means for the sinner seeking the causal means of salvation b).

Proof a. The divine law indeed promises eternal life, but under the condition of perfect fulfillment, Lev. 18:5; Ezek. 20:11. But since after the fall no one renders perfect obedience to the law in all its parts; because it is weakened by the flesh, Rom. 8:3, it happens by accident that the law works wrath, Rom. 4:15, and kills, 2 Cor. 3:6.

Proof b. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith," Gal. 3:24. The law leads to Christ not directly, but as sickness leads to a physician, indirectly and by the occasion of showing the inability (*ἀδυναμία*) of obtaining salvation through the law. Blessed LUTHER excellently explains this pedagogy of the law, in vol. III of the Jena edition, fol. 9: "The law prepares for grace, by revealing and increasing sin, humbling the proud, to desire the help of Christ."

### Question VII. What is law?

*Definition of law in general.* Law is a command of a superior, by which he dictates to his subject things to be done and to be omitted, obliging him to obedience or, failing this, to punishment.

Obs. I. SAMUEL PUFFENDORFF in L. I. de J. N. & G. p. 81 defines law in general as "a decree by which a superior obligates a

subject to himself, to conform his actions to that one's prescription." It is certainly to be noted that a commanding decree and a command are the same thing. Therefore, whether you define law by a decree and precept, or by a command of a superior, the matter comes to the same thing. For "command" is taken so broadly here as to include also the impression of the natural law.

Obs. II. But since the command of a superior, obligating his inferior to himself, is either of God or of man; therefore law is divided into divine and human. For us at present, the discussion is about the divine law, which God gave to men.

### Question VIII. What is divine law?

*Definition of divine law.* Divine law is a command of God, by which this supreme Lord and legislator prescribes to men what must be done and forbids what must be shunned, obliging them to render perfect obedience, or, failing this, to punishment.

Obs. Divine law in the sacred letters is taken a) most generally, for the entire celestial doctrine, Ps. 1:2; b) more specially, for the writings of the O.T., John 15:25; 1 Cor. 14:21; c) most specially for the Mosaic pentateuch, Luke 24:44. Here, however, the terms law and gospel are taken insofar as they are adequately distinguished from each other, and law denotes the norm of things to be done and shunned, while gospel denotes the norm of things to be believed. The summary of the law is: "Do this, and you will live," Luke 10:28; Gal. 3:12. The summary of the gospel is: "Believe on the Lord Jesus, and you will be saved," Acts 16:31.

## Question IX. How is the divine law divided?

*Division of the divine law.* The divine law is either universal and perpetual, or particular and temporary. The universal and perpetual law is the immutable rule of all moral acts, by which God obligates all men to do that which is honest and right, and to shun that which is base and unjust. It is also called the moral law. The particular and temporary law is that which God gave to the Israelites alone, and bound them to obedience; which fell when the Hebrew polity fell, and is either ceremonial or forensic.

Obs. We speak at present not of the archetypal law of God, but the ectypal. The archetypal law is the eternal and immutable justice, holiness, wisdom, and judgment of God concerning things honest and base, joined with the will that honest things be done by the rational creature, and base things be omitted. Whence God is said to be a law unto himself. Against this eternal law God can in no way act; because he cannot deny himself, 2 Tim. 2:13. For he would deny himself if he were to act against the eternal law, i.e., against himself. The ectypal is every law given by God to a rational creature; for

it is derived from the law of God, which was born with God, as MARCUS TULLIUS says in book II of *De Legibus*.

## Question X. How is the perpetual and moral law of God, generally speaking, divided?

*Natural Law.* The perpetual law of God is divided into the natural law and the moral law specially so called. (\*) The natural law is the command of God, naturally impressed upon the minds of all, by which they are informed and obligated to do those things which are in themselves right and honest, and to shun those things which are in themselves wicked and base, for the praise of God the creator and the preservation of civil society.

Obs. I The law of nature here does not denote the law of nature prescribed by the creator, by virtue of which every creature maintains its order, nor the law common to man and brute, which is defined by ULPIAN in book 1, inst., title 2: "Natural law is that which nature has taught all animals," and is improperly called the law of nature; but the law of nature here denotes the law divinely bestowed upon man and impressed through nature. (\*\*)

(\*) Or, if you prefer, into natural law and revealed law; for these two are distinct and opposed to each other. The natural law is itself also moral, which the blessed author professes in obs. II.

(\*\*) Since man is an animal endowed with reason, and created for a society consonant with reason; from this very definition of man it follows that every man is endowed with a threefold nature. There is in him 1) an *animal nature*, inasmuch as man is an animal. He indeed has this in common with all living things, but with this significant excellence, that man is conscious of himself, whereas other animals follow nothing but the instinct of nature implanted in them. That most imperfect definition, which is attributed to ULPIAN, should be understood of this nature, which learned men, not by an empty conjecture, judge should be explained from the tenets of Stoic philosophy. To this nature, therefore, belong these two things; that we live, that we feel. There is 2) a *rational nature*, inasmuch as man is an animal partaking of reason. In this, which is man's proper excellence, are contained all those duties which pertain to living well and blessedly, and to always acting with sufficient reason (for actions are of one who understands and wills freely). There is 3) a *social nature*, inasmuch as man is created for a society suitable to reason. Of this nature, likewise proper to man, we have three proofs, of which the first is the natural faculty of speech; for there would be no purpose and use for speech, which is the sign of reason, if man were to live in solitude or wander about; The second is the natural need of every man, who from his tenderest years to his last breath needs the work and benevolence of others; The third finally is the scope of sciences, arts, and various ways of life, with a certain natural inclination of minds. But of all these there would be not the slightest use without the tightest bond of society. To this third part of human nature are to be referred those duties which contribute much to living tranquilly and honestly in society and the republic.

With these just foundations, I trust it will be clear that there are altogether three kinds of natural laws, and consequently different principles for each. There is indeed one *general*

This is what is sufficient for the conservation of human nature and the attainment of its ends, so that without them the nature and society of men cannot even subsist safely. But of the natural laws, some are indeed simply necessary, the observance of which would have been perpetual, even if man had remained in the state of integrity (e.g., Know and revere God; Strive for your happiness; Give to each his own); others are

*principle*, which extends so very broadly that it pertains to that entire threefold nature of man, namely this: *Live agreeably and congruously to nature*. But there are also *special principles*.

I. Of the *animal nature*; indeed this: *One must live agreeably to the preservation of life and the perception of the senses*. From this principle proceed these laws, and others of this kind: Seek food and shelter; Avoid harmful things; Dare nothing against the affection of love, a term used for that which is in brute animals as well, by which they are carried towards their young, and which is by no means to be confused with the virtue of love, ἀγάπη, which must always be directed by the use of reason. These things are for brute animals a certain necessity and natural instinct, the cause and reason of which they themselves do not know; but for man, they are laws, properly so called, inasmuch as he is capable of their cognition.

II. The principle of the *rational nature* is this: *Know thyself*. For from this one principle are derived all the laws pertaining to this most noble nature of man. Namely, when man turns his mind to himself, he easily understands of human nature 1) its *origin*, that it wholly depends on the will of one Creator and Preserver; 2) its *constitution*, and indeed its excellence, and at the same time 3) its *corruption and misery*, although he has an obscure and insufficient notice of it, until he is illuminated by revelation. Therefore, the natural laws that pertain here are chiefly these: 1) From the known dependence, to use a common word, of human nature: *Remember thy Creator and Preserver, and know and worship him rightly: Use created things, both moderately, as is fitting, and wisely, that is, for the just ends of each thing, established by the Creator himself*. 2) From the known constitution, and also excellence of human nature: *Undertake nothing without counsel and deliberation; Always set for yourself an end that is good and salutary; Discern the truly good from the false and specious, the greater from the lesser, the certain from the uncertain; Value the blessedness of the soul more than the care of the body, which is not to be treated negligently; Of two evils, if you cannot avoid both at once, choose the lesser; It is better to suffer evil than to do it, nor are evils to be done so that good may come by accident; The necessary is to be preferred to the useful, the useful to the pleasant; Compare the means with the ends, and do not consider only what is present, but also anticipate in thought what will be future; Choose the medium from among several that is best, most certain, most safe*. 3) From the known corruption and misery of human nature: *Explore the defects of your intelligence and will, especially of your religion and reverence towards God; Hear the voice of your conscience; Reprehend yourself; Desire and seek the restoration and perfection of your happiness; Bear the evils that happen to you with a calm mind, and do not attribute any blame for them to God, the author of all good things*. In these is seen the use, which is called, pedagogical of nature to grace, of reason to revelation.

III. The principle of the *social nature* is that which a man once supreme, PUFENDORF, held to be the general principle of the entire law of nature: *Conduct yourself agreeably and decently in society*. From this source have flowed the special laws, of which the chief are: *Exercise the public worship of God with others, so that there may be both a mutual incitement of minds and a common profession of the highest duty, by which we are all equally bound to God; Injure no one; Give to each his own; What you want to be done to you, do that in turn to another, and what you do not want to be done to you, do not do to another; More regard is to be had for those joined to you by close kinship and necessity than for others; Honor each according to his dignity; Apply your mind to a certain way of life, for which you understand you are most apt and as it were born, so that you may be of benefit to the republic; Fulfill the function of the office entrusted to you diligently and faithfully, and do not meddle in others' affairs; The common safety of the many is to be preferred to the singular safety of one; Trust, but see whom you trust; Pacts and promises are to be kept; Observe all duties that pertain to the use of speech*.

accidentally necessary (as: Take pains to reprehend and correct yourself; Prohibit and repel unjust force by just defense of yourself.) For in these, and things of this kind, the changed condition of nature, and the state of defection and corruption, is presupposed.

Obs. II. Natural law is also called moral in a general sense; because it directs the morals, or way of living, which befits a rational creature.

Obs. III. Things are honest by themselves and by nature which are suitable to a rational creature as such. Conversely, things are base by themselves which are unsuitable to a rational creature as such.

#### Question XI. Does the law of nature exist in man after the fall?

The law of nature was indeed greatly obscured by the fall of the first humans and the sins that followed the fall; yet some vestiges of it remained, namely universal principles from which the distinction between honest and base things is known naturally.

Proof. 1) From the testimony of Paul, Rom. 2:15: "The Gentiles, which have not the law, do by nature the things contained in the law; these, having not the law, are a law unto themselves: (for) they shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." The Gentiles do not indeed have the Mosaic law, proposed or prescribed to them by divine revelation; yet they have a law, written by the finger of nature, by the force of which after their actions they descend into themselves, and now accuse themselves as violators of the law laid down by God, now excuse, defend, and praise themselves as observers of the law.

2. There exist in the practical intellect of man first and universal principles, such as are: Good is to be done, and evil is to be shunned; God is to be worshipped; The advantages of civil society are to be promoted; What you wish another to do to you, do you to him; Live honestly; Harm no one; Give to each his own; Commit nothing of which you may be ashamed or repent. The habit of these practical principles is called in the schools συντήρησις.

3. There is also after the fall a faculty of applying the first practical principles to singular actions, e.g., It is not lawful for me today to beat Sempronius; because no one is to be harmed. This faculty, of applying

practical principles here and now, is called φρόνησις, or prudence.

4. The natural law reveals and exerts itself by the natural horror and shame which seizes the mind, e.g., that intercourse with a mother, with a beast, is wicked, is testified by horror before the act and shame after the act.

5. The natural law is confirmed by the suffrage of all more civilized nations. It is an argument of truth, that something seems so to all, says SENECA, epistle 117.

#### Question XII. What are the causes of the natural law?

The efficient cause of the natural law is God a). The exemplary cause is the justice and sanctity of God b). The matter from which are the common notions, or practical principles, naturally known c). The matter in which, or the subject *quod*, is man, not a brute d). The subject *quo* is man's intellect, will, and sensitive appetite e). The matter about which, or the personal object, is God, the neighbor, and man himself f). The real object is things to be done and to be shunned g). The form is a directive and obligating force h). The end intended *per se* is the glory of God i), and the preservation of civil society k). The accidental end, or event, is being without excuse (ἀναπολόγησις), or the lack of excuse l).

Proof a. The efficient cause of the natural law is God, who 1) by the very fact that he gave man reason, by which he strives to discern good from evil, at the same time willed that man should do the known good and omit the evil. Therefore, when Paul in Rom. 2:15 asserts that the gentiles show the work of the law written in their hearts, he means an inscription made by God, through the means of natural propagation. 2) The obligation of the natural law is from God himself, the Creator and supreme ruler of the human race, because he bound men to its observance by his authority. The very tender sense of conscience in the souls of men not completely savage testifies to this, by which they are convinced that in sinning against the law of nature, they offend him who has dominion over the souls of men, and who is to be feared even where there is no impending fear from men.

Proof b. The ectypal (ἔκτυπος) law has its archetypal (ἀρχέτυπον) idea in the very sanctity and justice of God, which the natural law so reflects, as rays, scattered in water, their source, the sun; as an image its

exemplar. Therefore, the root of the law of nature ultimately resides not in the divine will, but in the sanctity and justice of God, and God prohibited sin, not because he willed it, but because it is contrary to divine justice and sanctity.

Proof c. The practical principles known by nature, which we have reviewed above, are as it were the constituent parts of the law of nature, which being posited, it is posited, and being removed, the law of nature, the light of truth, and the seed of good are removed.

Proof d. Man, a partaker of reason and free will, is capable of the natural law. Therefore, the law of nature, properly speaking, does not apply to brutes: Because 1) due to a defect of reason they cannot conform their actions to the norm of the law; 2) Because they lack free will, which is constrained by the law. However, analogically and by similarity it is attributed to them; inasmuch as, just like man, they intend their own preservation, repel injury, and nourish and defend the offspring they have produced.

Proof e. The natural law illustrates the intellect of man, like a mirror, so that it may know and judge good and evil; it directs the will, so that it may choose the good proposed by the intellect, and reject the evil shown to it; but the sensitive appetite is contained by the law of nature within certain bounds, lest it should go astray, or transgress the laws of honesty.

Proof f. The law of nature teaches to worship God, not to harm one's neighbor and to give to each his own, to defend oneself, and to keep one's soul sober and chaste.

Proof g. The law of nature is directly concerned with things to be done, which are in themselves duties, suitable to a rational creature, and therefore naturally right and honest; Conversely, it is indirectly concerned with things to be shunned, which are in themselves illicit, unsuitable to a rational creature, and therefore intrinsically evil and base. In this, the law of nature differs not only from human law, but also from divine voluntary or positive law, which does not command or forbid things that are in themselves and by their own nature either duties or illicit, but by forbidding makes them illicit, and by commanding makes them duties. Conf. GROTIUS, *de I. B. ac P.* book I. ch. I. p. 7.

Proof h. The form of the natural law consists in a directive and obligating force.

For the law of nature directs all moral acts of men, inasmuch as it is an immutable rule, from which the honesty and baseness of human life is known, esteemed, discerned, and examined. It obligates to obedience, and, if this is not rendered, to punishment, inasmuch as it is a bond of law, by which a certain necessity is imposed upon the liberty of the human will, and man is bound to do that which is in itself right, and to shun that which is in itself base. This obligation arises from the eminence, beneficence, and power of God, the supreme legislator, to whom we are bound to render obedience due to our natural subjection. For God is most just, most wise, most good, and most powerful, to whom we owe ourselves and all that is ours; who both can and will give the greatest rewards to the obedient, and inflict the gravest punishments on the disobedient. Therefore, we are bound to obey necessarily and without exception the law inscribed by God on our minds.

Proof i. God willed that common practical notions should exist in the human intellect after the fall, as remnants of the divine image, so that all men from them might know, worship, and celebrate God, on account of the supreme eminence and dominion of the divine nature, and its beneficence to all creatures; But many gentiles, who knew God from the light of nature, did not glorify him as God, nor did they give thanks to him, Rom. 1:21.

Proof k. God created man for civil society, endowed him by nature, led him by reason, and joined him by speech. So that this society might be preserved tranquil, orderly, and honest, God sowed in the minds of men the law of nature, which dictates that one must live honestly, harm no one, give to each his own, and that the advantages of the republic are to be promoted.

Proof l. From Rom. 1:20: "The invisible things of God are manifested to the gentiles, that they may be without excuse." The gentiles knew from the dictate of the implanted law what ought to be done and omitted in external works; Nevertheless, many of them fell against their conscience into the gravest crimes. For these, the accidental end of the natural law is ἀναπολογία, or that they be inexcusable, because they were convicted in their conscience that such crimes should not be committed.

**Question XIII. What are the properties of the natural law?**

The properties of the natural law are that it a) is innate (σύμφυτος), or connate to all men, b) is immutable, c) is indispensable, d) is imperfect after the fall, e) is insufficient for salvation.

**Proof a.** The natural law is connate to all men and inscribed by the finger of God, Rom. 2:15, by an inscription that is 1) actual, not merely potential, which then only comes into act when reason begins to assert and exert itself. For it is said that the work of the law (ἔργον νόμου) is inscribed; Therefore, in act. 2) An inscription analogous to that by which the law was engraved in the first man; Just as the image was once created with man, of which this writing is as it were a certain sacred relic. 3) An inscription different from the inscription of the supernatural light kindled in regeneration. 4) An indelible inscription, although it can be obscured and held captive. The examples of barbarous nations, which used vices against nature as virtues, prove that the fire was covered with ashes, not completely extinguished. Conf. DANNHAVER, in *hodos. phen.* VI. p. 467.

**Proof b.** If the law of nature could be changed, it would be changed either by God himself, or by man. But it cannot be changed by God himself; because God can do nothing against his own justice, of which the law of nature is an expressed and infallible image; nor by man; because he who does not have the power of enacting a law, cannot change it either. And what man would dare, being inferior, to change the law of God, who is far superior? A careful distinction must be made here between a true and an apparent change. The law of nature, with respect to the most common principles of which it consists, is not truly and in itself changed; but often the thing about which the natural law establishes something undergoes a change; When this happens, it is not indeed that the natural law is changed, but that the matter is withdrawn from it, e.g., if a creditor considers what is owed to him as received, the debtor is no longer bound to pay, not because the law of nature has ceased to command that what one owes should be paid; but because what he owed ceased to be owed. Thus, when God commanded Isaac to be killed, he did not wish to change the law of nature, by decreeing that homicide was licit, but the killing of Isaac would not have been homicide prohibited by the law of nature,

which would have been done by the will of him who is the Lord of life and death.

**Proof c.** The law of nature is indispensable, that is, no one can be excepted from its obligation. For since 1) God cannot change the law of nature, neither can he remove its obligation, in which the law formally consists. 2) If God were to exempt man from the obligation of the natural law, then he would permit and approve with impunity and appropriation that which is intrinsically base, which is repugnant to divine justice. God can indeed permit and approve an act which seems contrary to the law of nature, but in reality is not, if the circumstances are considered, e.g., when the Israelites took with them the vessels of the Egyptians, that act was not theft; because it was not the handling of another's property, but of their own wages, earned by the gravest labors endured in Egypt, not without the will of the owner, but by the command of the supreme Lord of all goods, God.

**Proof d.** The law of nature before the fall and after the fall does not differ in essence (ἔσις), essentially, but in perfection, or gradually. For it illuminated the mind of an integral man more clearly and perfectly than it does today the intellect of a man corrupted by sin. Hence it is that we do not know either original sin, or the first and indeliberate motions of evil concupiscence from the law of nature. Paul teaches this, Rom. 7:7, "I had not known sin, but by the law (Mosaic)." For I had not known concupiscence, except the law had said, "Thou shalt not covet."

**Proof e.** The law of nature indeed dictates that God is to be worshipped; But since in this corrupt state of nature we daily offend God by our sins, the law of nature does not teach what satisfaction can or should be offered to God offended by sins. But unless satisfaction has been rendered to God, the most just avenger of sins, we can neither place our trust in God, nor sincerely love him, nor perform works pleasing to him. Therefore, it remains fixed and certain that outside of Christ the mediator, of whom the law of nature knows nothing, there is no salvation, Acts 4:12.

**Question XIV. What is the moral law specially so called?**

**Moral Law.** The moral law, specially so called, is a command of God, superadded by the revealed divine word to the natural law, repeated often from the origin of the world, and finally solemnly promulgated on Mount

Sinai, and committed to letters, distinctly prescribing honest things and prohibiting base things, directing all external and internal motions, and obliging all men to the most perfect obedience, or failing this, to the most exquisite punishments.

Obs. The natural law in a general sense is also the moral law, because it directs the morals of men to honesty; nor does it differ from the moral law, specially so called, materially, since the summary of the natural law is contained in the decalogue; But it differs from it formally. For a) the natural law is inscribed on the inmost souls of men by nature, the moral law is promulgated extrinsically, revealed by the voice of God and committed to letters; b) The natural law is more imperfect and obscure, the moral law is more perfect and clearer. The former directs external discipline; the latter governs and tempers both the internal and external motions of men. (\*)

**Question XV. How many kinds are there of the moral law specially so called?**

The moral law, specially so called, is either primordial or Sinaitic. The primordial moral law is that which was both prefixed to our first parents, and revealed to their posterity by the voice of God, and further expounded and declared through the patriarchs, up to that solemn promulgation of the law on Mount Sinai; which informed them to live piously toward God, justly toward their neighbor, and temperately toward themselves, and obligated them to perfect obedience.

Obs. The primordial and the Sinaitic moral law do not differ in the substance of their dogmas, but in a different mode of revelation. For the primordial law took its beginning in paradise, when God commanded the first-created abstinence from the fruits which the tree of the knowledge of good and evil bore. But after the fall, before and after the flood, the doctrine of the law, both immediately proposed by God, and further expounded through the ministry of the divinely inspired (θεοπνευστων) patriarchs, flourished among the people of God, until

God solemnly promulgated the law on Mount Sinai. But how the doctrine of the law sounded in the church of God before the time of Moses, and comprised the individual precepts of the decalogue, is shown by CHEMNITZ in *loc. theol.* Part II, ch. VI, fol. 21, and GERHARD in the locus on the law, § 15.

**Question XVI. What is the Sinaitic moral law?**

The Sinaitic moral law is a divine command, solemnly promulgated on Mount Sinai, in the presence and with the ministration of angels, consisting of ten precepts, inscribed by God himself on stone tablets, and transmitted to the Israelites through Moses, and often declared in Holy Scripture, that it might be for all men a perfect and perpetual norm of things to be done and shunned, obliging them to the most consummate obedience, and promising rewards to the obedient, and denouncing temporal and eternal punishments to the disobedient.

**Question XVII. Who is the author of the Sinaitic moral law?**

The author of the Sinaitic moral law is the triune God.

Proof. From Exodus 20:1; "And Elohim spoke all these words." Obs. 1) By "these words" are understood the ten precepts, which are called the "ten words of the covenant," Exodus 34:28, whence the name decalogue. 2) Elohim spoke the ten precepts, i.e., God, one in essence and three in persons; The unity of the divine essence is indicated by the Hebrew word which is put in the singular; The plurality of the divine persons, and consequently the trinity, is denoted by the word אֱלֹהִים, which divine name is plural not only in formation and termination, but also in sense and signification, and therefore implies a plurality of persons, as we have demonstrated in part I, chap. 1, Question 14. Therefore God the Father, Son, and Holy Spirit is one lawgiver, James 4:12. But the promulgation of the law by a sonorous and audible voice is appropriated to God the Son; for he is that uncreated angel who spoke

(\*) Indeed, the natural law also directs the internal motions of the soul and the external actions of man, as is plainly apparent, both from the great force of conscience and from the very sentence of almost all natural laws. See the notes on page 998. But those laws are civil which regulate only external discipline. The law which the Blessed Author calls moral, when it is distinguished from the natural, I have briefly noted on page 997 that it is more correctly called revealed.



with Moses on Mount Sinai, as Stephen testifies, Acts 7:38.

**Question XVIII. What ministers did God use in the promulgation of the moral law?**

In the promulgation of the Sinaitic law, God used the ministers of angels a), and Moses b).

Proof a. That hosts of angels attended God the lawgiver in the promulgation of the law, we gather from Deut. 33:2: "God came from Sinai... with ten thousands of saints." By those saints are designated angels, as Stephen explains, Acts 7:53, who asserts that the Jews received the law *εἰς διαταγὰς ἀγγέλων*, among the dispositions of angels, i.e., among the well-ordered ranks of angels, attending their emperor, and surrounding him for the sake of majesty. Paul agrees with this, who says that the law was ordained by angels in the hand of a mediator, Gal. 3:19, where *δι' ἀγγέλων* is the same as "among angels," as the particle *διὰ* is taken in 2 Tim. 2:2; but "the hand of the mediator" denotes the power and authority of the mediator Christ, so that the sense is: The law was ordained, commanded, and decreed by the power of the mediator Christ, among the angels, who surround their Lord for the sake of honor and duty, and congratulate with the sound of a trumpet.

Proof b. "The law was given by Moses," John 1:17, not as author, but as minister, for he brought the tablets of the law written with the finger of God to the Israelites, Exod. 34:29, and impressed and expounded the divine law to them.

**Question XIX. What causes impelled God to the solemn promulgation of the moral law?**

God solemnly promulgated the moral law, a) so that greater authority, clarity, and perfection might be added to the natural law; b) so that the moral law might be a powerful medium, by which the Holy Spirit might break, soften, and convert the hearts of men; c) so that men, corrupted by sin, acknowledging their internal impurity from the divine law, might be compelled to seek the true physician of souls, Christ.

Proof a. God willed, 1) that there should exist a manifest divine testimony that the natural notions of the law concerning the distinction between honest and base things were divinely implanted in human minds, and that they were consonant with the idea of sanctity and justice which is in God, so that men might be validly obligated to give assent and render obedience to the dictate of the natural law. 2) The most benign Deity willed to add a clearer light to the natural law, greatly obscured by the sins of men, and to supply its defect. For the natural law after the fall indeed directs the external discipline of men, but it does not teach the inner sanctity of the soul, nor does it prohibit the indeliberate acts of evil concupiscence. Hence it happens that from the law of nature neither original sin nor the first evil motions are known, but many men, in the manner of the Pharisees, fascinated by the admiration of external discipline, strive to establish their own righteousness before God, Rom. 10:3. (\*). This defect of the inscribed law was

(\*) The law of nature forbids all motions of the soul not consonant with human nature and its constitution. But that in the state of corrupt nature and viciousness no one can know by nature the concupiscence innate in us, or hereditary sin, and its first origin, this is to be attributed not to some defect of the natural law, but to the defection of man, averted from that law, and to the corruption of souls. The Pharisees violated the natural law itself, and against it, no less than against the revealed law, all those like them are accustomed to sin even today. Nor can the revealed law be said, if we wish to speak accurately, to supply the defect of the natural law. The knowledge of the natural law, as it now is in depraved man who is hostile to the law, is indeed very imperfect (and this is what the blessed Author means; for he speaks of the inscribed law, not as it is law, but as it is inscribed, that is, naturally innate and known to man); but the natural law itself is, as it always was, perfect in its own kind. For in its scope it contains all those things which are necessarily required for the preservation of human nature and the attainment of its ends. And who would doubt that even the first defection of man, and the first unjust motion of the soul, was forbidden by the natural law itself? This certainly is, and will be perpetually, the first of all natural laws, which pertains to the rational nature; God is to be worshipped with the whole soul and with all one's strength. But revealed laws are the norm of those actions which pertain to certain surrounding things to be observed by men, and the reason for which can be

supplied by the most holy God with the light of the prescribed law.

Proof b. In the solemn promulgation, God imparted a supernatural force to the word of the law, which came from his own mouth, so that it might be an efficacious instrument of the Holy Spirit, operating in sinful man, softening his hard heart, preparing and disposing it for faith, to be kindled in it by the voice of the gospel. For the Holy Spirit convicts the world of sin through the law, John 16:8.

Proof c. "They that are whole need not a physician, but they that are sick," says Christ, Matt. 9:12. Those who do not acknowledge their internal misery, do not seek mercy. Therefore, the divine law was promulgated, so that, acknowledging our internal disease of original sin and our misery from it, as sick men we might sigh for the physician, redeemer, and liberator, Christ.

#### Question XX. What men are obligated by the Sinaitic moral law?

All men, absolutely, without any exception, are obligated by the Sinaitic moral law.

Proof. 1. The moral law comprehends the summary of the natural law, which is inscribed on the minds of all men, and is an expressed image of the eternal law existing in God.

2. Just as God is the creator of all men; so all are bound to keep the moral law, by which God commanded those things which he judged suitable for them as rational creatures, and to be observed on account of the authority of the creator, and the most wise and powerful lord.

3. The Sinaitic moral law was in force among the people of God, as to the substance of its dogmas, before the solemn promulgation, nor was it abrogated by Christ, but declared, and diligently impressed by the Apostles, who were the teachers of all

nations. Therefore, the binding force of the Sinaitic moral law is both the greatest and most universal, which no man can escape.

4. The Apostle testifies that by the moral law every mouth is stopped, and the whole world becomes guilty before God, Rom. 3:19. This would not be so if the Mosaic law obligated only the Jews.

The antithesis is that of some of the Scholastics, and of Pererius, disp. VI on chap. II of Romans, who state that the law promulgated on Mount Sinai obligated only the Israelites. Their arguments, contracted into a summary, are: 1) The Sinaitic law was promulgated only to the Israelites, to whom 2) it was delivered only by the ministry of Moses. 3) The Sinaitic law contains some things which are specially suited to no other nations than the people of Israel. Therefore, the law promulgated on Mount Sinai obligates only the Israelites. Resp. to I. The promulgation of the Sinaitic law was indeed made only to the Israelites, but not for the Israelites alone; Just as also the prophetic promises concerning Christ were many of them made to the Israelites, but not for them alone. But as the sacred scripture, which is divided into law and gospel, pertains to all; so also the moral law, no less than the gospel, concerns all men. Therefore, in the N.T. the moral laws are not newly promulgated to the gentiles, but are repeated from the writings of Moses, and are prescribed to all. Resp. to II. I distinguish between Moses the minister, and God the author. We keep the Sinaitic law, not on account of the ministry of Moses, but on account of the authority of God the lawgiver. Resp. to III. I distinguish between the constitutive (συστατικά), or substantial of the moral law, and the circumstantial (περιστατικά), or accidentals of the precepts. The substantial dogmas of the moral law are suitable to man as a rational creature, from whose obligation no one is exempt; the

known from no other source than from divine revelation. That the natural law was perfect in the state of integrity, no one will deny. But there were even then certain revealed laws, about the forbidden tree, and about the Sabbath. And the reason for the former was the dominion over the earth, granted to man by the benefit of God, which, that man might confess it to be circumscribed by limits, and that he was as it were a vassal, God by his own will prohibited him from this fruit. But the reason for the latter was this singular circumstance of creation, to be known only from revelation; that all kinds of created things were completed on the seventh day. The origin of evil, and both the imputation and propagation of the first sin, the intimate corruption of the soul and its propensity to any evil whatsoever, is certainly a most sad state of surrounding things and of the changes that have happened to human nature, and which revelation alone teaches us are to be known with the greatest sorrow.

accidental appendices specially concern the Israelites.

**Question XXI. In what does the moral law formally consist?**

The form of the moral law consists in a directive a) and obligating b) force.

Proof a. The moral law is a perfect and adequate norm, directing all moral acts, internal and external, from which everything honest and holy, everything base and iniquitous is known, judged, and discerned. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it," says Jehovah, Deut. 12:32.

Proof b. The moral law is a bond, by which God, our most wise, good, and powerful Creator and Lord of all, constrains our freedom of action, so that we cannot rightly tend in a different direction from that to which it leads; although our will *de facto* often goes in a different direction. Therefore God the lawgiver threatens and inflicts the gravest punishments on transgressors, Exod. 20:5.

**Question XXII. To what sort of obedience does the moral law obligate us?**

The moral law obligates us to the most consummate obedience, which is perfect, a) with the highest intensive perfection, with respect to degrees, b) with the most ample extensive perfection, with respect to parts, c) with the longest protensive perfection, with respect to perseverance.

Proof a. The moral law today demands from us as great a perfection in the highest degree as Adam had while still innocent. For what talent God first gave to man, that he demands back. Therefore, the law commands that we love Jehovah our God with all our heart, with all our soul, and with all our strength, Deut. 6:5.

Proof b. The law demands perfect obedience according to all the precepts of the decalogue; he who does not render it, is condemned by the law equally, having transgressed a single precept, as he who has violated the whole law. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," judges James, chap. 2:10.

Proof c. The moral law requires perseverance in obedience. For "Cursed is every one that continueth not in all things which are written in the book of a law to do them," Gal. 3:10. Where the Greek word, ἐμμένει, designates permanence and perseverance in the observance of the law. A distinction is to be made here between affirmative and negative precepts. Affirmative precepts indeed obligate always, but not to always be doing them, e.g., the fourth precept: "Honor your parents," does not obligate to always; for it can happen that parents command things adverse to God, or have ceased to be alive. Negative precepts obligate always, and to always be shunning, e.g., these interdicts, "thou shalt not commit adultery," "thou shalt not kill," obligate perpetually, to always and simply. (\*)

(\*) This distinction, though anciently used, will please few today; and not without reason. For 1) there can be no obligation, unless either to do, or to shun; Therefore, a law which always obligates, cannot not obligate to always either do, or shun. 2) If there is any limitation and determination of an action, as to the mode of acting, if there is any exception of time, or place, or of a certain thing in which the action is concerned; that same determination and exception is in the law itself, and in its sentence and obligating force. E.g., In the fourth law, "honor your parents," first, there is no exception of time; for they are to be honored with perpetual remembrance of their benefits, and observance of their commands, even though they have long ceased to be among the living; then, this limitation and determination of the action, in a just cause, not contrary to divine commands, is contained in the very sentence of the law, and its obligation, since it does not extend more widely. 3) In every affirming law there is a negation of the opposite, and in the same way in every negating law there is a precept of the contrary. E.g., in this affirming law, "render due honor to your parents," is contained this interdict: "Do not deny your duty to your parents." Therefore, what determination and limitation of action is in the affirming law, the same must be in the contrary negating one. 4) There are certain affirming laws, without any exception, and without limitation and determination of action, and therefore obligating to always be doing, such as are these: "Strive for your own preservation, always using legitimate means"; "Give to each his own"; which affirming laws certainly extend as widely as the negating ones: "Do not harm yourself"; "Harm no one." Indeed, this affirming law, the first and chief of all,

**Question XXIII. Does the moral law obligate us to punishment equally as to obedience?**

The moral law obligates men primarily to obedience, secondarily and consequently to punishment.

Proof. God, by virtue of his supreme dominion over men, demands due obedience from them, by prescribing in the moral law what is suitable for rational creatures. But if they refuse the divine command and decline to live agreeably to their rational nature, God finally inflicts a most just punishment, by which they are not freed from the debt of obedience. Therefore, the debt of obedience remains essential and principal, which the law requires; but punishment is accidental to the established law.

**Question XXIV. Does human law obligate the conscience in the same way as divine law?**

Divine law obligates the conscience immediately and absolutely a); human law, enacted by a legitimate power, obligates mediately and hypothetically, that is, if it is just, derived from the divine moral law b).

Proof a. God is the Lord of consciences. Therefore, he obligates them immediately and absolutely by his most holy law, so that their transgressors the conscience accuses, Rom. 2:15.

Proof b. A law enacted for subjects by a magistrate obligates their consciences 1) mediately, through these principles: What the magistrate, who is God's ordinance, prescribes to those of whom he is the magistrate, those things must be done; and what the magistrate prohibits to them, those things must be shunned. Since these are eternal truths, and are implicitly contained in the decalogue, no one can act against a law enacted by a superior without also acting at the same time against the eternal law of God. 2) It obligates hypothetically, if it is just; for then it is a ray of divine justice, and he who violates it, violates the sun. If, on the contrary, it is clearly and simply unjust, it does not obligate. For that saying must be valid everywhere, Acts 5:19: "We ought to obey God rather than men."

**Question XXV. What is the end of the moral law?**

The end of the moral law is a) the glory of the legislator, b) eternal life, promised under the condition of perfect obedience. The accidental event is eternal death c).

Proof a. From the promulgation of the Sinaitic law shines forth the wisdom, justice, and power of the supreme Lord and legislator, to be celebrated eternally.

Proof b. From Lev. 18:5: "Keep my statutes and my judgments; which if a man do, he shall live in them." The law was given to lead all who perfectly keep it to eternal life; not indeed by the merit of right, because God owes nothing to anyone, but from the promise and ordinance of God.

Proof c. From Rom. 7:10: "The commandment, which was (given) to me for life, the same was (found to be) unto death." The law, beatific in itself, becomes death-dealing by accident, due to a defect in the receptive power; because it is weakened by the flesh, Rom. 8:3. Hence it works wrath, denounces a curse, and adjudges to eternal condemnation all who do not fulfill the law.

**Question XXVI. Of how many precepts does the Sinaitic law consist?**

*Decalogue.* The moral law promulgated on Mount Sinai consists of ten precepts, which were inscribed by God on two stone tablets a). Their sum is the love of God and of neighbor b), not excluding the love of ourselves c).

Proof a. From Exod. 34:28: "And he (Jehovah) wrote upon the tables the words of the covenant, the ten words (עשרת הדברִים)." The Greeks call it δεκάλογον and δεκαλόγιον. And by "words" are understood not bare words, but precepts. Conf. Deut. 4:13. A distinction must be made here between general and special divine commands. The special ones are far more than ten, which however are contained under the decade of precepts. For the decalogue is an epitome of all moral laws, to which, as to a source, all laws directing the morals of men are to be referred. From this, the Hebrews hear the ten as the mothers of the law and its roots.

Proof b. Christ testifies that on the two commandments of loving God and neighbor

obligates always and to always be doing in the highest degree: "Worship God, and never cease to pursue him with the most perfect love."

hang the law and the prophets, i.e., are contained in summary, Matt. 22:38.

Proof c. In the commandment of loving the neighbor, the love of ourselves is also involved. For God commands: "Thou shalt love thy neighbor as thyself," Lev. 19:18, so that the love of ourselves is the measure of the love of our neighbor.

#### Question XXVII. How are the precepts of the decalogue distinguished?

In two parts, on two tablets. The first deals immediately with the love of God, the second, with the love of neighbor. We refer the first three precepts to the first tablet, and the subsequent seven precepts to the second.

Proof. 1) They are called the two tablets of the testimony, tablets of stone, written with the finger of God, Exod. 31:18. Christ calls the first tablet the first and greatest commandment, concerning loving God, and the second tablet he calls the second commandment, like unto the first, concerning loving one's neighbor, Matt. 22:37. Paul calls the precept concerning honoring parents the first commandment with a promise, Eph. 6:2. Therefore, the second tablet of the law begins with the fourth precept. For the rest, that there are ten precepts of the moral law, Moses expressly writes, Exod. 34:28; Deut. 4:13; ch. 10:4. But he does not mention which is to be established as the second, which the third precept. It is customary in almost all the Churches that sincerely embrace the Augsburg Confession and LUTHER's catechism to count three precepts for the first table, and to refer the command concerning graven images to the first, about not having other gods, and to refer seven precepts to the second table, and to divide the command about not coveting into two precepts; which division we retain as adiaphorous.

2. Images and graven things, made for worship, are other gods. Therefore, they are prohibited by the first precept, and the command about graven things is not distinct from the first precept, but only an appendix and explanation of the first precept, containing a special example of it.

3. In the Hebrew codex, each precept is concluded with a distinctive sign, either a סתומה, which signifies closed, or a פתוחה, which signifies open; and neither in Exodus nor in Deuteronomy is such a distinctive sign found between v. 3 and 4. But in Deuteronomy, it is expressly placed between

the ninth precept, as we make it, and the tenth.

4. That the command about graven things constitutes one precept with the command about other gods is taught by the decalogical accentuation, about which see D. PFEIFFER in *dub. vex* p. 268.

5. In the ninth precept, actual concupiscence is prohibited, in the tenth, original. This is evident a) from the twofold repetition of תחמד, Exod. 20:17, so that two acts are signified; b) from the subsequent interpretation לא תתאוה, Deut. 5:21, which word in Hithpael denotes, to make that you covet, because even the first motions are prohibited here; c) from the different declaration of the object, since in the ninth precept actual concupiscence is prohibited related to a vague particular concupiscible object, but in the tenth precept original concupiscence related to a universal concupiscible object.

The antithesis is that of Piscator, Keckermann, Socinus, and others, in whose opinion the command about other gods and the command about graven things are two precepts. Their arguments are:

I. The Spirit of God prohibits the worship of other gods and of images with distinct sentences: Therefore, they are two distinct things. Resp. The Spirit of God subjects the prohibition of graven things to the command of not having other gods, so that a general precept may be illustrated by a special example, and one that especially strikes the senses. If the diversity of periods were to introduce a diversity of precepts, from the one precept about sanctifying the sabbath, several precepts would arise.

II. Two precepts are proposed in two verses in the sacred codex; But the ninth and tenth precepts of the Lutherans are not, etc. Therefore. The minor is evident from Exod. 20:17, where the precept about concupiscence is comprehended in only one verse, and indeed with one root. Resp. The ninth and tenth precepts in Exod. 20 are expressed in one verse, but yet are discerned by a distinctive accent, the Atnach; in Deut. 5, by a פ as a distinctive mark. Besides, a double verb is used there.

III. Paul comprehends actual and original concupiscence in one precept, Rom. 13:19; Rom. 7:7. Resp. I distinguish between the implicit and explicit mode of proposing divine precepts. Paul had not undertaken the plan of explicitly rehearsing the individual precepts; but he makes mention of them

summarily and generally. Meanwhile, he indicates the difference between actual and original concupiscence not obscurely, Rom. 7:7.

IV. If concupiscence made different precepts, there would be far more precepts than ten; But there are not more; Therefore. The consequence of the major is proven; because there would be one precept about not coveting a house, another about not coveting a servant, another about not coveting a beast. Resp. The precepts are distinguished not according to the objects, but according to the different modes of tending toward the objects. Although the objects of concupiscence are different, the mode of tending toward those objects is twofold, actual and habitual, or original. (\*)<sup>263</sup>

#### Question XXVIII. How is the decalogue to be explained?

The decalogue is to be explained in such a way that to it may be reduced both all virtues and works worthy of a Christian, and all vices and illicit works.

Proof. The decalogue is an epitome of all moral laws, succinctly comprehending all things to be done and to be shunned; and

therefore the precepts of the decalogue are synecdochical, that is, more things are commanded and prohibited than are expressly named in the decalogue. Wherefore, in the explanation of the Sinaitic law, certain general rules are to be observed.

I. Negative precepts include contrary affirmative ones, and affirmative precepts contrary negative ones.

II. In the decalogue, both external and internal obedience is commanded; conversely, not only exterior, but also interior sins, with original sin itself, the root of all evils, are prohibited.

III. In the explanation of the law, the distinction between mortal sins, or those of choice, which drive out the grace of the Holy Spirit, extinguish faith, and lay waste the conscience, and venial sins, or involuntary ones, which although they consist with faith in the regenerate, are yet to be more and more diminished and abolished, is to be accurately held and inculcated.

IV. That the law may be fully explained, punishments and rewards, promises and threats are to be added. But the promises are to be understood with the exception of the cross, and the threats with the exception of penitence. (\*)

(\*) The arguments with which we contend for our division of the Decalogue, which has from AUGUSTINE the name Augustinian, are conveniently distributed into three classes, one of which is logical, another philological, and the third and principal theological. And indeed that argument which logical doctrine provides us will be of much value in the dispute against the Reformed, when it is asked of the two divisions, which of them is more accurate. For the faculty of thinking well also teaches us the correct laws of division, among which this is to be held not in the lowest place; Not a genus and one species, but different genera and different species constitute the distinct parts of a division. But that interdict, about many gods, and, besides the true one, who is one, fictitious and imaginary ones, differs from this prohibition, about the worship of images, in no other way than as a genus from a species, and indeed a certain one. Therefore, this, as some species, ought to be referred to that, as its genus. But these two, the IXth and Xth, as different genera, although closely joined, so differ from each other that the nature and definition of the things are different. Namely, hereditary cupidity is a most powerful propensity of the soul to think, desire, and do all that which is not suitable to the divine laws. Actual cupidity, as it is called, is a motion of the soul not consonant with the law, and the very thought and appetite, and its determination now to this, now to that forbidden thing, born from that innate and perverse inclination and alacrity of the soul, prone to any forbidden thing. Therefore, hereditary cupidity is the first principle of all actions not suitable to the law; then actual cupidity is the second principle of the same, arisen from the first. But when the case is argued against the Socinians, they should be met chiefly with this theological argument. For they are unwilling to bear the division of the IXth and Xth precepts, because they are ignorant of the force and true reason of innate cupidity, and in this place, on hereditary sin, they are in most grave error.

(\*) But it is true, however, that both these exceptions properly pertain not to the sentence of the law itself, but to its conjunction with the Gospel. For the law, considered in itself, denounces nothing to the delinquent man, who deviates from it even by a hair's breadth,

V. In the decalogue, that which is moral, which obligates all men, is to be diligently distinguished from that which is ceremonial, which bound only the Jews, while the Mosaic polity stood. Whatever, therefore, agrees with the law of nature, is shown by Moses and the Prophets to pertain to all nations, (\*\*) is repeated and commanded in the N.T. by Christ and the Apostles, that is moral, obliging all men; the rest are ceremonial, or special appendices pertaining only to the Israelites.

VI. When the effect is prohibited, the cause is prohibited; In a relative, the correlative is understood; Precepts or prohibitions concerning some principal species, also command or prohibit related species, or the whole genus.

VII. The precepts of the second table yield to the precepts of the first table. The neighbor is to be loved; but God is to be loved more.

VIII. For different ends and respects, the same virtue can be referred to different precepts of the decalogue.

IX. For explaining the precepts of the decalogue, all those moral things which are contained in Moses, the Prophets, and the writings of the N.T. are useful.

#### FIRST PRECEPT OF THE DECALOGUE

"I am Jehovah your God; You shall have no other gods before me."

Obs. Those words: "I am... your God," some, with LUCAS BRUGENSIS, make a general proem of the decalogue; others sell them as the first precept, with the Targum of JONATHAN, the Hebrews, JOSEPHUS, and PHILO; but they are more rightly held to be the affirmative part of the first precept, stating who is to be worshipped as the true God, to which the negative part is subjoined, about not having other gods. For a) the decalogical accentuation (which is twofold,

but damnation, nor does it give him any hope of return and of coming back into grace, which indeed the voice of the Gospel alone offers and promises to man, (μετάνοιαν, repentance, pleasing and acceptable to the reconciled God, just as ἄφεσιν ἁμαρτιῶν, the remission of sins, Christ commanded to be proclaimed in his name, Luke 24:27); to which promise the Gospel adds an incitement of the soul to bear the cross, not as a punishment, but as a benefit, in which indeed is seen the other part of the communion of the sufferings (τῶν παθημάτων) of Christ, by imitation and likeness, since the prior part of this communion (κοινωνίας) is placed in the application and salutary fruit of these most precious sufferings, in faith and justification.

(\*\*) That this is to be understood not without some explanation and limitation will be apparent from what is said below, on Question XLVI. But especially to be considered are 1) the general declaration, without any exception, of which kind is that in Levit. 18:4, 29: 2) the reason of each law, which God himself has signified to us, either in nature or in scripture. These two principles are most certain; I. Since nothing is without a reason, nor is it otherwise than is suitable to this very reason; it follows that as widely as the reason of the law extends, so widely also extends its sentence and obligation. Therefore, if the reason of the law is so general and perpetual that that reason pertains to all men and all ages of the world; the law, and its binding force, must be no less general and perpetual. So also the argumentation is valid in the contrary direction. II. Since there can be several and various reasons for one thing; therefore, if the reasons of a certain law are several, and so indeed diverse, that some of them are general and perpetual, since they are to be referred to the entire human race and all times; while others are special and temporary, suitable only to the Jews and the age of the O.T.; it follows that that law is mixed, partly common to all men and times, partly special to the Jews and times, according to the condition they were in before Christ was born and had completed his work. E.g., The reason for the law of the Sabbath, to be kept holy, the first and principal reason is of such a kind that religion demands its remembrance from all nations and men, to the very end of the ages, Gen. 2:2; Ex. 20:11. Therefore, for this reason this law is common and perpetual. Then there was added one and another special reason, proper both to the Jews and to the times of the O.T.; one indeed sacred and typical, Heb. 4:9; but the other forensic, which pertained to the Judaic nation and republic, Deut. 5:15. Therefore, for this twofold reason this law is special and proper to the Jews. Therefore, in the Christian state of the N.T. this whole law is not abrogated, but only that which pertains to the Jews and the age of the O.T. has been set aside; for one reason, and indeed the first and principal one, always remains.

namely the accentuation of the verse and of the precept) begins with these same words; b) Christ, when asked which was the first precept, answered: "The first precept is: Hear, O Israel, the Lord our God is one Lord," Mark 12:29.

You say: I. Those words: "I am your God," are indicative, not preceptive; Therefore they do not make the first precept. Resp. That those words have the force of commanding is taught by the subjoined words: "You shall have no other gods before me." For the full sense of the precept is rendered not only by the affirmative part, but by the negative which is joined to it.

You say: II. Those words contain a general reason, impelling to the observation of all the precepts: Therefore they do not make a special precept. Resp. The first precept concerning fearing and loving God directs all the remaining precepts. Whence Blessed LUTHER, in his exposition of the same, deliberately prefixed these words: "We should fear and love God."

You say: III. Those words refer to the Israelites, for God adds: "who brought you out of the land of Egypt." Resp. The constitutive elements (τὰ συστατικά), the substantial dogmas, are to be distinguished from the circumstances and appendices which concern the Israelites alone.

#### Question XXIX. What does the first precept comprise?

The first precept comprises a divine edict, or command a), and a divine interdict, or prohibition b).

Proof a. When God says: "I am Jehovah, your God," he commands us the true worship of God, consisting in fear, love, and sincere trust. This precept demands from us a) a reverential and filial fear, aroused by his supreme majesty, justice, and power. From the fear of God flows a sincere, prompt, and constant obedience to be rendered to God: a submission of the soul, born from the consideration of the divine majesty and our infirmity; and also patience, when we are chastised by God. b) The love of God, not only on account of divine benefits, but for

his own sake, because he himself is the highest good, and therefore worthy of love in himself. From the love of God follows the denial of ourselves and the world. c) Trust, to be placed in God, on account of the divine goodness, power, wisdom, and truth, by which he fulfills his promises. From trust are born hope and joy in God. The foundation of these virtues is θεογνωσία, or the knowledge of God.

Proof b. When God says: "You shall have no other gods before me," he prohibits all idolatry, which 1) is either crasser or more subtle. The former is when a man regards and worships as the true God that which is not God, or if he otherwise exhibits religious worship to those who are not gods. To this pertains the religious worship of images (the use of images can sometimes be licit and useful for the sake of memory). The latter is when we worship something which we know is not God, and yet we exhibit to it some worship which is due to God alone. Thus avarice is called idolatry, Col. 3:5. 2) Idolatry is divided into that by which what is not the true God is divinely worshipped, and that by which the true God is not worshipped divinely, i.e., when the true God is worshipped otherwise than he has commanded himself to be worshipped in his word.

#### SECOND PRECEPT

"You shall not take the name of the Lord your God in vain. For the Lord will not hold him guiltless who takes his name in vain."

#### Question XXX. What is commanded and prohibited by this precept?

The abuse of the divine name is prohibited a), and its genuine use is commanded b).

Obs. I. The first precept directs the heart of man to the fear of God; the second forms the tongue to the celebration of the divine name (\*); the third moderates the public worship of God.

Obs. II. The name of God is God himself, insofar as he is revealed in the divine word, and known from the same. It denotes the

(\*) And not only the tongue, but also other members. For wicked men abuse the most holy name not only with their mouth, but also in their work, and blasphemy (βλασφημία) is accustomed to be not only in words, but also in various actions, by which the highest perfections and properties of God are injured and contemned, Rom. 2:23, 24. The difference of the three precepts contained in the first table is placed in this, that in the first precept internal worship of God, in the second external and private worship, in the third public worship, not excluding private, is commanded to us.



essence of God, his majesty, all his attributes and works, and whatever of praise can be said of the triune God.

Proof a. When God says: "You shall not take the name of the Lord your God in vain," a light and profane taking of the most glorious name of God into the mouth of man is understood. Thus, Elohim says to the wicked: "What have you to do to declare my statutes, or that you should take my covenant in your mouth?" Ps. 50:16. Therefore, a) in general, the abuse of the divine name is forbidden, i.e., profane use without due devotion, light, unworthy, prayers babbled without attention, reading of scripture, or hearing of the word, without devotion and reverence. b) Specifically: 1) Curses, to which blasphemies also pertain. 2) Light, or futile, and false oaths. A distinction must be made here between an illicit and a licit oath. The former conflicts with the word of God and is undertaken concerning things false, uncertain, impossible, futile. The latter does not conflict with the word of God, and is undertaken concerning things true, certainly known, licit, possible, and grave. This, if the glory of God requires it, our own and our neighbor's salvation demands it, the magistrate commands it, and the necessity of office requires it, can be performed with a safe conscience for the confirmation of the truth, Heb. 6:16. 3) Incantations, not only an express pact with the devil, but also any superstitious means whatsoever. 4) Lies and fallacies in sacred things, twisting the sayings of scripture, false worship of God, heresy, hypocrisy in prayers and external worship of God.

Proof b. On the contrary, what is commanded is a) in general the genuine and holy use of the divine name, in the devout preaching, hearing, reading, meditation, and confession of the divine word, in prayers and vows. b) In particular: 1) Invocation, by which we ask for benefits from the divine power and goodness, in our infirmity, need, and necessity, from God. 2) Adoration, by which we humble ourselves before God, and venerate his power over us and his eternal majesty with internal reverence of the heart and external gesture, Ps. 115:6. 3) Praise, or glorification, by which we not only think magnificently of God in our heart, but also celebrate his goodness, power, wisdom, justice, and general and special providence with our tongue and words. To this belong all the Psalms, all sacred music. 4) Thanksgiving for all spiritual and corporal

benefits, which God has shown to us and to others whoever they may be, not only to those of our household, but also to strangers, whether friends or enemies.

### THIRD PRECEPT

"Remember the sabbath day, to keep it holy."

#### Question XXXI. What is commanded and interdicted by this precept?

By this third precept, the sanctification of the sabbath is commanded a); The profanation of the seventh day is interdicted b).

Proof a. When God commands: "Remember the sabbath day, to keep it holy," the object to be sanctified is the sabbath day. It should be carefully observed here that the third precept contains something moral, to the obligation of which all men are bound; and something ceremonial, which is proper to the people of Israel. The former is perpetual, the latter is temporary. The moral part is that some day of the week should be destined for sacred worship; the ceremonial part is that precisely the seventh day of the week should be dedicated to the exercise of divine worship, or, as others are fond of saying, the moral part in the Sabbath is the indefinite septenary and a cardinal number, or that some seventh day should be destined for divine worship; but the ceremonial part is the definite septenary and an ordinal number, or that precisely this seventh day in order should be sanctified. There was in this precept something ceremonial, the rigor of rest, or the quiet prescribed to the Jews; namely, the divine interdict, by which was forbidden a journey for the sake of carrying out private business, Exod. 16:29; the lighting of a fire, Exod. 35:3; the carrying of a burden, Jer. 17:21. The moral part still endures, the ceremonial is abrogated! For it is established by nature that some time should be given to divine worship; the divine constitution in paradise designated the seventh day, Gen. 2:2, 3, which sanction was observed before the promulgation of the Sinaitic law, Exod. 16:5, was repeated in the decalogue, Exod. 20, with certain circumstances added, Exod. 35:3. In the N.T. those circumstances, together with the circumstance of the definite seventh day, were abrogated by Christ through the Apostles, and in the place of the seventh day was substituted the first day of the week, called κυριακή ἡμέρα, the Lord's day, Rev. 1:10, which Christ

consecrated by his authority and example; for on that day he rose again, appeared to the disciples gathered together, with the exception of Thomas, and afterwards on another day a week later, with Thomas present, he showed himself, John 20:19, 26. On that same day also he poured out the Holy Spirit upon the Apostles, Acts 2. The Apostles thereafter sanctioned this first day of the week, and instituted it as the ordinary sabbath of Christians. For the Apostles used that same day for the public assembly, Acts 20:7, and ordained that it should be so, 1 Cor. 16:2.

The antithesis is that of the Anabaptists and Socinians, who state that Christ completely abolished the third precept concerning the sanctification of the sabbath day. They object: I. The distinctions of days are forbidden to Christians in the N.T., Gal. 4:10. Resp. The Levitical distinctions of days are forbidden to Christians, especially insofar as the observance of those days is believed in the N.T. to be necessary for salvation. II. The sabbath is counted among the shadows of things to come. Col. 2:16. Resp. Paul is speaking of the Judaic observance of feasts and sabbaths, which were shadows of things to come. But the Lord's day is not a shadow of things to come, but is held holy on account of the grateful remembrance of the glorious resurrection of Christ from the dead. For the Jews, the observance of sabbaths was a part of sacred worship; for Christians, it is a part of order and a circumstance of worship.

The sanctification of the sabbath a) in general is a separation from profane use and a consecration to sacred uses. Therefore, the sabbath is sanctified when it is separated from common works and dedicated to divine worship and holy operations, for which our rest is needed, so that the soul, wearied by cares and labors on other days, may rest in God. Furthermore, because the divine word is the medium of sanctification, it is commanded b) specifically: 1) the public preaching of the divine word and dispensation of the sacraments, Acts 20:7; 1 Cor. 11:20; 2) the devout listening to the preached word, its meek reception, and pious meditation, Luke 10:16; 1 Thess. 2:13; James 1:21; 3) public prayer and thanksgiving, 1 Tim. 2:1; Acts 2:42; 4) private worship of God consisting in the repetition of the heard word, its consideration, rumination on divine benefits, catechetical instruction, scrutiny of conscience, confirmation of a good purpose; 5) the exhibition of works of charity towards

one's neighbor, and the giving of alms, 1 Cor. 16:1.

Proof b. In general, the profanation of the sabbath is prohibited, when public and private divine worship is interrupted, and works that impede sacred worship are performed. Specifically, the following are prohibited: 1) Sinful works, by which one sins on other days, but especially on the sabbath day, such as drinking parties, revelries, luxury in dress, obscene conversations, etc. 2) Civil, servile, profitable works, such as commerce, agriculture, manual crafts, by which both the body is wearied and the soul is disquieted. 3) Works of recreation done unseasonably or inordinately, by which the devotion of public or private worship is impeded. However, not only works which are formally of divine worship are licit, but also works of charity, of necessity, and those which pertain to the sustenance of life.

#### FOURTH PRECEPT

"Honor your father and your mother, that your days may be long upon the land, and that it may be well with you."

**Question XXXII. What is commanded and interdicted by this precept?**

By this precept, honor and obedience to be rendered to parents, and those who are in their place, is commanded a). Their contempt and offense is interdicted b). Parents, and those like them, are at the same time obligated to procure the advantages of their children, and those who are in their place c).

Obs. By "parents" here are understood all superiors, whom God has placed over others to rule and defend them, such as are natural parents, guardians and curators, magistrates, ministers of the churches, teachers, elders in age. For when one principal species is commanded or prohibited, related species, or the whole genus, is also commanded or prohibited. Conversely, by "children" are understood inferiors, whom God has subjected to others to be ruled and defended, such as are natural children, pupils, hearers of the divine word, disciples, servants, juniors.

Proof a. When God commands: "Honor your father," a) in general, under the name of honor are comprehended all the duties which children owe to parents; b) in particular, it is required of children that they 1) honor their parents, on account of the divine character impressed on them, because in them God himself is honored. That honor

consists in esteem of the heart, reverence of gesture and words, defense of their reputation. 2) That they serve them, by promoting their advantages, and alleviating the need of their old age; which the Greeks call ἀντιπαραργεῖν. 3) That they obey them, by promptly doing what they command, unless they command things adverse to God, the supreme Father. 4) That they love them; because from them they both derive their blood and receive very many benefits. This love is the foundation of honor and obedience, and at the same time the root of patience, by which the defects of parents are to be borne. Sir. 3:11.

Proof b. Contrary to the honor which children owe to parents are 1) contempt of parents, when they are scorned in heart, mouth, and gestures; 2) offense, by which sons, refusing the just commands of their parents, provoke their anger.

Proof c. By the fourth precept, not only is it prescribed to children what they should do towards their parents, but also to parents in turn their own duties are commanded. Whence the Apostle joins both, Eph. 6:3-4. Namely, parents are bound to provide for their sons all things that pertain to their advantages, 1) sustenance, 1 Tim. 5:8; 2) education in piety and morals, Eph. 6:4, joined with even stricter discipline, where necessity has required it, Prov. 13:24.

#### FIFTH PRECEPT

"You shall not kill."

**Question XXXIII. What is prohibited and commanded by this precept?**

By the fifth precept, homicide is prohibited a), and the preservation of our own and our neighbor's life is commanded b).

Proof a. God, the lord of life and death, expressly forbids the killing not of beasts (which from the foundation of the world were granted to man not only for service, but also for food, Gen. 1:28), but of men. Homicide is committed 1) by deed, namely, by hand, instrument, poison; 2) by mouth, by betrayal, by insults, by imprecations; 3) by an angry and cruel gesture, Gen. 4:5; 4) by heart, by anger, hatred, private vengeance, Matt. 5:22; 1 John 3:15. The object of the prohibition of homicide is both our neighbor, whether he be friend or enemy, whose neither body nor soul (by giving scandal) is it lawful to kill; and ourselves, lest we become self-murderers (αὐτοχτενέες), by laying violent hands on ourselves, by

indulging in gluttony, anger, sadness, or by exhausting ourselves with improper labors. However, capital punishments, which the magistrate inflicts on malefactors, are not prohibited here, nor are just and necessary wars, which are waged by public authority. God has prohibited that we should kill, but he has not tied his own hands, who is the lord of life and death; and he uses the ministry of the magistrate, Rom. 13:4.

Proof b. Opposed to homicide is the preservation of our own and our neighbor's life. We preserve our own and our neighbor's life 1) by meekness, by restraining our anger; 2) by mercy, by succoring our neighbor in necessity; 3) by humanity, by speaking kindly, by consoling, by informing.

#### SIXTH PRECEPT

"You shall not commit adultery."

**Question XXXIV. What is commanded and forbidden by the sixth precept?**

By the sixth precept, chastity is commanded a), and unchastity is forbidden b).

Proof a. When God prohibits adultery, he commands us chastity, which preserves both the body undefiled and the soul pure. Chastity is either virginal, by which the unmarried preserve true purity of body and heart unsullied, without the impurity of the flesh, 1 Cor. 7:34, to which also widowed chastity is to be referred; or conjugal, by which married cohabitants, according to the dictate of the Holy Spirit and conscience, not only abstain from all alien and adulterous intercourse, but also observe moderation in the use of their own marriage, having regard for the principal aims of matrimony, and for health and time, and coerce their own concupiscence. Aids to acquiring and preserving chastity are frequent reading and meditation of the divine word, devout prayers, temperance, and sometimes fasting, assiduity in labor, and abstinence from all things that provoke lust.

Pray, read chaste things, fast, avoid idleness:

If you wish to keep your bodies chaste for God.

Proof b. By the sixth precept, adultery is prohibited, and all related unchastity or impurity 1) of deed, fornication, concubinage, incest, Sodomy; 2) of mouth, obscene jokes, filthy language, immodest poems, amorous songs; 3) of gestures, wantonness of the eyes, meretricious adornment, nudity, embraces,

kissing; 4) of the heart, impure thoughts, and delight in them. The enticements and occasions of unchastity, which are also forbidden by this sixth precept, are drunkenness and reveling, Rom. 13:14; Eph. 5:18; idleness, the pillow of Satan; bad company, and lascivious dances; light clothing, and especially that which reveals too much of the body's parts; obscene pictures and images.

#### SEVENTH PRECEPT

"You shall not steal."

**Question XXXV. What is interdicted and commanded by the seventh precept?**

By the seventh precept, theft is interdicted a), and justice is commanded b).

Proof a. Theft is expressly forbidden, by which here a) in general is designated every unjust acquisition, possession, and usurpation of temporal goods, and the taking away of others' wealth. b) Specifically, all theft is prohibited which is committed 1) by deed, whether it be more manifest or more hidden. More manifest is that which is commonly held so, and is punished by the political magistrate, such as theft strictly so called, which is the handling of another's property, without the owner's consent, with the intention of depriving him; robbery, which is the violent and manifest taking of another's goods; sacrilege, the unjust taking of ecclesiastical goods; peculation, theft in a matter pertaining to the republic; plagiarism, the theft of a person. More hidden or subtle is all injustice by which we attribute to ourselves more, and to our neighbor less, than is fitting; to which pertains injustice in contracts, a double measure, an immoderate price, biting usury, detention of that which we owe, dishonest arts, prodigality. 2) It is committed by the tongue, or by fraudulent words, by which a neighbor is defrauded, Jer. 9:4. It is committed 3) by the heart and by an improper appetite for others' goods, by avarice and trust in temporal goods.

Proof b. Justice is commanded by the seventh precept, which is diligent in seeking temporal goods, upright in exchanging them, thrifty in protecting them, liberal in bestowing them, giving to each his own. Therefore, specifically, there is commanded 1) diligence in the works of one's office, that we may acquire temporal goods decently; 2) sincere justice in contracts, observing proportion and equality; 3) parsimony, that

we may prudently protect the goods acquired; 4) liberality, that we may give what and to whom we ought.

#### EIGHTH PRECEPT

"You shall not bear false witness against your neighbor."

**Question XXXVI. What is prohibited and commanded by this eighth precept?**

By the eighth precept, all lying is prohibited, and all unbecoming use of the tongue, contrary to truth and charity a). But *γλωσσαρχία*, or the legitimate use of the tongue in speaking true things, and those which are useful to one's neighbor, is commanded b).

Proof a. When God, the supreme lord and legislator, forbids false witness against a neighbor, the order of judgments is indeed regarded, but under the one species of forensic lying (which is more pestilent than the rest) is contained in general a detestation of all lying. Whence Paul explains the eighth precept thus: "Putting away lying, speak every man truth with his neighbour," Eph. 4:25. Now, a lie, strictly speaking, is an external speech contradictorily opposed to an internal speech, directed at deceiving someone; but if it is taken more broadly, it is described as a malicious contradiction of an external sign and an internal concept. Therefore, all lying is prohibited 1) in judgment, in which a witness commits a lie, who either conceals the truth, or by speaking harms the truth, Exod. 23:1; a plaintiff, by unjustly accusing, Mic. 7:3; a defendant, by denying against his conscience, or by creating delays; an advocate, by attacking a good cause with evil arts, and by defending a bad cause; a judge, by pronouncing an unjust sentence without sufficient knowledge of the case, or according to inordinate affections. 2) Outside of judgment, when false or uncertain things are said about a neighbor, and these are eagerly heard and more widely spread, which bring detriment to another's reputation; or when, conversely, the unworthy are praised or commended. Therefore, all defamation of a neighbor is prohibited, when those things are said about a neighbor which harm his reputation. Nor does the fact that what was said was true excuse from this sin. To this also pertain insults, sharp jests, defamatory pamphlets, all betrayal of a secret, or of a thing which ought to have been kept silent, all empty

garrulosity. Even sinister judgments about another, against the laws of charity. However, the concealment of a truth, which I am not bound to reveal to my neighbor, nor which would be useful to him, is not prohibited. Nor is the correction of a sinning neighbor forbidden, if it is done modestly and out of charity.

Proof b. There is commanded 1) truth, or veracity, which is the concord of mouth and heart; for it is diametrically opposed to lying, Eph. 4:25. But the truth must be spoken in judgments, in counsels, in doctrines and arts, in all civil society. 2) Γλωσσαρχία, or a moderate use of the tongue, consisting in prudent taciturnity, a just measure of speech, utility of words, and pleasantness. Wherefore, he uses his tongue moderately, who interprets in a more favorable light things that are doubtful, covers or excuses the errors and infirmities of his neighbor as far as is permissible, and hopes for his emendation, and procures it, by fraternally correcting him, or by causing him to be corrected by others.

#### NINTH PRECEPT

"You shall not covet your neighbor's house."

#### TENTH PRECEPT

"You shall not desire your neighbor's wife, nor his male servant, nor his female servant, nor his donkey, nor anything that is his."

#### Question XXXVII. What is prohibited and commanded by the ninth and tenth precepts?

By the ninth precept, actual evil concupiscence, joined with delectation and deliberate consent, is prohibited a); but spiritual fortitude, by which the old Adam is conquered and natural cupidities are tempered, is commanded b). By the tenth precept, original concupiscence is interdicted c), and original justice is commanded d).

Obs. I. The discussion here is not of natural concupiscence, e.g., for food, drink, sleep, etc., which, if disorder (ἀταξία) is absent, is not condemned; nor of holy concupiscence for eternal things; but of evil concupiscence, which is an inclination and motion of the soul, deformed from the divine law.

Obs. II. In Deut. 5:21, there is a transposition of the objects of evil concupiscence; for the wife is listed in the first place, the house in the second. From this

it is apparent that the distinction of these precepts cannot be sought primarily and properly from the objects.

Obs. III. Concupiscence does not contain itself in those objects which are enumerated in these precepts, but wanders more widely; therefore the general clause is added: "You shall not covet anything that is your neighbor's."

Proof a. That the ninth precept prohibits actual concupiscence, and the tenth original concupiscence, Moses indicates, when in Deut. 5:18 (sic), not without emphasis, he expresses the divine interdict concerning concupiscence with a double Hebrew verb. First he says: לֹא תַחְמוֹד, which denotes a second act, or actual concupiscence. Then he says: לֹא תַתְאוּר, which denotes a first act, by which one makes himself to covet. Therefore, by the ninth precept, actual concupiscence is forbidden, which as being more known is placed first; By the tenth precept, original concupiscence is prohibited, the knowledge of which philosophers did not attain from the light of nature. Paul speaks of this in Rom. 7:7: "I had not known concupiscence (to be sin), unless the law had said: You shall not covet." The apostle James, ch. 1:15, calls actual concupiscence συλλαβοῦσαν καὶ τίκτουσαν, concupiscence conceiving and bringing forth, which conceives delectation and the consent of the will, and breaks forth into an external act; but original concupiscence he calls in v. 14 ἐξέλκουσαν καὶ δαλεάζουσαν, drawing away and enticing, which turns the heart of man away from God and the rule of rectitude, and invites to evil with any allurements whatsoever. Therefore, by the ninth precept are prohibited all evil affections and bad thoughts, in which a man indulges, and in which he takes delight, especially against his neighbor, an example of which matter is adduced. Specifically, there is prohibited 1) envy, Prov. 21:10; 2) the desire to harm, Mic. 2:1-2; 3) avarice, Eccl. 5:9; 4) ambition, or the inordinate desire for honor, Gal. 5:26; 5) the concupiscence of pleasures, and the love of the world, 1 John 2:16.

Proof b. Evil concupiscence is resisted by spiritual fortitude, which both conquers, overcomes, and mortifies carnal or evil cupidities, and moderates natural cupidities, lest they should exceed, and finally adds a spur to the cupidity for eternal things. Therefore, specifically, there are commanded: 1) a daily struggle against the flesh, Gal. 5:24; 2) temperance in food, drink,

and recreations; 3) modesty, in seeking honors; 4) αὐτάρκεια, or equity of mind; 5) desire for spiritual and celestial goods.

Proof c. By the tenth precept, original concupiscence is prohibited, which is the congenital inclination to evil, and the root of all other cupidities and sins. To this pertain the first evil motions, or the indeliberate acts of the evil will, to which neither delectation nor consent is added.

Proof d. In the tenth precept, God demands from us original justice, which he rightly demands from us, because he created it with us, and the putting on of the new man, by which it is gradually repaired, Eph. 4:24.

**Question XXXVIII.** Is the Sinaitic moral law a perfect norm of things to be done and shunned; or was it augmented by Christ, as a new legislator, and completed with new precepts?

The Sinaitic moral law is a perfect norm of things to be done and shunned, nor was it augmented by Christ with new precepts or additions, but only more amply declared, and purged from pharisaical corruptions.

Proof. 1) The divine law is perfect, Ps. 19:8, and therefore suffers neither addition nor diminution, Deut. 13:1.

2) The moral law is repeated in the new testament in no other way than it was handed down in the O.T. The compendium of both is the doctrine of loving God and neighbor, which exists in Deut. 6:5; Lev. 19:18. Which compendium of the law is repeated in the same way in Matt. 22:27 and Luke 10:27.

3) All virtues worthy of a Christian are commanded in the Mosaic law, and all vices are prohibited in the same. Therefore, it is perfect.

4) Christ the God-man (θεάνθρωπος) is not a new legislator, but an interpreter, teacher, and vindicator of the law. For "the law was given by Moses, but grace and truth came by Christ," John 1:17.

5) Although Christ in his prophetic office inculcated and expounded the divine law, and purged it from the corruptions of the Pharisees; yet the principal part and end of Christ's prophetic office was that he might raise up the poor in spirit and the contrite and broken-hearted with the sweetest doctrine of the gospel, Isa. 61:1; Luke 4:18.

The antithesis is that of the Anabaptists, Socinians, and Arminians, asserting that Christ is a new legislator, who rendered the moral law more perfect, and completed it with new precepts. Their more important arguments are:

I. Christ and Moses, as two legislators, are opposed to each other, Heb. 3:5-6. Resp. They are opposed to each other as master and servant, as a son in the house of God and a servant.

II. Christ is expressly called a legislator, Isa. 33:22. Resp. The words of the text are: "Jehovah is our judge; Jehovah is our legislator; Jehovah is our king; He will save us." Resp. The meaning is: the Holy Trinity preserves us, God the Father is our judge and avenger, the Holy Spirit is our lawgiver and teacher, and the Son of God is our king. Confer CALOVIUS's *Biblia Illustrata* on this passage, fol. 151.

III. Christ gave a new law, John XIII, 34. Therefore, he was a new legislator. Resp. Distinguish between a law that is simply new, and one that is new in a certain respect, or comparatively. Christ's law is called new not absolutely and simply, because it is the same law as the Sinaitic law, but it is called new in a certain respect and comparatively, because it was renewed by Christ, vindicated from the false interpretations of the Pharisees, and confirmed by the new example of Christ.

IV. Whoever opposes his own precepts to the Mosaic precepts is a new legislator; But Christ did so, etc., Matthew V, 21-22. Resp. Christ opposed his precepts not to the Mosaic laws, but to the corruptions of the Pharisees, who thought that homicide was only committed by an external act, not in the heart, not by gesture, not by mouth. (\*).

(\*) This is clearer than light, 1) from the general proposition, v. 20; 2) From this manner of speaking, ἡκούσατε, ὅτι ἐρρέθη τοῖς ἀρχαίοις, which is never used of the divine law, which was not handed down by mouth but consigned to letters. Of it, expressions of this kind are always used: "God commanded"; "he, the interpreter and minister of the divine will, said"; "as it is written in the law"; 3) From the sense of the words, vv. 21 & 22; for neither were those different judgments in the Jewish forum already established in the time of Moses, nor had God commanded the guilty of homicide to be afflicted with any other than capital

V. Whoever fulfilled the law, added to it: But Christ, etc. Therefore. The major is proved; because something is fulfilled when something is added to its complement, just as a vessel is filled with oil when more oil is poured in. The minor is clear from Matthew V, 17. Resp. Christ speaks of the fulfillment of the law by a most complete obedience rendered in our place, not of the fulfillment of the law by addition. For πληροῦν τὸν νόμον nowhere signifies an addition to the law. (\*\*). Confer Romans XIII, 8, 10; Galatians V, 14; Galatians VI, 2.

VI. Christ gave three moral precepts which do not exist in the Mosaic law: 1) To deny oneself, 2) to take up, or tolerate, one's cross, and 3) to imitate Christ, Matthew XVI, 24. Resp. Self-denial pertains to the first precept, which deals with loving God with all one's heart and with all one's soul. For he denies himself who postpones the love of self to the love of God. The tolerance of the cross is patience, commended to us in the first precept; because it flows from filial fear of God. The imitation of Christ (as the Racovian Catechism explains, ch. II, on the precepts of Christ, Question 8) consists in trust towards God, perfect charity, humility, and perseverance in prayers, and thus pertains both to the first and to the second precept of the decalogue. Moreover, that the imitation of God and Christ was not unknown to the fathers and prophets, we learn from Leviticus XI, 44: "I am the Lord,

your God; Be holy, for I am holy." Which is repeated in Matthew V, 48; 1 Peter I, 15. And lest anyone should think that the imitation of God prescribed to the fathers is one thing, and the imitation of Christ prescribed to us is another, let him hear Paul, Ephesians V, 1-2: "Be imitators of God, as beloved children; and walk in love, as Christ also has loved us."

Question XXXIX. How many uses are there of the moral law?

The use of the moral law is fourfold: a) political, b) elenctic, c) pedagogical d), and didactic. (\*).

Proof a. The political use of the law consists in the preservation of external discipline, so that fierce and untamed men may be turned away from more serious crimes by the proposing of punishments and rewards. According to this use, the law is a bridle or a barrier by which sinners are coerced.

Proof b. The elenctic use consists in the manifestation and refutation of sins, along with the demonstration of the most severe divine judgment, Romans III, 20. According to this use, the law is a mirror of sin.

Proof c. The pedagogical use consists in an indirect compulsion to Christ. For although the law formally and directly neither knows nor teaches Christ; yet by accusing, convicting, and terrifying, it obliquely compels the sinner to seek solace and help in Christ the redeemer. Therefore,

punishment by the most ancient law, Genesis IX, 6, and frequently repeated; 4) From the feigned opinion, v. 43, plainly contrary to the divine and moral law promulgated by the minister Moses, Leviticus XIX, 18; Exodus XXIII, 4; Proverbs XXV, 21; 5) From the conclusion of the entire oration, Matthew VII, 12.

(\*\*) Christ fulfilled the law in a completely twofold manner: first, as our high Priest, by perfectly rendering vicarious obedience; second, as our supreme Leader, by explaining the perfect meaning of the law, and vindicating it against the corruptions of the Pharisees. In this place, Matthew V, 17, Christ performed the duties not of a Priest, but of a Doctor. Therefore, this verb, πληρῶσαι, must be understood of the perfect interpretation of the divine law, to be restored to its pristine integrity. This is confirmed 1) by the scope of the whole oration; 2) by the opposition, both of the verb, καταλῦσαι, and of the perverse and corrupt doctrine, v. 19; 3) by other places of scripture, in which it denotes the perfection of a doctrine, if someone brings it forth so whole that nothing is taken away, and nothing is added, e.g., Romans XV, 19; Colossians I, 25. For the rest, the greatest care must be taken lest these two be confounded with each other: to fulfill (implere), and to supplement (supplere). To fulfill is perfectly both to do and to say that which has been entirely commanded. To supplement is to perfect a thing not yet complete, in which there are certain defects, by adding to it. This latter is what the Socinians want for themselves, which is by no means to be granted to them.

(\*) Most theologians are accustomed to refer the pedagogical use of the law to the elenctic. Therefore, they number a threefold use of the law, the third being the didactic. This opinion is in chapter VI of the Formula of Concord and its declaration, which is so inscribed: "On the third use of the law."

the law is a pedagogue to Christ, Galatians III, 24. (\*\*).

Proof d. The didactic use consists in the information and direction of all moral acts, internal and external. Thus the law is a perpetual rule of living, Matthew V, 17.

**Question XL. Are the reborn freed and exempted from this fourfold use of the law, so that the doctrine of the law should not be preached to them?**

The moral law, on account of the fourfold use which it provides, must be preached and inculcated even on the reborn.

Proof 1) By the political use of the law, Christians are contained in discipline, so that they may avoid vices and grow in virtues; because in this life they are not fully renewed, but constantly struggle with their old Adam: "For that old Adam (like an untamed and contumacious ass) is still a part of them, which must be coerced not only by the doctrine, exhortations, impulse, and threats of the law, but also, as with a stick, by stripes and punishments, and forced into the obedience of Christ," as the Formula of Concord teaches, p. 723.

2) The law exercises its elenctic use in the reborn, whenever, looking into the mirror of the law, they are led to the knowledge of their indwelling sin and imperfection, Romans VII, 18.

3) The law is also a pedagogue to Christ for the reborn. This the blessed LUTHER teaches excellently in his later commentary on Galatians, p. 94: "Insofar as the flesh remains, so far also the law remains a pedagogue, who is accustomed now and then to terrify and grieve the conscience, by showing sin and threatening death. The conscience itself, however, is always raised up by the daily advent of Christ."

4) The law is a necessary rule of life for believers, lest they should devise some kind of religious life of their own sanctity from their own ingenuity, and under the pretext of the spirit of God, institute elective forms of worship without the word and command of God, as the Formula of Concord warns, p. 722.

The antithesis is that of the Antinomians (\*) and Anabaptists, who contended that the Mosaic law does not pertain to Christians. Their arguments are:

(\*\*) That saying is indeed to be understood of the pedagogical use of the sacred and ritual law of the O.T. This is declared both by the scope of this entire epistle and by the conjunction of these words both with the preceding, v. 23, and with the subsequent, vv. 25, 28, IV, 1-4. But as for the moral law, its pedagogical use is discussed by design in the letter written to the Romans, III, 20; IV, 15; V, 20, add 1 Corinthians XV, 56; Mark XII, 34; Psalm XXXVIII, 5; LI, 3, 4, & ff. I will explain the reason for this difference. A certain pedagogical use must indeed be asserted for both laws, both ritual and moral, but a different one for each, according to the diverse nature and definition of each. Namely, the pedagogical use of the moral law, as it is accustomed to be called, is the sense of sin, which can never be expiated by any finite price, by which most sad sense the soul is inflamed with a most ardent desire for divine grace, obtained by the infinite price of the satisfaction of Christ, which the Gospel announces to us. But the pedagogical use of the ceremonial and proper law of the Old Testament, insofar as it was ceremonial, was the typical signification of the coming Christ, and the sense of the hard burden which those laws brought with them, by which sense, indeed, souls were kindled with the desire for Christ to be manifested in the flesh. There is a singular reason why PAUL in Galatians III, 24 called the ceremonial law a παιδαγωγός to Christ, then to come and to be revealed. He himself interprets this reason a little later, in chapter IV, 1, 2, 3, that the Jews under the typical O.T. economy were held as infants and children.

(\*) The most ancient Antinomians, and the worst of all, were the Manicheans, who, because they impiously dared to assign the most holy law of God to the evil principle which they had invented, rejected it entirely, against whom AUGUSTINE in particular disputed copiously. But of the Antinomians who shortly after the beginning of the purified doctrine troubled the church, and whose capital error was the confusion of the law and the gospel, there were, I say, various kinds, especially two; of which in one were those who denied the epanorthotic-pedagogical use to the moral law, thinking that the knowledge and detestation of sins were to be effected not from the law, but from the gospel; in the other were numbered those who took away the third or didactic use of the law, rashly thinking that renewed men do not need any law, as it was given only to the impious. The knowledge of this distinction



I. The law is not laid down for the just; 1 Timothy I, 9. Resp. The words of Paul are: Δικαίῳ νόμος οὐ κεῖται, the law does not lie upon the just as a heavy burden. This is accurately explained in the Formula of Concord, p. 719: "The law can neither overwhelm those who have been reconciled to God through Christ, nor be troublesome to the reborn with its coercion; since they, according to the inner man, delight in the law of God."

II. The reborn are not under the law, but under grace, Romans VI, 14. Resp. The reborn are not under the curse and troublesome coercion of the law; yet they are under the obligation of the law to render obedience.

#### Question XLI. Is the Sinaitic moral law abrogated?

The moral law, promulgated by God on Mount Sinai, cannot be abrogated.

Proof 1) The moral law, immediately promulgated by the Son of God, was inscribed by him on stone tablets, and was preserved in the ark of the covenant, so that it might be a most certain rule and norm, according to which life should be piously instituted according to the immutable will of God. Therefore, it cannot be abrogated.

2) The moral law comprises the natural law, which reflects justice itself in God, and is a certain ray of it. Therefore, as this is immutable, so is that.

The antithesis is that of Rivetus, Pareus, and others, who assert that the moral law, insofar as it was delivered by the ministry of Moses, has been abrogated for Christians. Their arguments are:

I. Those who have nothing in common with Moses, but all things in common with Christ, are not bound to keep the law of Moses; But Christians, etc. Therefore. Resp. The moral law is called the law of Moses as minister, but it is the law of God as author, from whom it retains a perpetual power of obligating, communicated to it. Moses did not promulgate the moral law, nor did he inscribe it on stone tablets with his own hand, but the Son of God did.

II. Some Lutheran theologians teach that the moral law has been abrogated as to justification, curse, and the rigor of exaction. Conf. DIETRICH, Institutiones Catecheticae, p. 73; QUENSTEDT, Systema, part IV, fol. 11. Resp. Other Lutheran theologians have judged that one should abstain from this manner of speaking, namely D. CALOV in his Biblia Illustrata on Exodus ch. XX, fol. 98, and on Galatians III, f. 591; D. JO. OSIANDER in Typus legis moralis, p. 83; D. RUDRAUFF in Sylloge controversiarum, q. 362; D. BAYER in Compendium, p. 817. I will here transcribe the judgment of D. GERHARD, which is read in his Locus de lege caerimoniali & forensi, c. IV, § 43: "That the law is invalid for the justification and life of men after the fall, brings no change or abrogation to the law, but argues that a great change has been made in us; for this reason justification and salvation cannot be hoped for from the law, because it is weakened by the flesh, Romans VIII, 3. For a like reason, that believers in Christ are not actually subject to the curse of the law, from this likewise no change or abrogation can be attributed to the law; since the voice of the law obtains its perpetual property and efficacy of accusing, cursing, and damning; that it does not actually exert this power of its against believers, proceeds from an accident, namely because the shield of divine grace and the cloak of Christ's righteousness covers them. The same judgment is to be made of the rigor of the judgment of exaction, which remains perpetual and inviolate for the law, which even believers and their works would be forced to experience, unless they were believers, i.e., unless they had been reconciled to God through faith in Christ, on account of whom also their works, although in many ways unclean and imperfect, are pleasing to God." Therefore, D. CHEMNITZ rightly admonishes, in his Locus de lege, c. V, p. 18: "Scripture does not say that the moral law is dead, abrogated, or evacuated, but we are said to be dead and abrogated to the law, to signify that a change is made not in that rule of justice in God, but in us, Romans VII,

is necessary for understanding the opinion of our Formula of Concord and its declaration. For in it, chapters V and VI are both opposed to the Antinomians, but not in one and the same way. In chapter V, the dispute is against those Antinomians who are to be referred to the first of these kinds. But against those who are numbered in the other kind, the controversy is agitated in chapter VI. In our age, alas! the Herrnhutians are too openly involved in the most grave error of the Antinomians, and of both kinds indeed, as in many others, whom no theologian of right opinion will judge to be numbered among the associates of the Augsburg Confession, not even the varied, much less the true and integral.

4, 6. We do not καταργούμεν the law, but we κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες." A distinction is therefore to be made here between accurate and common, or popular, speech; The latter is to be understood according to the sense rather than according to the words. For it is customary that when, by grace, a transgression of the law is not regarded rigorously, but is pardoned, we say in common speech that the legislator himself does not require this; especially if it is done ordinarily.

III. Christ abrogated the third precept concerning the sanctification of the sabbath day, when through the Apostles he commanded the first day of the week to be kept holy, Acts XX, 7; 1 Corinthians XVI, 2. Resp. The third precept contains in itself something moral and something ceremonial. The moral is the divine worship to be celebrated on some seventh day; The ceremonial is precisely the seventh day of the week. The moral refers to an indefinite seventh and a cardinal number, or one of the seven days of the week; The ceremonial refers to a definite seventh and an ordinal number, i.e., precisely the seventh day of the week. The moral still endures, the ceremonial has been abrogated.

#### Question XLII. Can the reborn perfectly fulfill the law?

No one reborn in this life perfectly fulfills the law of God a); but the perfect obedience which Christ the mediator rendered to the divine law in place of the human race is imputed to the reborn for righteousness b). And supernatural powers are conferred on them by the Holy Spirit through the grace of renewal, so that they do not violate the law by a deliberate purpose of the will, as long as they remain in the state of regeneration c).

Obs. I. D. CHEMNITZ gravely warns, in his *Locus de lege*, c. VIII, fol. 99: "In every single precept this doctrine must be

diligently inculcated, both how the law is impossible, and how we can have its fulfillment. For on both sides errors are made dangerously, and often not from ignorance, but from petulance. The Pharisees, because it is written in Ezekiel XXXVI, 27: 'I will cause you to walk in my precepts,' imagine that they can satisfy every single precept with perfect obedience. The Epicureans, when they hear that no one in this life can satisfy the law of God with perfect obedience, excuse with this veil all lapses against conscience, and imagine that believers neither can nor ought to keep anything in the commandments of God. But this dream is as false as the delirium of the Pharisees."

Obs. II. The question is not about the unregenerate, who can render external discipline in some way, which scripture calls the righteousness of the flesh, Hebrews IX, 10 (\*), but the interior obedience of the heart without faith and the Holy Spirit cannot be rendered or fulfilled by them, nor can their external discipline be pleasing to God. The question here is about the reborn.

Obs. III. A distinction must be accurately made between absolute perfection, or that of consummation, and comparative perfection, or that of sincerity. The reborn in this life never attain absolute perfection; yet they are called perfect comparatively, with respect to others who are either hypocrites or commit deliberate sins without any shame (\*\*). But the reborn sincerely keep the law of God, do not sin from deliberate choice, but strive for perfection with the highest zeal.

Proof a. 1) From Acts XV, 10, where Peter in the apostolic college says: "Now therefore why are you testing God, to put a yoke on the neck of the disciples, which neither our fathers (Abraham, Moses, etc., who could be seen as most perfect), nor we were able to bear." Obs. 1) The controversy was moved to the Apostles by the pseudo-doctors not only about circumcision, but about the entire law, of which it was, as it were, the first door and

(\*) In that place indeed it is perspicuous that the Apostle is speaking of the ritual and Levitical law of the O.T., which he himself in chapter VII, 16 had called νόμον ἐντολῆς σαρκικῆς, the reason for which name is posited in the real object, as is the custom to speak, of that law, which was chiefly the flesh, partly of men, in circumcision and frequent and various washings, partly of beasts, in the sacrifices to be offered to God. The Blessed Author himself professes this below, Question XLVI, proof 2.

(\*\*) Or rather, of other renewed persons who are beginners and have not made such great progress. E.g., Ephesians IV, 13-14. For when perfection is spoken of, a comparison is always instituted, and indeed of things which are of the same kind, which have the same nature and condition, and which differ among themselves only in degree, as greater and lesser.

token, and that it deals not only with the ceremonial, but also with the moral law is clear from the distinction in v. 5, the nomination of fornication in v. 20, and the inference in Galatians V, 3. 2) This moral law is a yoke not only δυσβάστακτον, difficult to bear (just as Christ says that the legal ceremonies are φορτία βαρέα καὶ δυσβάστακτα, heavy burdens and difficult to bear, Matthew XXIII, 4); but completely ἀβάστακτον, because it can be perfectly fulfilled by no mortal.

2) From Romans VIII, 3: "For what the law could not do, in that it was weak through the flesh, God, who sent his own Son in the likeness of sinful flesh (accomplished), and for sin condemned sin in the flesh, that the justification of the law might be fulfilled in us." The Apostle teaches that the law cannot justify and save, not through itself (for it is a perfect norm of justice, and promises salvation to its observers), but because man, corrupted by sin, cannot perfectly fulfill it.

3) From Romans VII, 14: "We know that the law is spiritual; but I am carnal." The reborn are carnal not entirely, but in part, not on account of the dominion of the flesh, but the sense of it. They are carnal in comparison to the law, which demands not only exterior, but also interior obedience. Therefore, since the reborn are carnal in part, they cannot exactly fulfill the whole spiritual law.

4) The moral law obligates the reborn to perfect obedience with respect to degrees, parts, and perseverance, which no mortal after the fall can render. See above Question XXII.

Proof b. From Romans X, 4: "Christ is the end (fulfillment) of the law for everyone who believes." Those who do penance and with true faith apprehend Christ the mediator, to them is imputed the perfect obedience of the law which Christ rendered, as if they themselves had satisfied the law. And in this way they have the full, perfect, and integral obedience of the law by imputation through faith, as CHEMNITZ teaches in loc. cit.

Proof c. The obedience of Christ is not given to the reborn so that they may live freely according to the flesh, Romans VIII, 12, but the spirit of renewal is also given, which causes them to walk in the precepts of God, Jeremiah XXXI, 33, and writes the law in their hearts, Ezekiel XXXVI, 27; instructed by whose powers they mortify the actions of the flesh, Romans VIII, 13, nor do they sin voluntarily as long as the seed of

regeneration is vigorous in them, 1 John III, 9.

The antithesis is that of the Pontificians, Socinians, Arminians, and Anabaptists, who maintain that the reborn can perfectly fulfill the law of God. Who rely on the following arguments:

I. Christ says: "My yoke is easy and my burden is light," Matthew XI, 30. Therefore, it can be easily fulfilled. Resp. Christ speaks of the doctrine of the gospel, which, although it has the adjunct of the weight of the cross and temptations, sufficiently heavy for the carnal man, is nevertheless easy to the reborn, both on account of the most sweet consolation flourishing from the evangelical promises and the remission of sins, and on account of the grace and presence of the Holy Spirit, and the certain hope of gratuitous remission.

II. The commandments of God are not burdensome, 1 John V, 3. Therefore, they can be easily fulfilled. Resp. They are not burdensome to one who believes in Christ, who indeed with the Spirit of God by a spontaneous act delights in the law of God according to the inner man; although he sees another law in his members, which wars against the law of his mind, Romans VII, 22-23.

III. Christ died that the justification of the law might be fulfilled in us, Romans VIII, 4. Resp. The Apostle pointedly says "in us," not "by us"; namely τὸ δικαίωμα τοῦ νόμου is fulfilled in us when the obedience of Christ is imputed to us.

IV. Whoever loves Christ keeps his word. But the reborn, etc. Therefore. The major is clear from John XIV, 23. Resp. Just as the reborn in this way of life love Christ not perfectly, but according to the measure of their powers; so they keep his word imperfectly; they will love and keep it perfectly in the fatherland.

V. "God will circumcise your heart, and the heart of your seed, so that you may love God your Lord with all your heart," Deuteronomy XXX, 6. Resp. "The whole heart" is opposed either to a double and divided heart, or to a maimed and mutilated heart; In the former sense, it denotes a sincere heart, in the latter sense, it designates a perfectly renewed heart. The reborn love God with a sincere heart, and they acknowledge and grieve over their imperfection in loving.

VI. "I can do all things through him who perfects me, Christ," Philippians IV, 13.

Therefore, I can perfectly fulfill the law. Resp. 1) These words must be understood reduplicatively: All things which I can do, I can do through the grace of Christ who strengthens me, not from my own powers. 2) Restrictively, according to the underlying matter: "I know how to be abased, and I know also how to abound."

VII. "The commandment that I command you is not above you," i.e., above your powers, Deuteronomy XXX, 11. Resp. Paul explains this word not of the word of the law, but of the word of the gospel, Romans X, 6.

VIII. God commands nothing impossible, or he is iniquitous. Resp. God commands nothing simply and at all times impossible. For 1) the fulfillment of the law in the state of integrity was possible; Therefore, God is not unjust if he demands it from us, who are weak by our own fault. A creditor uses his right, demanding a debt even from him who through his own fault is unable to pay. 2) The fulfillment of the law is not impossible in itself, but κατ' ἄλλο, on account of another, inasmuch as it is weakened through the flesh, Romans VIII, 3. 3) God by grace imputes the obedience of Christ to believers for righteousness, and accepts their inchoate and sincere obedience, although it is imperfect, pardoning the imperfection.

#### ON THE CEREMONIAL LAW

##### Question XLIII. What is the ceremonial law?

The ceremonial law is a command of God, by which this supreme lord and legislator obligated the people of the old testament, and through Moses prescribed to them a certain form of external worship, to remind men of their sins, to show the redeemer from afar to the contrite, and to apply and seal the federal grace through two sacraments and various sacrifices.

##### Question XLIV. In what did the external worship prescribed by the ceremonial law consist?

The external worship prescribed to the people of God in the old testament consisted in observing certain rites concerning sacred persons a), things b), places c), and times d).

Proof a. The sacred persons in the O.T. destined for ecclesiastical functions were divided into three orders, viz., of the high

priest, priests, and Levites strictly so called: About whom see Exodus XXVIII, 29; Leviticus IV, 8; Leviticus VIII; to these add the Nazirites, Numbers VI.

Proof b. The ceremonial laws deal 1) with abstinence from certain foods and the eating of certain animals, Leviticus XI, 2; ch. XVII, 11; 2) with the use of certain garments, Deuteronomy XXII, 11; 3) with the structure of houses, Leviticus XIV, 34; 4) with sowing, trees, brute animals, Deuteronomy XXII, 9; Leviticus XIX, 19; Deuteronomy XXII, 6; 5) with sacred vessels and utensils, or the instruments of external divine worship; 6) with the two sacraments of the O.T., circumcision and the paschal lamb, about which below; 7) with sacrifices. A sacrifice is an external sacred action, by which some visible thing is offered to God by a priest, in a rite prescribed in the law, to admonish men of the gravity of sin, and of the future sacrifice of the Messiah to be offered on the altar of the cross for sins (\*). A sacrifice, with respect to its matter, was either a מִנְחָה, which was a food offering, or a זֶבֶחַ, a bloody sacrifice from animals slain in honor of God; with respect to its form, it was either expiatory, or a peace offering, and that either eucharistic or votive; with respect to time, it was either daily, or for the sabbath, or annual. On these see GERHARD, *locus de lege caeremoniali*, c. 1, p. 163.

Proof c. The sacred places with which the ceremonial law was occupied were two: the tabernacle, or portable Mosaic temple, about which see Exodus XXV, 9, and XL; and the temple of Solomon, fixed in one place, about which see 1 Kings VI, 36.

Proof d. Sacred time comprises the legal festivals. But the feasts of the Hebrews were various: 1) the weekly, which is the sabbath, to be celebrated on the last day of the week, Genesis II, 3; 2) the monthly, which was the νεομηνία, or new moon, Numbers X, 10; 3) The annual feasts were the feast of Passover, or of unleavened bread, Exodus XII, 34; the feast of Pentecost, or of weeks, Leviticus XXIII, 15; the feast of tabernacles, Leviticus XXIII, 34; the feast of the blowing of trumpets, Numbers XXIX, 1; the feast of expiation, Leviticus XVI & XXIII; the

(\*) This definition is not general for all sacrifices, but special primarily for those that were propitiatory.

sabbatical year, Exodus XXIII, 10; the jubilee year, Leviticus XXV, 8-9. (\*).

**Question XLV. What is the end of the ceremonial law?**

The principal end of the ceremonial law is both the signification and adumbration of the benefits of Christ, and their application through sacraments and sacrifices a). A less principal end is the reminder of sin b), good order (εὐταξία) in assemblies and ecclesiastical actions c), the segregation of the Jewish church from all assemblies of the gentiles d).

Proof a. The constitutions and observances concerning food, drink, distinctions of feasts, are called a shadow of future things, but the body is Christ, Colossians II, 16-17, for the reason that they prefigured Christ. Nor were the benefits of Christ only adumbrated in those Levitical ceremonies, but they were also applied and sealed to believers through the use of sacraments and sacrifices. Whence circumcision is called a seal of the righteousness of faith, Romans IV, 11, and the blood of sacrifices is said to expiate souls, Leviticus XVII, 11, not in itself, but by reason of the merit of Christ, valid before and after, the fruit of which it offered.

Proof b. Through the ceremonial laws a remembrance of sins is made every year, Hebrews X, 3.

Proof c. God had ordained the ecclesiastical rites so that all things in the church might be done in order and decently, 1 Corinthians XIV, 40.

Proof d. By sacrifices and other Levitical ceremonies the Israelites were distinguished from other nations. This Moses implies, Deuteronomy IV, 8: "What great nation is there to whom God is near, as all this law which I am going to give before you today?"

**Question XLVI. Is the ceremonial law abrogated?**

The ceremonial laws have been abrogated by the advent, passion, and death of Christ, as far as the necessity of observing and the utility of the observation; but with the destruction of the temple of Jerusalem they were utterly abolished.

Proof 1) The Levitical ceremonies were a shadow, prefiguring the benefits of Christ,

which vanished with the supervening body, Christ, Colossians II, 17.

2) The sacrifice and offering had to cease with the advent of the Messiah, Daniel IX, 27, and the justifications of the flesh (the Levitical ceremonies, which were for the most part occupied with the flesh) were imposed until the time of reformation, Hebrews IX, 10.

3) The ceremonial law was abrogated by a public decree of the Holy Spirit in the council of the Apostles, Acts XV, 6, and with the destruction of the temple of Jerusalem the Levitical priesthood was deleted.

The antithesis is that of the Jews, who deny that the ceremonial laws have been abrogated. Their arguments are:

I. The ceremonial laws, no less than the moral law, were promulgated by the eternal Deity. Therefore, just like the moral law, they are to be perpetually observed.

Resp. There is a great difference between the moral and the ceremonial law. For 1) God immediately gave the moral law, Exodus XX, 1, and the same wrote it with his own fingers, Exodus XXXIV, 1, and commanded that it be preserved in the ark of the covenant, Hebrews IX, 4. But the ceremonial law he promulgated not immediately, but with the intervening work of Moses, Deuteronomy V, 31, nor did he himself write it, but Moses did, Exodus XXIV, 4, nor were the ceremonial laws placed in the ark of the covenant, but were committed to the custody of the priests, Deuteronomy XVII, 18. 2) The moral law is universal; because materially it is the same as the natural law inscribed on the minds of all men; but the ceremonial law is particular, which expired with the collapse of the temple of Jerusalem.

II. If the ceremonial law is abrogated in the N.T., the will of God will be mutable (because it proceeded from the will of God); But the consequent is false; Therefore, so is the antecedent. Resp. By the abrogation of the ceremonial law the will of God was not changed; because God willed that it should only endure until the times of reformation (διορθώσεως), Hebrews IX, 10.

III. The ceremonial law is still in force in the N.T.; for Paul circumcised Timothy, Acts XVI, 3, and the Apostles commanded abstinence from blood and what is strangled, Acts XV, 29, which pertain to the ceremonial law. Resp. 1) Paul willed that Timothy be

(\*) The solemnity of both of these years was not annual, properly so called, but was to be celebrated after a definite number of past years.

circumcised, not out of necessity, but out of charity toward the weak Jews, not yet sufficiently instructed about the end of circumcision, given for a time. 2) The Apostles commanded abstinence from blood and what is strangled, not by force of a law that was in force and obligating; but to avert all scandal. For the Jews were unwilling to approach the Christian church because they saw that Christians ate what was strangled and blood, from which the Jews abhorred. Therefore, that the Apostles might remove this obstacle, they commanded Christians to abstain from blood and what is strangled: Which command, however, was not perpetual, but temporary; namely, until the Jews and Gentiles should coalesce into one body (\*).

**Question XLVII. Did the sacrifices of the O.T. have the power to expiate sins both voluntary and involuntary?**

The sacrifices of the O.T. had the power to expiate sins both voluntary and involuntary a), not of themselves, but typically and organically b).

Obs. The use of the O.T. sacrifices was twofold, legal and evangelical. The legal use was ἀνάμνησις ἁμαρτιῶν, a remembrance of sins, Hebrews X, 3, so that, namely, sinful men might be admonished of the gravity and guilt of sin, and thus they were means of exciting contrition. The evangelical use was that they might show from afar the one expiatory sacrifice of Christ, and reconcile a sinful man to God on account of that future sacrifice of Christ prefigured and apprehended by faith.

Proof a. From Leviticus XVII, 11: "The life of the flesh is in the blood; therefore I have given it to you upon the altar to make an atonement for your souls; for it is the blood that makes atonement for the soul." To which the Apostle refers, saying in Hebrews IX, 22: "Almost all things are purified with blood

according to the law, and without the shedding of blood there is no remission."

2. By sacrifices were expiated  $\epsilon\psi\chi$  and  $\epsilon\psi\chi$ , i.e., from the version of the LXX, ἀδικία, ἀσεβεία, iniquity and impiety, Leviticus XVI, 22; ch. VII, 2. Therefore, also voluntary sins.

3. The blood of the antitype, Christ, cleanses us from all sin and iniquity, 1 John I, 7, 9. Therefore, the typical blood of sacrifices also cleansed from all sin.

Proof b. The Levitical sacrifices had the power of expiating sins not of themselves, or by their own power. Therefore Paul says, Hebrews X, 4: "It is impossible for the blood of bulls and goats to take away sins." They expiated, therefore, by the power of the antitype, or the sacrifice of Christ, which they adumbrated; for the law had a shadow of the good things to come, Hebrews X, 1. Nor, however, did the O.T. sacrifices behave as mere signifying signs (σημαντικά), but they were also divinely ordained organs, which would propose to sinners the Messiah, God to be incarnated, who in his assumed humanity would in his own time offer himself as a sacrifice to the Father for the sins of the whole world, and would offer, apply, and seal the fruits of his bloody obedience to them.

The antithesis is that of the Socinians, who deny that the sacrifices truly expiated sins, and that they did not even typically expiate voluntary sins. Their arguments are:

I. No creature can be offered to God as a price of payment for sin; But all beasts, etc. Therefore. The major is clear; because creatures belong to God. But whatever already belongs to God cannot be offered to him as a price for sins. Resp. I limit the major: unless God has so ordained. The will and ordination of the creator is to be regarded here, not, however, the judgment of human reason.

II. Whatever expiates typically does not expiate truly (for a type is opposed to the

(\*) Another cause seems to have underlain it, and a very weighty one at that. The reason for this interdiction, concerning blood and what is strangled, was entirely this: that blood was destined for the altar and the expiation of life, and by this very fact was consecrated to the one God. But it was considered a sacrilege to transfer a sacred thing to common use. But DANIEL in chapter IX had foretold that it would come to pass that sacrifices would not entirely cease before the devastation of the temple and the land of Judea. For before the term was established, the Gospel of Christ, not only slain but also consummated, had to be announced to the entire world, that is, both to the Jews and to the profane gentiles, as our Liberator himself testified, Matthew XXIV, 14-15. For that reason it was provided for by that decree of the Apostles that no one should eat blood, since it was still a sacred thing, the temple not yet having been destroyed.

true). But the sacrifices of the O.T., etc. Therefore. Resp. The true is opposed a) to the feigned, b) to shadows, John I, 17. If it is taken in the former sense; they certainly expiated truly and really, according to the true and real estimation of God; But if it is accepted in the latter sense; the proper truth of expiation is in Christ, the typical adumbration is in the legal sacrifices.

III. The legal sacrifices are rejected by God as useless, Psalm L, 8. Therefore, they did not truly expiate. mResp. The sacrifices of an impenitent man are rejected; those which are offered by a penitent and faithful heart are benevolently accepted.

IV. "It is impossible for the blood of bulls and goats to take away sins," Hebrews X, 4. Resp. Of themselves, or by their own power and dignity.

V. The annual oblation was made ὑπὲρ τῶν τοῦ λαοῦ ἀγνοημάτων, for the ignorances of the people, Hebrews IX, 7. Therefore, not for sins committed against conscience. Resp. 1) The position of one is not the exclusion of the other. 2) In Hebrews IX, 7, sins of every kind are called ἀγνοήματα, because all have an accompanying ignorance, and proceed from some error of the mind, even the more serious ones. For even the malicious crucifixion of Christ is called an ἀγνόημα, Acts III, 17. Add Luke XXIII, 34; 1 Timothy I, 13.

**Question XLVIII. Do sacrifices have their origin from the light of nature, or from divine revelation?**

The light of nature does not dictate that God is to be worshipped with sacrifices; but they have their origin from supernatural revelation and ordination.

Proof. The law of nature dictates in general that God is to be worshipped, but it does not reveal the determination of the worship, nor does reason find any analogy between God, who is spirit, and corporal sacrifices; indeed, reason left to itself would persuade the contrary, that the most blessed God neither needs nor is delighted by the shed blood of animals and the foul-smelling burning of bodies.

The antithesis is that of certain Jews and Pontificians, who maintain that the rite of sacrificing proceeds from the light of nature. They object:

I. The Gentiles by common consent used sacrifices for the worship of God. Therefore, the rite of sacrificing proceeds from the light of nature. Resp. The Gentiles offered

sacrifices to the Gods only out of a perverse imitation (κακοζηλία) of the Jews, for the rest they knew neither the matter, nor the form, nor the final cause of them. Whence they were also precipitated into human sacrifice (ἀνθρωποθυσίαν).

II. Abel sacrificed without a prescribed divine command; Therefore, from the instinct of reason and the dictate of the natural law. Resp. Although it is not read in the sacred codex that a command was prescribed to Abel concerning sacrificing, yet this is not to be denied. For the Apostle testifies, Hebrews XI, 4, that by faith Abel offered to God a more excellent sacrifice than Cain. But faith is not from the instinct of nature, but from the hearing of the word of God, Romans X, 17.

### ON THE FORENSIC, OR JUDICIAL, LAW

**Question XLIX. What is the forensic, or judicial, law?**

The forensic, or judicial, law is a command of God by which he obligated the Israelites in the times of the old testament, and through Moses prescribed to them a form of political governance, so that external discipline might be preserved in civil society, and the Jewish polity, in which Christ was to be born, might be distinguished from the polities of other nations.

Obs. It is called forensic and judicial law; because it directed both the criminal and the civil forum of the Jews.

**Question L. Concerning what things does the forensic law give precepts?**

The forensic law gives precepts concerning all those things which pertain to the administration of the Israelite republic, and fall under the forum or judgment of the Jews.

Proof. Contained in the forensic law are precepts concerning kings, Deuteronomy XVII, 14; concerning waging wars, Deuteronomy XX, 1; concerning marriage, Leviticus XVIII, 19; Deuteronomy XXV, 5; concerning slaves, Deuteronomy XXIII, 15; concerning hirelings, strangers, the poor, orphans, and widows, Leviticus XIX, 13; concerning homicides, Leviticus XXIV, 17; concerning thefts, Exodus XXI, 16; concerning deposits, Exodus XXII, 7; concerning loans, Exodus XXII, 14; concerning damages inflicted, Exodus XXI, 35; concerning weights and measures,

Leviticus XIX, 35; concerning not moving boundaries, Deuteronomy XXVII, 17; concerning avoiding biting usury, Exodus XXII, 25.

**Question LI. What is the end of the judicial law?**

The end of the forensic law is a) the preservation of external discipline in civil society, b) the distinction of the Jewish polity from the polities of other nations.

Proof a. Just as no nation can be contained within the limits of honesty and justice without external discipline; so the Israelite people had to be coerced by a more rigid polity, lest they should take for themselves an unbridled license for sinning, and cast off all shame.

Proof b. It pleased the most holy God to distinguish the Israelite republic, in which the true worship of God and the genealogy of the Messiah were to be preserved, by most just laws from the remaining peoples, in which grave sins were committed with impunity, by a particular forensic law, as if marked with a certain character.

**Question LII. Is the forensic law of the Jews abrogated?**

The precepts of the forensic law are twofold. Some are of common law, and are deduced as natural consequences from the moral law a). Some are of particular law, which respect the circumstances of the Israelite republic b). Not the former, but the latter are abrogated.

Proof a. The precepts concerning the office of a king, concerning slaves, and contumacious children are reduced to the fourth precept of the moral law: Concerning homicide, war, injury to a neighbor, to the fifth; Concerning marriage, rape, adultery, to the sixth; Concerning theft, deposit, loan, usury, to the seventh; Concerning witnesses, concerning calumnies, to the eighth. Which precepts, as to their substance, are in force among all. Their circumstances, peculiar to the Jews alone, have been abrogated in most Christian polities; yet the Christian magistrate is free to retain them.

Proof b. The precepts of the forensic law concerning marriage with the wife of a brother who has no children, Deuteronomy XXV, 5; concerning the drink of jealousy, Numbers V, 12; concerning those who are to be barred from public honors and offices, Deuteronomy XXIII, 1, 2, 3, have been abrogated, since they were enacted by God for just causes for the Israelites alone (\*).

(\*) In certain forensic laws, a secret and typical force also lay hidden, as in that precept, Deuteronomy XXI, 22-23, the reason for which the legate of Christ interpreted, Galatians III, 13.



## SUSPIRIUM.



*n the tablets of my heart, most HOLY GOD, You have inscribed Your law, the expressed image of Your holiness and justice, to which You have added a more abundant light and a greater weight by the precepts promulgated on Mount Sinai, that it may perpetually be before my mind and eyes. But I confess that I have often taken up a forgetfulness of it, so that I have deflected from that perfect rule of living, and have injured Your majesty. Give to me, Your most humble servant, most CLEMENT FATHER, the remission of my crimes, on account of the most consummate obedience of my redeemer, rendered in my place, which I apprehend, and I have no doubt of making its fruit my own. For the rest, I suppliantly venerate and pray that You may govern me by Your divine spirit, that my thoughts, counsels, undertakings, words, and deeds may never wander from Your law!*

## CHAPTER II.

### ON THE WORD OF THE GOSPEL

#### Question I. What is the gospel?



THE GOSPEL IS a sermon of purely gratuitous grace, offering the merit of Christ and the benefits obtained to all men, and by the faith which it kindles, actually conferring them to the glory of God and the eternal salvation of men.

Obs. Gospel, by the force of the word, denotes good news, or a joyful and desired announcement.

#### Question II. In how many ways is the name of the gospel taken?

The name of the gospel is taken in three ways: a) Generally, and less properly, for the entire doctrine of the N.T. which was proposed by Christ and the Apostles, and is found handed down in the writings of the evangelists and apostles; b) Specially, for the doctrine of grace concerning the gratuitous remission of sins, to be obtained by faith in Christ, whether it be had in the new or in the O.T.; c) Most specially, for the proclamation, or doctrine concerning the Messiah now exhibited.

Proof a. The name of the gospel is taken generally in Mark I, 1, in the words: "The beginning of the gospel of Jesus Christ." Where the beginning of the gospel denotes the same as the beginning of the doctrine handed down by Christ. But Christ handed down not only the doctrine of the gospel strictly so called, but also the doctrine of the law; which is clear partly from the diverse sermons of Christ; partly also from the doctrine of John the Baptist, who

immediately in that passage, v. 4, is said to have preached the baptism of repentance. In the same sense it is also taken in Mark XVI, 15, where Christ dismisses his disciples fortified with this instruction: "Go into all the world, preach the gospel, etc." But it is certain that the Apostles preached not only the gospel strictly so called, but also the law.

Proof b. In a special sense, the gospel is adequately contrasted with the law. For just as the law is the norm of things to be done and to be fled, so the gospel is the norm of believing in Christ, and is the doctrine of the gratuitous remission of sins, to be obtained from God on account of the merit of Christ, whether it be proposed in the N. or in the O.T. Thus it is taken in Isaiah LII, 7: "How beautiful upon the mountains are the feet of those who bring good news." Which words Paul cites in Romans X, 15: "How beautiful are the feet of those who preach the gospel of peace." Add Hebrews IV, 2.

Proof c. The name of the gospel is used in a most special sense in Romans I, 1, where Paul affirms that he was set apart to preach the gospel, which was previously promised. Therefore, a distinction is to be made here between the gospel (εὐαγγέλιον) most strictly so called, and the promise (ἐπαγγελίαν). The preaching concerning the Messiah not yet exhibited, but to be exhibited, is called ἡ πρὸς τοὺς πατέρας ἐπαγγελία, the promise made to the fathers, Acts XIII, 32. But the Gospel (Εὐαγγέλιον), in its most special sense,

denotes the public proclamation concerning the exhibited Messiah (\*).

**Question III. Is the gospel a sermon of repentance?**

The gospel, in a general and less proper sense, is rightly called a sermon of repentance, generally so called a); But the gospel, accepted in a special and proper sense, insofar as it is opposed to the law, is not a sermon of repentance accusing and condemning sins b).

Proof a. The gospel, in a generic and looser sense, designates the whole Christian doctrine comprised in the writings of the Evangelists and Apostles, which consists in the preaching of repentance and remission of sins, as Christ commands, Luke XXIV, 47; and repentance, generally taken, comprises contrition and faith. This the gospel certainly preaches, taken in a looser sense, with the theologians devoted to the Augsburg Confession not disagreeing. For this form of speaking is used in the Apology of the Aug. Conf., p. 165: "The sum of the preaching of the gospel is to reprove sins, and to offer remission of sins, and righteousness for Christ's sake." And in the Epitome of the Formula of Concord, p. 592: "We believe, teach, and confess that if the word gospel is taken for the whole doctrine of Christ, which he himself professed in his ministry (as did his Apostles), it is rightly said and taught that the gospel is a sermon of repentance and remission of sins."

Proof b. The gospel, taken in a stricter sense, insofar as it is contrasted with the law, is not a sermon of repentance specially or partially so called, and indeed with respect to the prior part of repentance, i.e., contrition, or sorrow for sin. Which assertion of ours we strengthen:

1) From the doctrine of the gospel, proposed from the first time of the fall. For the proto-gospel concerning the seed of the woman, which would crush the head of the serpent, Genesis III, 15; the promise concerning the seed of Abraham, in which all

the nations of the earth were to be blessed, Genesis XII, 3; concerning the son of David, who was to restore the kingdom of David and continue it eternally, 2 Samuel VII, 12 ff.; the prediction concerning the Messiah to be wounded for our iniquities, Isaiah LIII; is the true gospel, but most different from a sermon of repentance accusing, terrifying, and condemning the sins of men.

2) A sermon of repentance terrifies the sinner, makes him sad, declares to him the wrath of God and eternal death. But the gospel in the sacred letters is described as being the gospel of peace, Ephesians II, 17; the gospel of joy,

Luke II, 10; the gospel of the grace of God, Acts XX, 24; the word of reconciliation, 2 Corinthians V, 18; the gospel of salvation, Romans I, 16. Therefore, the gospel formally is not a sermon of repentance.

3) A sermon of repentance aims at this, that the hearts of men may be broken and crushed; But the gospel is preached to the poor and contrite in heart, that they may be raised up and refreshed, Isaiah LXI, 1; Matthew XI, 5.

4) A sermon of repentance leads men to the acknowledgment and detestation of sin. But this is not from the gospel, but from the law, Romans III, 20. From which the Declaration of the Formula of Concord concludes, p. 717: "It is connected with great danger, nor can it be approved, that it is asserted that the gospel (properly so called, and when it is distinguished from the law) is a sermon of repentance, reproving sins."

The antithesis is that of the Pontificians and Antinomians, who maintain that the gospel is more rightly described by a sermon of repentance than by a sermon of grace. Who strengthen their opinion with the following arguments:

I. Which sermon terrifies the consciences of men is a sermon of repentance; But the evangelical sermon, etc. Therefore. The minor is proved by the examples of Peter, Acts II, 37; Paul, Acts XXIV, 25. Resp. The

(\*) And in this most special signification, the Gospel (Εὐαγγέλιον) 1) is a sign and document of Christ, now brought to light, Matthew XI, 5; 2) is distinguished not only from the law, especially the sacred and ritual law of the O.T., but also from the Prophets, who all testified of the coming Christ, Luke XVI, 16; 1 Peter I, 10-12. Therefore, in this way, in which the Gospel is the proper doctrine of the N.T., concerning Christ who was once to be, but is now present, there are three principal parts of which this doctrine of the Gospel consists. First; Christ, whom the Seers foretold would come, has long since come. Second; He is none other than Jesus of Nazareth. Third; In him alone are completed and consummated all things which the divine Seers predicted concerning the Christ to come.

apostles preached not only the gospel, but also the law.

II. In the gospel there exist many threats. See Matthew V, 22; ch. VII, 19, and elsewhere passim. Therefore, the gospel terrifies the souls of men. Resp. The threats exist in the gospel generally so called, but they are not of the gospel specially so taken, as it is opposed to the law.

III. Whatever doctrine reproves and accuses sins is a sermon of penitence; But the evangelical doctrine, etc. Therefore. The minor is proved; because the Holy Spirit reproves the sin of unbelief (*ἀπιστίας*) in Christ, by which the redeemer of the world is contemned and rejected; But the Holy Spirit does not reprove that unbelief through the law, which knows nothing of Christ. Therefore, through the gospel. Resp. 1) Distinguish between the law alone and the law illustrated by the light of the gospel. The law alone, or taken separately, knows nothing of faith, or unbelief in Christ, yet when illuminated by the light of the gospel it reproves and condemns unbelief in Christ. 2) Unbelief is considered either with respect to its genus, or with respect to a certain object. In the former way, it can and must be referred only to the law; since with respect to its genus it is a sin, and consequently it reproves and condemns it equally as the rest of sins. In the latter way, it has for its object either God as legislator, or according to the gospel it has for its object Christ the mediator. This respect does not change the genus of unbelief, but only varies the object so that unbelief, although it is directed directly against Christ, nevertheless impinges on the first precept of the decalogue, and thus is subject to the law. For this precept in general commands to believe God, in whatever way he is considered, whether as creator and preserver, or as legislator, or as redeemer; and thus the law in general reproves and condemns all unbelief. On the contrary, the gospel, although it manifests and declares a certain object of unbelief, yet it does not, properly speaking, reprove or condemn unbelief itself.

IV. Every sermon about the passion and death of Christ is a sermon of penitence; But the gospel, etc. Therefore. The major is clear: the passion and death of Christ is a real sermon of penitence, full of the severity, terror, and wrath of God. Resp. The passion and death of Christ is considered in a twofold way: 1) as a mirror of the justice, severity, and divine wrath towards sinners, and thus

it pertains reductively to the law; 2) Inasmuch as it is a mirror of the ineffable mercy of God towards the miserable human race, and a most full satisfaction for sins, and thus it pertains to the gospel.

V. Whatever reveals the wrath of God is a sermon of penitence; But the gospel, etc. Therefore. The minor is proved from Romans I, 18: "The wrath of God is revealed from heaven against all ungodliness, etc." But the wrath of God is revealed through the gospel, about which the Apostle had spoken before. Resp. The Apostle does not say that the wrath of God is revealed in the gospel, but in the preceding verse he had said that righteousness is revealed in the gospel, by which man is justified, to which is opposed wrath, which the Apostle asserts is revealed from heaven, namely, through the natural and moral law, through the judgments of God, through examples, and proper experience.

VI. Whatever contrition is salutary flows from the gospel; But the contrition of the faithful, etc. Therefore. The major is constant; because without the gospel, contrition, the greater it is, the more effectively it leads a man to desperation. The minor is clear; because it is a spiritual sacrifice, Psalm LI, 19; it is repentance unto salvation, 2 Corinthians VII, 10. Resp. God through converting grace, by grieving the sinner from the law, works repentance unto salvation, so that repentance taken partially (*μερικῶς*), or contrition, is not indeed a causal medium of salvation, but a medium of divine order, by which man is disposed and prepared by the Holy Spirit to conceive from the gospel a saving faith in Christ, with which salutary contrition is conjoined. Desperation is not to be attributed to contrition itself, considered in its essence; because contrition in itself is a work of the Holy Spirit through the law. But neither the Holy Spirit works desperation, nor does the divine law command it. But it is a vicious act of man, who makes the mercy of God less than his sin, and does not know how to flee from the law of Moses to the gospel of Christ.

VII. Whatever doctrine excludes all boasting, most effectively reproves sins; But the gospel, etc., Romans III, 27. Resp. The gospel excludes all boasting, not by reproving sins, which is of the law; but by referring the entire beginning, progress, and end of salvation to the grace of God alone.

VIII. Whatever doctrine is not only an odor of life to life, but also an odor of death

to death, is not only a sermon of grace, but also of penitence; But the gospel, etc., 2 Corinthians II, 15-16. Therefore. Resp. The gospel is per se an odor of life; it becomes per accidens an odor of death to those who either condemn the gospel, or abuse it for security: just as the sweet odor of ointment refreshes doves, but kills beetles.

IX. The gospel is proposed with salutary fruit only to the penitent; Therefore, it is rightly called a sermon of penitence. Resp. We assert that the gospel, strictly and properly so called, is formally not a sermon of penitence, or of contrition. But if anyone wishes to call the gospel a sermon of penitence objectively, because it is fruitful only to the contrite, and declaratively, inasmuch as it declares what infidelity is, whose object is unknown to the law, we suffer him to abound in his own sense. Conf. DANNHAVER in hodosophia phanomenon VI, p. 484.

#### Question IV. What is the principal efficient cause of the gospel?

*Principal efficient cause of the gospel.* The efficient cause of the gospel, both with respect to the decree and to the revelation, is the entire Holy Trinity a), God the Father b), the Son of God c), and the Holy Spirit d).

Proof a. God the Father with the Son and the Holy Spirit decreed from eternity; a) That as a remedy for the fall of Adam and for sin, which he foresaw, the second person of the Trinity, the Son of God, would in the fullness of time assume a true human nature, and in it by fulfilling the law, by suffering and dying, would make satisfaction for the sins of men, and would merit eternal salvation for the whole human race. b) He decreed that the merit of Christ and its benefits should be offered, exhibited, and distributed to all through the word of the gospel. With respect to this decree, the gospel is called a mystery hidden in God from the ages (ἀπὸ τῶν αἰώνων), Ephesians III, 9.

Proof b. "In many times and in many ways God spoke of old to the fathers by the prophets, but in these last days he has spoken to us by a Son," Hebrews I, 1. The God who has spoken in the Son is God the Father, who already of old in the O.T. spoke to the fathers by the prophets, that "everyone who believes in Jesus Christ receives forgiveness of sins," Acts X, 43. Which is the sum of the gospel.

Proof c. From John I, 17-18: "The law was given through Moses; Grace and truth came through Jesus Christ. No one has ever seen

God; the only-begotten Son, who is in the bosom of the Father, he has made him known (to us)." Just as the law was given to us through Moses, by which we are convicted of our unrighteousness; so through Jesus Christ the most true grace has not only been acquired for us, but has also been lucidly explained to us by the preaching of the gospel, since this eternal Son of God, existing in the bosom of the Father, knows most perfectly the divine decree concerning our salvation, which this Word of God (λόγος τοῦ Θεοῦ) announced to the first parents in paradise, Genesis III, 15.

Proof d. From Ephesians III, 5: "It has now been revealed to his holy Apostles and Prophets by the Spirit, that the Gentiles are fellow heirs, and of the same body, and partakers of his promise in Christ through the gospel." The mystery concerning Christ and the calling of all Gentiles to his church was more clearly revealed to the Apostles by the Holy Spirit in the N.T. than to the men of God in the O.T., who nevertheless also spoke of Christ, being moved by the Holy Spirit, 2 Peter I, 21.

#### Question V. By whose ministry was the gospel preached?

*Ministerial Cause.* The gospel was preached by the ministry of the holy men of God, both in the old a) and new testament b). Indeed, angels also, by the command of God, have joyfully and willingly expounded the gospel concerning Christ c).

Proof a. The proto-gospel concerning the seed of the woman that would crush the head of the serpent, was without doubt handed down and repeated by Adam and the rest of the patriarchs until the flood. After the flood, Noah was a preacher of righteousness, 2 Peter II, 5, with his descendants. A most illustrious evangelical promise was made to Abraham, concerning the Messiah, the seed of Abraham, in whom all nations were to be blessed, Genesis XII, 3, which was repeated to Isaac, Genesis XXVI, 4, from whom that promise was propagated down to Moses, whose ministry, although it is distinguished from the ministry of the gospel, finally shows and points to Christ. "Moses wrote of me," says the Savior, John V, 46. Memorable is the passage concerning the great Prophet, Deuteronomy XVIII, 15, which is cited in Acts III, 22. But the Levitical priests, as it were, described and prefigured the promise of the Messiah the redeemer in the sacrifices. After Moses, all the Prophets

bore witness to Christ, Acts X, 43. Conf. Psalm II, VII, XXII, XLV, CX; Isaiah VII, LIII, LXI; Jeremiah XXIII; Daniel IX; Hosea XIII; Micah V; Haggai II; Zechariah IX, XIII; Malachi I, III, IV.

Proof b. In the N.T., the gospel of Christ was preached by the shepherds of Bethlehem, Luke II, 17; Simeon, Luke II, 29; John the Baptist, John I, 29; the Apostles, Mark XVI, 15, and their successors, or all faithful preachers of the gospel, in whom God placed the word of reconciliation, 2 Corinthians V, 19.

Proof c. It was a singular pleasure for the angels to propose and narrate to men the gospel concerning the conception of Christ, Luke I, 26; his nativity, Luke II, 10; his resurrection, Luke XXIV, 4; his ascension into heaven and his return to judgment, Acts I, 11.

The antithesis is 1) of certain Scholastics, who contend with Pelagius that men before Moses were justified and saved by the law of nature alone, after Moses by the law of Moses alone; but in the N.T. they are justified and saved by the gospel; 2) of the Anabaptists, who assert that the Fathers of the O.T. knew nothing of the promises of the gospel and of eternal life; 3) of the Socinians, who maintain that the gospel began with Christ, and is proper to the N.T. alone. Who fortify their opinion with the following arguments:

I. Whatever was kept secret for long ages, and was at last manifested in the N.T., was not in the O.T. But the gospel concerning Jesus Christ, etc., Romans XVI, 25. Therefore. Resp. Distinguish between the substantials (τὰ οὐσιαστικά), and the incidentals (τὰ περιστατικά) of the gospel. The same doctrine of the gospel concerning Christ the mediator, as to its substance, was proposed in the O.T.; but that Jesus of Nazareth, the son of Mary, is the promised Messiah, was not known until the N.T.; which is also occupied in explaining this doctrine more abundantly and illustrating it more clearly, and to this extent that mystery was hidden in ancient times, that it was not so fully handed down, nor so plainly proposed; therefore it is said to have been made known through the prophetic writings (διὰ γραφῶν προφητικῶν), with the addition, that is, of a more abundant apostolic explanation, and a more diffuse promulgation among the gentiles.

II. The joyful news about the born Christ is called the gospel, Luke II, 10; Romans I, 1.

But in the O.T. there was no joyful news about the born Christ. Therefore. Resp. Distinguish between the gospel taken in a special sense, inasmuch as it is opposed to the law, and accepted in a most special sense, inasmuch as it is discerned from the promise, and denotes the proclamation concerning the exhibited Christ; Not in the latter, but in the former sense was the gospel in the O.T.

III. If the law was given through Moses, but grace and truth were made and explained through Christ; the gospel was not yet known in the times of Moses; But the prior is true. Therefore, so is the latter. The consequence of the major is evident, because the gospel is a sermon of grace, contrasted with the law. The antecedent is clear from John I, 17. Resp. Distinguish between Moses the ministerial legislator, and the prophet or doctor. Moses was not only a minister of the law, but also a Prophet, who wrote of Christ, John V, 46. For the rest, grace is considered partly with respect to the promise of Christ to be incarnated, partly with respect to the fulfillment. What grace concerning Christ, who was to assume flesh and reconcile the human race, God had promised, he fulfilled when Christ was exhibited in the flesh.

IV. If the sermon concerning the Messiah to come is called ἐπαγγελία, or a promise, but not εὐαγγέλιον, it follows that in the O.T. the fathers did not rejoice in the gospel. The antecedent is true. Therefore, so is the consequent. The antecedent is clear from Acts XIII, 32; Galatians III, 18. Resp. The distinction between ἐπαγγελία and εὐαγγέλιον in the sacred letters is frequent, but not perpetual. For Paul says in Romans X, 15: "It is written (Isaiah LII, 7): How beautiful are the feet of those who preach good news? But not all have obeyed the gospel." And in Hebrews IV, 2: "For we have had the gospel preached to us, just as they (the fathers) also did."

Objection: But the gospel is said to have been promised through the prophets, Romans I, 2. Therefore, it was not preached by them. Resp. By the name of the gospel in that passage is understood the public proclamation concerning the exhibited Messiah, which only began to be preached in the N.T., Mark I, 1-2. In the meantime, the doctrine concerning the grace of God and the remission of sins on account of the Messiah promised in the O.T. and exhibited in the N.T. is one and the same in both.

**Question VI. By what means is the gospel accepted?**

The gospel is accepted and retained by the faith which it kindles a), together with all the benefits which it offers b).

Obs. Faith has a twofold respect to the gospel: a) as an effect, because it is produced by the gospel; b) as an organ, by which the evangelical promise and all the good things offered by it are apprehended, so that there is a perpetual relation between the offering organ and the apprehending organ; between the promise of grace and the trusting apprehension.

Proof a. The Holy Spirit in regeneration kindles faith through the word of the gospel. For "faith comes from hearing, and hearing through the word of God." Whence we are said to believe through the word of the Apostles, John XVII, 20.

Proof b. From Mark I, 14-15: "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying: 'The time is fulfilled and the kingdom of God is at hand, repent and believe in the gospel.'" Penitent and contrite sinners receive with trusting assent the implanted word, which is able to save their souls, James I, 21.

**Question VII. To which men is the gospel to be preached?**

*Subject to which.* The gospel, by the intention of God, is to be preached to all men a). Specially, however, and with salutary fruit, it is applied to the penitent and believing b).

Proof a. 1) Christ commanded the Apostles to preach the gospel to every creature, Mark XVI, 15. 2) The gospel was preached to every creature under heaven, Colossians I, 23. 3) God wills all men to be

saved and to come to the knowledge of the truth, 1 Timothy II, 4. Therefore, God wills that the medium of faith and salvation be proposed to all men.

Proof b. The special application of the gospel is made to sinners who are penitent and not maliciously resisting; for God does not pour the oil of mercy except into a contrite vessel. Whence Christ is said to have been sent to evangelize the poor, Isaiah LXI, 1, and πτωχοὶ εὐαγγελίζονται, the poor hear the gospel, Matthew XI, 5. But it is necessary that to contrition be added faith, which is, as it were, the hand receiving the good things offered in the evangelical promise. He who does not receive the gospel by faith, hears and reads it without fruit. "The word heard did not profit, not being mixed with faith in those who heard it," Hebrews IV, 2.

**Question VIII. What does the gospel preach and offer to us?**

*Real object.* The gospel preaches and offers to us the grace of God, the merit of Christ, and all the benefits obtained by him (\*).

Proof 1) The author of salvation himself enunciates the compendium of the gospel, John III, 16: "God so loved the world that he gave his only-begotten Son, that whoever believes in him should not perish, but have eternal life." From which it is called the gospel of the grace of God, Acts XX, 24.

2) The gospel of God deals with the Son of God, born of the seed of David according to the flesh, Romans I, 3. It is the preaching of Jesus Christ, Romans XVI, 25. "We preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God," 1 Corinthians I, 23-24.

(\*) There are five principal parts of the Gospel, inasmuch as it is opposed to the law, and is the common doctrine of both Testaments. First; God by an eternal counsel decreed not to preclude to men, all of whom he foresaw would be guilty of sin and damnation, a return to grace and salvation, but at the same time, that his vindicating justice, no less necessary and infinite than his grace and mercy, should be fully satisfied, to send Christ the God-man (θεάνθρωπον), the Reconciler of peace between God and men. Ephesians I, 4; III, 11; Acts II, 23; IV, 28. Second; It was for that Christ to make satisfaction for the sins 1) of all men, Romans V, 12, 18; 1 John II, 2, 2) for all sins, 1 John I, 7, 3) entirely, without any defect, Hebrews X, 14. Third; This satisfaction rendered by Christ God has accepted, and wills to attribute to us, as if it had been rendered by us, 2 Corinthians V, 19, 21; Romans IV, 24, 25. Fourth; Our entire trust is to be placed in this one Christ, Acts X, 43, yet in a manner convenient to the order of salvation, so that a knowledge and detestation of sins precedes, and is to be daily continued, Psalm LI, 5, 8; Mark I, 15; Luke XXIV, 47. Fifth; By this trust, as the unique medium, we obtain the remission of sins, and, if that trust is constant to the end of this life, also eternal glory, Romans X, 9, 13. See Apology of the Aug. Conf., p. 159.

3) The benefits obtained by the merit of Christ are various, which the Holy Spirit offers to us through the gospel as a most efficacious medium. For that we are called by the gospel to the church, are illuminated in it, are converted, regenerated, made sons of God, endowed with peace of conscience, are justified, united with God, renewed, sanctified, are preserved in faith, and are glorified, we have shown in the preceding section through all the chapters.

**Question IX. In what does the gospel formally consist?**

*Form of the gospel.* The gospel formally consists in a gratuitous promise a), and one ordained to blessedness, to be obtained in the kingdom of grace and glory b).

Proof a. The Apostle teaches that the evangelical promise is gratuitous, Romans III, 23-24: "All have sinned and fall short of the glory of God, being justified (δωρεάν) freely by his grace through the redemption that is in Christ Jesus." The evangelical promise is called gratuitous on our part, for the reason that we have not merited the benefits offered in the gospel by our works; not on the part of Christ, who has merited them for us at the highest price of his blood and life, 1 Corinthians VI, 20; 1 Peter I, 18-19.

Proof b. Blessedness in the kingdom of grace is the remission of sins and a righteousness valid before God. The blessedness of the kingdom of glory consists in the full fruition of God and of celestial goods. To both, as to an end, the evangelical promise is divinely ordained. For which cause it is called the gospel of the kingdom of God, Mark I, 14; the gospel of our salvation, Ephesians I, 13; the word of reconciliation, 2 Corinthians V, 18; the word of eternal life, John VI, 68.

**Question X. What is the end of the gospel?**

*End.* The ultimate end of the gospel, on the part of God, is the glory of the mercy, wisdom, power, and truth of God a). The ultimate end, with respect to men, is the blessedness of glory, or eternal life b). The intermediate end is the blessedness of grace, or the remission of sins and the righteousness of faith c).

Proof a. In the gospel 1) the bowels of the mercy of God are opened, who remits sins to us for Christ's sake, and accepts us to eternal life, Luke I, 78. There is revealed in it 2) the manifold wisdom of God, by which he found

a tempering of justice and mercy, by destining and sending Christ the mediator, Ephesians III, 10. There is preached in the same 3) the divine virtue and power, 1 Corinthians I, 24, because Christ most powerfully crushed the head of the infernal serpent, destroyed the works of the devil, and swallowed up death in victory. Finally, there shines forth in the gospel 4) the immutable and infallible truth of God, who, by exhibiting his son in the flesh, fulfilled the promise made to the fathers.

Proof b. "The gospel is the power unto salvation for everyone who believes," Romans I, 16. "For it pleased God through the foolishness of the proclamation to save those who believe," 1 Corinthians I, 21. The preaching of the gospel seems absurd to the unbelieving; because it teaches to seek salvation in a crucified one, life in a dead one; but to believers the preaching of the gospel is most wise and most salutary.

Proof c. "The righteousness of God is revealed in the gospel from faith to faith; As it is written: 'The just shall live by faith'," Romans I, 17. By this is understood imputed righteousness, which is through faith in Christ, Philippians III, 9. It is called the righteousness of God, because it is imputed by the most merciful God to believers in Christ for salvation, Romans IV, 6. In this consists blessedness in the kingdom of grace.

**ON THE DIFFERENCE AND AGREEMENT OF THE LAW AND THE GOSPEL**

Observe. The Law and the Gospel with respect to their nature (φύσεως) are distinct by a whole heaven; with respect to their practice (πράξεως) they are more conjoined than any mathematical point; and so here it is necessary ὀρθοτομεῖν, to rightly divide the word of truth, 2 Timothy II, 15.

**Question XI. How do the law and the gospel differ?**

The moral law and the gospel differ: a) in the mode of revelation and knowledge; b) with respect to their object; c) in the diversity of their promises; d) in the subject to which they are to be proposed; e) in the disparity of their effects.

Proof a. The law is known in a certain way from the light of nature; since it was implanted in the minds of men in the first creation, nor was it utterly extinguished by the fall, Romans II, 15: "The Gentiles show the work of the law written in their hearts";



although a fuller knowledge of it, on account of the corruption of the human intellect after the fall, must be sought from revelation, comprised in the scriptures. But the gospel is a mystery, plainly hidden from human reason, brought forth by the Son of God from the bosom of the eternal Father, and revealed to us, John I, 18; Romans XVI, 25.

Proof b. The law is the doctrine of works; for it prescribes and commands things to be done and to be fled; whence it is called the law of works, Romans III, 27. But the gospel is the doctrine of faith; for it proposes Christ the mediator, his merit, and the righteousness and salvation obtained by it to be embraced by faith; therefore it is called the law (doctrine) of faith, Romans III, 27; the hearing of faith, Galatians III, 2.

Proof c. The promises of the law are conditional and compensatory; for they promise life indeed, but under the condition of one's own, perfect, and perpetual obedience. But the evangelical promises are gratuitous; because they promise life not on account of one's own obedience, but another's, namely Christ's, apprehended by true faith. Therefore, the evangelical promises are absolutely and unconditionally, not simply, but with respect to the legal and meritorious condition, although they do not exclude the evangelical condition, or faith, which lacks all merit, and the use of the means of faith (\*).

Proof d. The law is to be proposed and sharply inculcated on impious and contumacious sinners, that they may be led to contrition; the gospel is to be applied to

(\*) As for what pertains to the meaning of the law and the gospel, a fourfold difference of the two is chiefly to be known and firmly held:

I. Whatever pertains to the duties of man to be performed, insofar as they are duties, all that is to be attributed to the law, which is the most perfect norm of all things, whether to be done or to be fled; although the most valid moving arguments are to be drawn from the gospel; for nothing moves and bends souls more to render obedience willingly than the perception and grateful remembrance of the highest benefits, Luke I, 74-75; John XIII, 34; 2 Corinthians VII, 1; Titus II, 11-12; 1 John III, 16; IV, 11, 19. But whatever is to be referred to the benefits of a placated God, obtained by the merits of Christ, all that is to be asserted of the Gospel (by definition).

II. Whatever ought to be referred to promises, posited on the condition of obedience to be rendered by man himself, and that perfect and perpetually continued, is proper to the law: "Do this, and you will live." Whatever, on the contrary, is of the kind of those promises which exhibit to every perfidious man, provided he repents, the grace of God reconciled to men by the vicarious obedience of Christ, to be received by true trust placed in Christ, is proper to the Gospel: "Believe, and you will be saved." Of this signal difference of legal and evangelical promises, a most clear testimony exists in Romans X, 5 ff.

III. Whatever pertains to reproving and knowing sins, insofar as they are sins, is of the law, Romans III, 20. And indeed the matter itself speaks. For since the law is the most perfect norm of all duties, it follows that the same is also the norm of knowing the neglect of all duties. Every ἀμαρτία is ἀνομία, 1 John III, 4.

Scholion: The nature of sin, insofar as it is sin, is to be distinguished from the Object, either in which or against which one sins. This distinction being observed, the response to this opposition of the Antinomians will be easy: whether the gospel does not reprove ἀπιστίαν, and that indeed ἐξοχικῶς, if one does not trust in Christ? I indeed interpret that passage, John XVI, 9, not of sin itself, but of the cause of all sins: "concerning sin, because they do not believe in me," therefore they cannot be freed from sin. See the opposite, 2 Peter I, 5: ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν. But whatever pertains to the remission and liberation from sins is of the gospel, Luke XXIV, 47; Acts X, 43; add Romans V, 1.

IV. Whatever pertains to threats and punishments denounced and inflicted upon man is of the law, Romans IV, 15; Galatians III, 10. But whatever pertains to grace and salvation, to be imparted to a man guilty of damnation on account of Christ, is of the gospel, Acts XX, 24; Romans I, 16.

Scholion: The suffering of evils which Christ endured for us is to be considered in a diverse manner: In one way indeed in itself, inasmuch as it was a vicarious punishment; and this must be referred entirely to the law: But in another way, as much as to the end and use, that it might be a medium of recovering grace and salvation, by which we might be freed from all punishment; and in this way it pertains entirely to the gospel.

the contrite, that they may conceive faith in Christ.

Proof e. The law accuses delinquents of disobedience, convicts, condemns, terrifies, as Paul testifies, Romans III, 20; ch. IV, 15; 2 Corinthians III, 7; but the gospel shows the mediator, consoles, absolves, vivifies, as the angel testifies, Luke II, 10; and Christ, Luke IV, 18; and Paul, 2 Corinthians III, 6.

#### Question XII. How do the law and the gospel agree?

The law and the gospel agree a) in their author, b) in the universality of their subject, c) in their end intended *per se*, d) in their duration.

Proof a. God is the author of the law no less than of the gospel.

Proof b. Just as the law obligates all men without exception to obedience, or this failing, to punishment; so the gospel proposes to all men the satisfaction and merit of Christ, to be apprehended by faith, to obtain remission and eternal life, 1 Timothy II, 5-6.

Proof c. The end of the law and the gospel, intended *per se*, is eternal life. The law promises eternal life under the condition of perfect obedience, Leviticus XVIII, 5; Ezekiel XX, 11; Luke X, 25, 28; Romans X, 5. The gospel promises eternal life under the condition of faith, apprehending the satisfactory obedience of Christ, Romans X, 9-10. The accidental event of the law is death. "The commandment, which was to me for life, the same became death," Romans VII, 10. By a like reason, the gospel to some is an odor of death unto death, 2 Corinthians II, 16.

Proof d. The moral law is a perpetual norm of things to be done and fled, never abrogated nor to be abrogated. And that the gospel is to be preached in the church until the end of the world is expressly said in Matthew XXVIII, 20.

#### Question XIII. Are the law and the gospel conjoined in practice?

The law and the gospel in practice are more conjoined than any mathematical point. For they flow together for the repentance of the sinner a), for the renewal of the justified man b), for the preservation of the renewed man in the perseverance of faith and piety c).

Proof a. Repentance consists of two parts, contrition and faith, and is therefore an ἀποτέλεσμα, or a common effect of converting and regenerating grace. The law

in converting a man does what is its own, by exciting or working contrition. The gospel in regenerating a man also does what is its own, by kindling faith in Christ. Therefore, repentance results as an ἀποτέλεσμα from the confluence of the law and the gospel.

Proof b. In sanctifying a man, the law is at hand as a normative principle, or as a rule of holy life; for it prescribes and teaches what is to be done and what is to be omitted, and obligates to obedience; but it does not confer new powers for a spiritual and holy life. Therefore, the gospel comes to the rescue, as a productive principle, which supplies the faculty and powers to a man for walking rightly in the ways of the Lord. Wherefore, the law and the gospel concur for one holy action in the business of renewal.

Proof c. The law by its threats moves the renewed man to suppress the desires of the flesh more strongly, lest being overcome by the flesh he should fall into mortal sin and fall from faith. The gospel, by now and then conferring new powers, confirms and increases faith, so that the renewed man may persevere in faith and holiness. Add that the gospel alone demonstrates the difference between mortal and venial sin, in the judgment of D. CHEMNITZ, part II, loc. fol. 225. The law prohibits both, so that the renewed man, acknowledging his imperfection, may continue in daily repentance. The gospel raises up his soul, wavering with the sense of imperfect obedience and sin, by teaching that there is no condemnation for those who are in Christ Jesus, who walk not according to the flesh, but according to the spirit, Romans VIII, 1.

#### Question XIV. Are all evangelical promises suspended on the condition of faith?

Certain evangelical promises, namely concerning the remission of sins and the bestowal of eternal life, are suspended on the condition of faith a). But there are other evangelical promises which were not made under the hypothesis of faith, but some respect and promise acts of grace which by divine ordination terminate in the excitation of faith b).

Proof a. "If you confess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, it will come to pass that you will be saved," Romans X, 9. The evangelical promise is suspended on the condition of faith, not as of a work and merit, but as of a receiving medium (ἀντιληπτικοῦ),

or a receptive organ, by which the salvation obtained by the merit of Christ is accepted.

Proof b. Vocation to the church, illumination, conversion, regeneration are acts of applying grace, which do not presuppose the condition of faith, but which precede faith in the order of nature, not of time, and are directed and terminate by divine order (ἐκ τῶν ὀφειλόμενων) in its generation. Conf. D. CALOV in *synopsis controversiarum*, p. 625.

**Question XV. Are the evangelical promises suspended on the condition of works, or the perfect observance of the divine commandments?**

The evangelical promises of obtaining the blessedness of grace and glory are not suspended on the condition of works.

Proof 1) The gospel is a sermon of grace, Acts XX, 24. But grace is opposed to good works. For Paul expressly writes, Romans XI, 6: "If by grace, then it is no longer of works; if by works, then it is no longer grace; otherwise work is no longer work." Therefore, the evangelical promises are gratuitous.

2) The moral law is the law of works; but the gospel is the law (doctrine) of faith, Romans III, 27. Therefore, the sum of the moral law is: "Do!" Galatians III, 12. But the sum of the gospel is: "Believe in Christ!" Acts XVI, 31.

3) "Therefore it is of faith, that it might be according to grace, so that the promise might be sure to all the seed," Romans IV, 16. If the evangelical promise had been made under the condition of works, it would not be sure, on our part; because we would always have to doubt whether our works are so pure, holy, and perfect that by them righteousness and salvation can befall us.

The antithesis is that of the Pontificians, who assert that the evangelical promises require the condition of works. Their arguments are:

I. Christ says to the lawyer aspiring to eternal life: "Do this, and you will live!" Luke X, 28. Therefore, Christ in his gospel requires the condition of works from a man who is to obtain eternal life. Resp. The question of the lawyer was legal, proposed in these words: "What must I do to inherit eternal life?" But as the question was, so was the response. Hence Christ says: "You shall love the Lord your God, etc."

Objection: The response of Christ exists in the gospel; Therefore, it is evangelical.

Resp. The gospel is here taken in a special sense, as it is opposed to the law.

II. The gospel requires faith; Therefore, also good works. The reason for the consequence is; because faith is the mother of good actions. Resp. We readily grant that faith begets good works in the justified; but the question is whether the remission of sins and eternal life is promised under the condition of good works, which we deny. Good works pertain to the renewal of man, not to justification or beatification; And the norm of good works is the law, not the gospel.

III. Whatever is promised under the condition of the mortification of the flesh is promised under the condition of a good work; But eternal life, etc. Therefore. The major is clear; because the mortification of the flesh is a good work, commanded by the ninth precept of the decalogue. The minor is proved from Romans VIII, 13: "If by the Spirit you put to death the deeds of the body, you will live." Resp. Distinguish between the condition of the subject to whom the possession of eternal life befalls, and the condition of the thing under which eternal life is promised. The mortification of the flesh is a condition of the subject, preceding eternal life with a precedence of order, not of causality; since it is neither a medium of salvation nor a meritorious cause of eternal life.

#### ON THE DIFFERENCE BETWEEN THE OLD AND NEW TESTAMENTS

Obs. Since the solemn promulgation of the law pertains properly to the old testament, but the solemn promulgation of the gospel pertains to the new, therefore, the differences between the law and the gospel having been explained, we will subjoin the distinction between the O. and N.T.

#### Question XVI. What is a divine testament?

A testament is a disposition of the most free will of God concerning divine worship, the means of salvation, and the form of government in the church, confirmed by the death and blood either of a typical beast or of the testator himself, to the praise of grace and divine justice and the salvation of men.

Obs. I. A testament is called by the Hebrews בְּרִית, which word in general signifies a covenant or pact sanctioned between two or more. It is derived from the root בָּרַח, he chose; because in a covenant are

chosen both the persons between whom, and the things and conditions on account of which the covenant is entered into. This Hebrew name was expressed by AQUILA of Pontus, SYMMACHUS, and THEODOTION by συνθήκη, i.e., a covenant or pact; but the LXX interpreters, and the writers of the new testament following them, everywhere rendered it by διαθήκη, which name denotes a disposition, both federal and testamentary, or similar both to a covenant and to the disposition of a last will.

Obs. II. Pact, covenant, and testament are used by some in this sacred matter as equivalent terms; yet they differ in certain respects. For a pact is the consent of two or more concerning some matter, either to be given or to be done, conceived in express words; a covenant, as SUIDAS defines it, is a mutual obligation by which the contracting parties agree on certain conditions to be mutually performed, e.g., concerning an alliance, commerce, a truce, etc.; a testament is the legitimate disposition of a testator, by which, being about to die, he dispenses his goods among his heirs. Therefore, a covenant differs from a testament: 1) In a covenant the consent of each party is required; but in establishing a testament the consent of each party is not necessary. 2) From a covenant certain advantages accrue to each party; in a testament, to the heir. 3) A covenant is valid between the living; if one party dies, it is extinguished; but a testament is confirmed by the death of the testator. 4) A confirmed covenant one party cannot make void against the will of the other; but a testator, as long as he lives, can change and correct his testament. 5) In a covenant a mediator is required, not in a testament.

Obs. III. In the divine disposition concerning the dispensation of the means of salvation, and the divine worship and governance of the church, a certain tempering of a covenant and a testament properly so called is found, so that it can be called by the composite word testament-covenant or federal testament, or testamentary covenant. For it is a testament on account of the most ample legacies of good things, and the necessity of an intervening death; which two things are not necessarily required in a covenant. One of the covenanters does not transcribe or destine all his goods to the other, nor does he devote himself to death for the same. But from a covenant, the sanction of our

mediator has a certain immutability and personal obligation.

Obs. IV. In the present context, our speech is not about the most ancient legal covenant which God entered into with Adam in his integrity, and from man demanded the most perfect observance of the divine law, both natural and positive, and liberally promised him eternal life as a reward, with the added threat of punishment if he should transgress the law, Genesis II, 16-17; nor about the covenant of grace, sanctioned with the fathers after the fall, by which God promised his grace, the remission of sins, and eternal life to all who believe in the Messiah, and demanded from them the obedience of constant faith; which promise of grace made to Abraham, the father of believers, comes under the name of a διαθήκη, or testament, Galatians III, 17; nor about the external sign, or instrument, or testimony of the tablets of the testament; in which way the sign of circumcision is called a testament, Acts VII, 8, and the federal tablets, or the prophetic books, come under the name of a testament, 2 Corinthians III, 6, 14; but they are called a divine testament in a broad sense (ὡς ἐν πλάτει), metonymically and improperly. But we must accurately consider what is denoted by the name of testament when the old and new testaments, accepted in their proper sense, are opposed to each other and are distinguished from each other.

#### Question XVII. How many divine testaments are there?

There are two divine testaments, the old and the new.

Proof 1) From Jeremiah XXXI, 31-34: "Behold, the days are coming, says Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt; because they made my covenant void; therefore I was a master over them, says Jehovah; but this is the covenant that I will make with the house of Israel after those days, says Jehovah: I will put my law in their inward parts and write it on their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each man his brother, saying: 'Know Jehovah!' for they shall all know me, from the least of them to the greatest of them, says Jehovah: For I will be merciful to their iniquity, and I will

remember their sin no more." Obs. The prophet speaks 1) of the days of the Messiah to come; 2) of the evangelical covenant, which is of a different kind from that old legal pact. For the evangelical pact is a covenant of grace and faith; The legal pact is a covenant of justice and works. The covenant of grace is called by the Apostle the new testament; The covenant of justice and works is called the old testament, Hebrews VIII, 8. The new testament was indeed instituted after the fall in paradise, as to its promises and its salutary applicability to men through faith in the promise; but it was consummated and solemnly promulgated when Christ was exhibited in the flesh. But the old testament, or legal pact, was instituted before the fall with man in his integrity, and was solemnly promulgated on mount Sinai. 3) God made a new testament with the house of Israel and with the house of Judah not exclusively, as if it pertained only to those houses, but inchoatively, because it was to be revealed and preached in the first place to the houses of Israel and Judah, and then to be transferred to other peoples. 4) The old covenant, or testament, was made with the fathers of the Israelites from mount Sinai not exclusively, as if it had been made with no man before; but confirmatively, because, having been given to all men from the beginning of the world, it was confirmed anew to the fathers of the Israelites and solemnly promulgated. 5) By the law which God was to write in the hearts of men is denoted the saving doctrine, or the law of faith, Romans III, 27, which is the

gospel; since under the new testament the moral law is not to be observed that it may justify, but that it may teach new obedience, as a fruit of faith and a document of gratitude. It is therefore easy to see what it is to inscribe on the heart and to put in the mind; namely, to illuminate the heart and soul by the Holy Spirit to a true knowledge of the faith, and to renew it to a new obedience, to mortify the old man, and to excite the new. 6) The doctrine of the old testament is legal, outside of Christ; the doctrine of the new testament is evangelical, in Christ. For the doctors of the law always urged a perfect knowledge of God and the worship proceeding from that knowledge; which because no man after the fall can render, the law threatened, cursed, and condemned all who were under it. For the perpetual voice of the law is: "Know God, do this and you will live! Cursed is everyone who does not do all things!" Which legal knowledge of God is not urged under the new testament; yet the evangelical knowledge of faith is to be taught, which is not impossible, but falls to all men through its own means, so that not only the great are capable of it, but also the small, indeed infants, inasmuch as they are not incapable of faith, Matthew XVIII, 6. 7) The doctrine of the remission of sins is proper to the new testament; by virtue of which God is propitious to iniquity, by pardoning it, and forgets sin, by not vindicating it. Confer. D. SEBASTIAN SCHMID, in his commentary on Hebrews VIII, 10, 11, 12, pp. 856 ff. (\*).

(\*) In the doctrine concerning the divine covenants and testaments, the greater care is to be employed, the more serious are the controversies which we have concerning this cause partly with the Reformed, partly with the Roman Catholics, partly with the Socinians.

I. This indeed no one denies, 1) that a covenant sanctioned by God, as being worthy of God, cannot but be entirely singular, nor at all to be compared with all those things which are required for covenants entered into by men, especially these: α) equality of the parties, β) mutual and most free will on both sides, not only without any coercion, but also without any obligation by which one is already bound to the other, γ) mutual utility, of which kind certainly none falls to God, who needs no one, δ) mutual and equal obligation, so that one can call the other to justice, and this one in turn that one, if he should not wish to keep the pact. But this is also confessed; 2) that those things cannot but be present which necessarily pertain to the nature of a covenant, whatever it may be, and they are stipulation and re-stipulation.

II. There are entirely two covenants which God has made with the entire human race, of which one is the legal covenant, or, as it is otherwise accustomed to be called, the covenant of works; the other, however, the evangelical covenant, or, what is the same thing, the covenant of grace. The name of grace, in this argument, is used in that signification in which it is opposed 1) to the natural corruption of man and the wrath of God, 2) to the dignity of works, Ephesians II, 1, 3, & 4, 8, 9. Concerning the covenant of works, therefore,

Deuteronomy VII, 9, 12; Hosea VI, 7. Concerning the covenant of grace, these sayings are to be understood, Genesis XVII, 7, coll. with Romans IX, 5-8; Galatians III, 14; Isaiah LIV, 10; LV, 3; Malachi III, 1; Luke I, 72, 74.

III. The covenant of works was without delay made void, as soon as the common parents of men broke and thus weakened it by their perfidy. Romans VIII, 3, so that from that time no mortal could be just before God by the sentence of the law. Galatians III, 21. Therefore, the covenant of grace immediately succeeded in its place, declared in the first news of Genesis III, 15. This we defend with the highest zeal against the Socinians.

Consectary: The giving and promulgation of the laws, especially that most solemn one on Mount Sinai, was made by no means for the renewal of the covenant of works, but entirely for its perpetual remembrance, Hebrews X, 3, on account of the use of the law, both epanorthotic-pedagogical, by which everyone, being guilty of sin, might be led to implore grace, and didactic, by which a man who is a partaker of grace might act conformably to the prescribed norms, yet always feeling that he still labors under many defects, and is never not in need of grace.

IV. The agreement and the difference of both covenants must be accurately known. Namely,

α) they agree in a certain way, with respect to 1) the parties; for in both are God and all men, with not one excepted (which the Reformed state much differently, in whose opinion the covenant of works indeed pertains to all and each man, but the covenant of grace to a few elect); 2) the foundation, which in both is the eternal counsel and decree of God; 3) the nature, since indeed in both there is a certain stipulation and re-stipulation; 4) the End; for both look to the glory of God, and the salvation of men, not only temporal, but also eternal.

β) These two covenants differ among themselves 1) with respect to the parties, considered in different ways. For God in the covenant of works, or legal covenant, is to be considered only as benign, as well as just and immutable; but in the evangelical, or covenant of grace, also as violated, angry, yet having pitied men, and prepared for reconciliation. Then, as for what pertains to men, all are to be considered, in the legal covenant indeed, as innocent, of integral life, and instructed with sufficient powers for rendering an entirely perfect and perpetual obedience to the law; but in the evangelical, α) as perfidious, and for that cause guilty of damnation; β) as those of whom, all and each, God has pitied; γ) as those for whom the eternal Son of God has sponsored, that he, in their name, would fully satisfy vindicating divine justice; δ) as those to whom, to each and every one, the vicarious satisfaction of Christ and the recovered salvation, as well as the saving trust by which each would receive it, is to be seriously offered; ε) as those of whose number some indeed, on account of a foreseen obstinacy of mind by God, that they would always be about to be unbelievers, or perfidy and inconstancy, that they would be at last at the end of this life temporary, have been adjudged to eternal damnation, already merited by their sins, but others, through a foreseen by God true and constant trust of theirs in Christ, are to be led to eternal blessedness.

The Reformed dissent much from us here, since 1) concerning the number of men they falsely persuade themselves that all, except the elect, are entirely excluded from the covenant of grace, 2) they invert the order of things, thinking that the decree concerning the election of a certain few is prior to that concerning Christ the sponsor, who would make satisfaction for the fault and punishment of men. Our theologians have rightly understood that a by far most valid argumentation, for a common and equally prepared saving grace for all, is to be made from the comparison of the covenant of works and the covenant of grace, namely that the latter cannot be of a lesser condition than we know the former to have been. PAUL certainly has gravely taught us that the covenant of grace, as far as it pertains to sinning men, extends as widely as the legal covenant, Romans V, 12, 18, and, as far as sins committed by men are concerned, much more widely, *ibid.* vv. 15, 16, 20.

They differ among themselves, 2) with respect to the foundation. This indeed in the covenant of works is the eternal decree of God, entirely congruent with his benignity, holiness, and remunerating justice, and the state of integrity of men. But in the covenant of grace it is α) the eternal decree of God, not only consonant with holiness and vindicating justice, so that a necessary satisfaction was required, to be rendered for all the fault and

punishment of all men, but also agreeable to mercy, by which God regarded the misery of men, and their extreme lack of powers, and willed to accept the vicarious satisfaction of Christ the sponsor, as if it were ours: β) the eternal pact of the Father with the Son. Of this pact classic passages exist, Psalm II, 6-8; XXII, 26-28; XL, 8, 9, add Hebrews X, 5 ff.; John XVII, 4, 5, 19. It consists I) of the stipulation and sponsorship of the Son, in which are contained these three things: α) That he wills to receive upon himself the fault and all the punishment of all and each man, Psalm XL, 8, 9; John XVII, 19. β) That he will therefore render a vicarious satisfaction in full, Isaiah LIII, 12. γ) That he will also reconcile all men, alienated from God, to God, by procuring a return of souls from sins to God, and the application of the rendered satisfaction, by offering it equally to all, and by imparting it to the obedient, Isaiah LIII, 11; Psalm XXII, 23, 28; Luke XXIV, 47. II) From the re-stipulation of the Father, who promised: α) That he wills to accept this sponsorship of the Son entirely, and to ratify all things rendered by him, indeed still to be rendered, as if they were already rendered, Isaiah LIII, 6. β) That he will adorn his Son, the satisfaction having been rendered, not for himself, but for us and our salvation, with the highest glory, Psalm VIII, 6, coll. with Hebrews II, 7, 8, 9, 10; Isaiah LIII, 10, 11. γ) That he will give to the Son the most perfect power of leading all who are obedient to him to salvation, but of excluding the obstinate contemners of grace from the possession of salvation; Psalm II, 8-12; Isaiah LIII, 10, 11; John XVII, 2.

They differ 3) in their nature: For the stipulation and re-stipulation is one thing in the legal covenant, namely this: "Do this, and you will live!"; but another in the evangelical covenant, of which indeed the sum is this: "Believe and you will be saved!" Romans X, 4 ff. And this opinion is opposed to the Roman Catholics and others, who do not hesitate to mix the good works of man, and what to them indeed seem good, into the covenant of grace.

V. Great caution is needed, lest anyone should think that the covenant of works, or the legal covenant, and the Old Testament are one and the same way. The Socinians always confound these two, which are to be accurately discerned, and few are ignorant of the false principles of this error. I will explain the force and reason of this distinction as briefly as I can. 1) In the covenant of works there was no one, nor could there be one, who would make a testament, no death of his by which he himself would confirm it, no inheritance to be expected after his death. Christ would never have come if men had never sinned, he himself would never have met death for the liberation of men if men had never had to undergo the punishment of death. 2) The covenant of works utterly ceased to have its force for effecting the salvation of man as soon as the perfidious man by his own fault made it void, Romans VIII, 3, add Galatians III, 21, 22. The efficacy of the covenant of grace, on the contrary, existed continuously after the first defection of man from the law, the proto-gospel having been perceived. (Prop. III. Consect.). Therefore, the covenant of grace was no less valid before Christ was born and died than after his nativity and death. 3) The covenant of grace is called a testament for this reason chiefly, because it was confirmed by the death of Christ, Hebrews IX, 15, 16, which death of Christ from the time that the proto-gospel had been heard was signified by the death and blood of propitiatory victims, as by a type. 4) The Old Testament therefore is the covenant of grace itself, and differs from the new testament in no other way than by reason of a diverse economy (*οικονομία*), since indeed in the O.T. the saving grace of God was conferred on men on account of Christ still to come, and announced by the shadow of many types, and especially by the very death and blood of beasts; today in the N.T. the same grace is attributed to us through the same Christ, who died for us, all types having been abrogated. Therefore, the antitypical grace of the N.T. is said to have succeeded in the place of the typical grace of the O. Testament. John I, 16, 17. 5) The ritual law of the O.T., insofar indeed as it was a law, was valid for the remembrance of the covenant of works, *ἀνάμνησιν ἁμαρτιῶν*, Hebrews X, 3, but by no means for its renewal (Prop. III. Consect.); but insofar as it was ritual and typical, a harbinger of the coming Christ, it was entirely to be referred to the Gospel and the covenant of grace. Thus the meaning of the words, Hebrews VIII, 8 ff., coll. with IX, 15, 18, 22; X, 6-9, will be easily perceived. I thought it was my part to note these things, since the Blessed Author, whose merits I indeed venerate, seemed to me in this place not to have expounded with sufficient distinction concerning the one covenant of works, the other of grace, and likewise concerning the old and new testament.

2) From Galatians IV, 21-26: "Tell me, you who want to be under the law; (Have you not heard the law? For it is written that Abraham had two sons, one by a slave woman and the other by a free woman. But he who was of the slave woman was born according to the flesh, but he of the free woman was through promise. Which things contain an allegory, for these are the two testaments; one indeed from Mount Sinai, which begets to slavery, which is Hagar. For Hagar is Mount Sinai in Arabia; but it adumbrates the Jerusalem that now is; for she is in slavery with her children; But the Jerusalem that is above is free, she who is the mother of us all." Paul expresses in these words two testaments, and says they were prefigured in the wives of Abraham. The old in Hagar, the new in Sarah. Hagar is a slave; so the O.T. is a law of slavery. Sarah is free; so the N.T. is a promise of liberty. Hagar generates according to the flesh; so the O.T. has those subject to it liable by a certain obligation of nature. Sarah generates according to the promise; so the N.T. regenerates by the evangelical promise. That which was signified by Hagar is Sinai, a mountain in Arabia, not inasmuch as it is a natural mountain, but inasmuch as that mountain is the place of the giving of the law, and it adumbrates the Jerusalem that now is, i.e., the legal Jewish people, desiring to be justified by the law, whose metropolis is Jerusalem. On the other hand, the seat of the new testament is the Jerusalem above and free. It is "above" because it has its origin from heaven and savors τὰ ἄνω, Colossians III, 2. It is "free" because it is immune from servitude and malediction. Therefore, the new testament is an evangelical pact, promising celestial goods and liberty from the guilt and dominion of sin.

#### Question XVIII. What is the old testament?

The old testament is a solemn disposition of the most free divine will, by which God, with the intervening ministry of Moses, gave to the Israelite people, led out of Egypt, on Mount Sinai his law concerning divine worship and the governance of the church and polity of Judea, and promised to all who perfectly keep the given law goods both corporal and temporal, and spiritual and eternal, but threatened transgressors of the law with temporal and eternal punishments, and willed this federal disposition to be confirmed by the sacraments of circumcision and the paschal lamb and by the typical

blood of animals, so that divine justice might be manifested through the law, and the Israelites, convicted of their sins, might be compelled to Christ the mediator.

Obs. I. We consider here the old, or legal, testament not according to its first institution, made in paradise before the fall with man in integrity (where its foundation was laid, as DANNHAVER says in *hodosophia phenomenon* VI, p. 492), but according to its solemn promulgation, made on Mount Sinai.

Obs. II. Ecclesiastical writers by the old testament understand a) the covenant of grace, which God after the fall made with the fathers, in which he promised that he would receive sinners freely and save them, through and on account of the merit of the Messiah to come, but under the condition of persevering faith, to be fixed on the Messiah to come. For that there was some covenant older than the Sinaitic is clearly taught by Paul, Galatians III, 17. But when the old testament is contrasted with the new, the former is said to have been sanctioned after the departure of the Israelites from Egypt, Jeremiah XXXI, 32, on Mount Sinai, Galatians IV, 24. b) The state of the church from the beginning of the world until the advent of the Messiah. In which sense the patriarchs, Moses, and the prophets are said to have lived in the old testament. c) The writings of Moses and the prophets, comprising the history of the church from the creation of the world until the birth of Christ. See 2 Corinthians III, 14. d) In a most special sense, it denotes the legal pact made on Mount Sinai between God and the people, with the intervening ministry of Moses, entered into with great solemnity and majesty.

#### Question XIX. What is the new testament?

The new testament is a solemn disposition of the most free divine will concerning the Christian religion and the governance of the church, confirmed by the blood and death of Christ the mediator, by which God calls all men through the gospel and the sacraments of baptism and the Lord's supper to the church, and seriously intends to illuminate, regenerate, justify, renew, and glorify them, so that they may be through faith in Christ sons of God, heirs of eternal life, and may celebrate the grace of God with perpetual praises.

Obs. I. We consider here the new testament, or the gospel, not according to its



first institution made in paradise after the fall with the first parents, where its foundation was laid, and repeated to Abraham, but according to its solemn promulgation made in Zion, or Jerusalem, Isaiah II, 3; Luke XXIV, 47. The new testament was consummated by the exhibition of Christ.

Obs. II. The name of the new testament is taken 1) for the doctrine comprised in the writings of the Evangelists and Apostles; 2) For the whole state of the church, from the nativity of the Savior until the very end of the world; 3) For the gracious pact of the remission of sins, of righteousness, and of eternal life in Christ; which indeed God entered into with the first parents after the fall and with the fathers, but was at length dedicated and confirmed by the death of the only-begotten Son exhibited in the flesh; In which sense it is here accepted by us. The words of our CHEMNITZ in his *loci theologici*, part III, fol. 70, deserve to be noted here: "The doctrine of the law, inasmuch as it is a ministry of death and damnation, wherever it is found in scripture, pertains to the old testament. And the doctrine of the righteousness of faith in Christ, wherever it exists in scripture, pertains to the new testament. Unless the new testament had been known to the fathers, whence, I ask, would Abraham and the rest of the faithful have had the Spirit and life? Since only the new testament is a ministration of the Spirit and of life."

**Question XX. Do the old and new testament agree in certain predicates?**

The old and new testament agree in certain general predicates.

Proof. The Old and N.T. agree 1) In genus, or common concept; For both are a federal testament and a testamentary covenant, or a disposition of the will of God concerning divine worship and testamentary goods.

2) In author, who is the Triune God, and in a peculiar reason the Son of God, by whom both testaments were established.

3) In testamentary goods; For in both testaments are promised goods both temporal and eternal.

4) In dedication and confirmation. For both testaments were dedicated and confirmed by blood. "For not even the first testament was dedicated without blood," says the Apostle in Hebrews IX, 18. Both also have their seals, or sacraments.

5) In publication. Both the old and the new testament after their first institution were solemnly promulgated in the fullness of time.

6) In the direction and preservation of order in the church. For both testaments were sanctioned by the most wise God with this end and counsel, that the people of God might not wander by their own will, and stray in any mere disorder (*ἀταξία*), or confusion, but might be contained within a certain form of polity distinct from all other peoples.

**Question XXI. How do the old and new testament differ?**

The old and new testament differ: a) in specific form; b) in mediator; c) in the substance of their confirmation; d) in sacraments; e) in the goods promised in each testament; f) in the condition under which they are promised; g) in constitutions and ceremonies; h) in effects; i) in the circumstances of mode, place, latitude, time.

Proof. The old testament is entirely legal, comprising the moral, ceremonial, and forensic law; The new testament is the gospel. The former is the testament of justice and works; because it exhibits the image of justice and holiness which is in God, and urges the pursuit of good works under the threat of temporal and eternal punishment. This is the testament of grace and faith. The former demands a debt; this one remits the debt on account of the merit of Christ apprehended by true faith, Jeremiah 31:31 ff. The decree of the former is: "Do this, and you will live!" Luke 10:28; Galatians 3:12. The decree of the latter is: "Believe, and you will live!" Romans 10:9; Acts 16:31. Whence all who have been saved (even under the state of the Old Testament, in which the moral, ceremonial, and forensic law of Moses was still in force) were saved in no other way than through the grace of Jesus Christ (and therefore by the power of the gospel and the new testament), Acts 15:11. Cf. HULSEMANN. brev. cap. VIII. p. 493.

Proof b. The mediator of the New Testament is Christ, Hebrews 9:15. The messenger and interpreter of the Old Testament was Moses, who is indeed nowhere called a mediator, but a servant of the Lord, Numbers 12:7; Hebrews 3:5. Yet he received the tablets of the covenant from God, and brought them down to the people, and sprinkled the book of the covenant with sacrificial blood, Exodus 24:7. From which he

is called by some authors a legal, typical mediator, on account of his office of interpreting; Christ, however, is the evangelical, true, and propitiatory (ἱλαστικός) mediator, on account of the benefit of satisfying. For the law was given through Moses; grace and truth came through Christ, John 1:17, where John opposes grace to the moral law, truth to the ceremonial law which consists of types, and the master to the servant. For the law was given through Moses the servant, but grace was made, i.e., meritoriously acquired, through Christ, the true mediator.

Proof c. The Old Testament was sanctioned by the blood of beasts and it was typical, Exodus 24:8; Hebrews 9:20. But the New Testament was confirmed by the blood of the Son of God, Matthew 26:28. Whence the blood of beasts pertains to the substance of the O.T., but the blood of the Son of God to the substance of the N.T.

Proof d. The sacraments of the O.T. are circumcision and the Passover, or the paschal lamb; the sacraments of the N.T. are baptism and the Lord's supper.

Proof e. The Old Testament had special promises concerning the glorious occupation and happy possession of the land of Canaan, and the preservation of the Judaic polity until the advent of the Messiah. It also had promises of eternal spiritual goods, but less clear and for the most part covered by the shadows and figures of types. The New Testament contains clear promises of spiritual goods, but promises corporal goods generally with the exception of the cross.

Proof f. In the legal covenant God promised his people temporal and eternal, corporal and spiritual goods, under the condition of their own perfect obedience, Exodus 19:5, and the people promised obedience, Exodus 24:3, 7. But in the evangelical covenant God promised us the gratuitous remission of sins, righteousness, and eternal life, in view of faith apprehending the satisfaction and merit of Christ, Jeremiah 31:31; Hebrews 8:8; Romans 3:24.

Proof g. The Old Testament consisted of a huge multitude of constitutions, rites, and ceremonies, joined with infinite troubles. But the New Testament has rites very few in number, very easy to perform, most august in understanding, restricted to baptism and the eucharist. Whence Augustine, against Adimantus, chapter 16, writes: "In the old

testament were the burdens of slaves, but in the new is the glory of the free."

Proof h. The effects of the O. and N.T. are plainly diverse and opposite. The O.T., insofar as it denotes the legal pact, urges the pursuit of good works, but does not confer the strength to perform good works. But the N.T. inscribes faith in the hearts of the faithful, and gives the strength by which they do not indeed perfectly fulfill the moral law, but by which, being instructed, they serve God with a sincere heart, and walk more and more worthily of the gospel, Philippians 1:27. The O.T. demonstrates sins, Romans 7:7. The N.T. offers the pardon of sins, Jeremiah 31:34. The O.T. works wrath, Romans 4:15, curses, Deuteronomy 27:26, kills, 2 Corinthians 3:6. The N.T. promises grace, Hebrews 8:8, blesses, Galatians 3:14, gives life, 2 Corinthians 3:6. Whence from the new, but not from the old testament, is gratuitous justification. For if a law had been given that could give life, then righteousness would indeed be by the law, Galatians 3:21. Yet this inability to justify is not absolute and simple; for the law is in itself good and holy, Romans 7:12; 1 Timothy 1:8, and could have justified man in the state of integrity; but it is respective and accidental, by reason of our flesh, which weakens the law of God, however holy and good in itself, and is unable to fulfill the condition of the law, i.e., to render perfect obedience to the law, Romans 7:14; c. 8:3.

Proof i. The Old and New Testaments differ in their mode of promulgation. The former was published amidst thunder, Exodus 19:16. The latter was promulgated with a gentle address, Matthew 28:19. The former was promulgated on Mount Sinai; The latter went forth from Mount Zion, Isaiah 2:3. The former was entered into with the Israelites; The latter offers the grace of God to all men, Mark 16:15. The former was promulgated after the departure of the Israelites from Egypt; The latter was consummated when Christ was exhibited. The former was to be abrogated with the Judaic polity, Hebrews 7:18; c. 8:13. The latter will stand firm until the consummation of the age, 1 Corinthians 15:2.

Proof k. The Old and New Testaments differ in dignity and preeminence. For the Old Testament has a shadow of the good things to come; but the New Testament exhibits to us the very body or fulfillment in the exhibited Christ, Hebrews 10:1. Wherefore from all the enumerated

differences we gather the prerogative of the New Testament; Inasmuch as a causal means of salvation is more excellent than a pedagogical means, Christ than Moses, the blood of the mediator than the blood of a beast, a clear and gratuitous promise than a less clear and conditional one, freedom than servitude, a ministry of life than a ministry of death, a universal and eternal covenant than a particular and temporary one, the body than the shadow, so much more excellent is the New Testament than the Old Testament.

**Question XXII. Did God in the Old Testament promise spiritual and eternal goods?**

God in the Old Testament did indeed promise spiritual and eternal goods, but under the condition of perfect obedience.

Observation I. By the Old Testament we understand the legal covenant entered into by God with the Israelites; for in the phraseology of scripture this is properly called the Old Testament, and is diametrically opposed to the New Testament, Jeremiah 31:31 seq.; Hebrews 8:8; Galatians 4:24; 2 Corinthians 3:6.

Observation II. The covenant of grace, which God from the time of the first fall established with Adam, Abraham, and the rest of the fathers, is indeed sometimes called the Old Testament by ecclesiastical writers, from Galatians 3:17, but accurately speaking it pertains to the New Testament. A distinction must be made, however, between the New Testament begun and the New Testament consummated. By promising the Messiah the redeemer to fallen men, God began the N.T.; but by sending His son in the flesh, He consummated it; by the power of the covenant of grace (which is also called the gospel). That the fathers before Christ were justified and saved, we have shown above, question V; in the present, our discourse is concerning the Old Testament properly so called, or the legal covenant.

Proof. 1) From Leviticus 18:5: "You shall therefore keep my statutes and my rules; if a person does them, he shall live by them; I am the LORD." Cf. Ezekiel 20:11. That this legal promise refers not only to temporal life, but also to eternal, is clear a) from the indubitable interpretation of Christ, Matthew 19:17; Luke 10:28. b) From the apostolic declaration, Romans 10:5: "For Moses writes about the righteousness that is based on the law, that the person who does the

commandments shall live by them." Cf. Galatians 3:12, where the Apostle, from the opposition of the evangelical and legal promise, teaches that eternal life was also promised in the law, but under the condition of fulfilling the law.

2. From Leviticus 26:3, 11, 12: "If you walk in my statutes and observe my commandments and do them... I will make my dwelling among you, and my soul shall not abhor you. And I will walk among you and will be your God, and you shall be my people." That this legal promise is to be understood of spiritual goods, Paul teaches in 2 Corinthians 6:16.

The antithesis is that of the Anabaptists and Socinians, who maintain that in the O.T. only corporal and temporal goods were promised, but not spiritual and eternal ones. Their more important arguments are:

I. If celestial goods had been promised to sinful men in the Old Testament, the Apostle would not say that the New Testament is more excellent, and that it has more excellent promises, Hebrews 8:6. Therefore, spiritual and eternal goods are not promised in the Old Testament. Response: 1) Why the New Testament is called more excellent, see above, question 21, proof k. 2) The N.T. has more excellent promises, not materially, on account of the things contained, or by reason of the good promised, but formally, or by reason of the manner of promising the good, and indeed a) by reason of the required condition. For in the Old Testament there are conditional promises of eternal life, or they are suspended on the condition of the perfect fulfillment of the law; but the promises of the New Testament are gratuitous, offering the remission of sins and eternal life freely to those who believe in Christ. b) By reason of clarity. For the promises of the New Testament are clearer and more open; the promises of the Old Testament concerning eternal life are wrapped in shadows and types. c) By reason of efficacy. The legal covenant promises eternal life to those who exactly fulfill the law, but it does not supply the strength to fulfill the law; but the evangelical covenant promises eternal life to those who believe in Christ and confers the strength to believe.

II. Whatever covenant does not justify man, but is only an ἐπεισάγωγὴ, an introduction of a better hope, that does not promise spiritual goods. But the legal covenant, etc. Therefore. The minor is proven from Hebrews 7:19: "for the law made

nothing perfect; but a better hope is introduced, through which we draw near to God." Response: The better hope is the hope of the gospel, founded in Christ. But it is called a better hope, not on account of the things promised, but on account of the reason and way of arriving at the things promised. The law creates a hope of eternal life, but under a condition impossible for us; Whence it is also called weak and useless for us by the Apostle; but the hope in Christ is certain, while the way in Christ through faith alone of arriving at the things promised is easy and infallible.

III. Whatever Christ, exhibited in the flesh, first revealed, that was not promised in the Old Testament; But Christ, exhibited in the flesh, first revealed life and

immortality; Therefore. The minor is clear from 2 Timothy 1:10: "Christ... brought life and immortality to light through the gospel."

Response: We distinguish between the promise of eternal life, and its more abundant manifestation. Christ brought life and immortality to light through the gospel; not because it was not promised or known to the faithful fathers of the old testament; but for two other reasons, one of which is the clarity of the manifestation, the other the breadth of the notification. In the times of the Old Testament eternal life was promised, but less clearly, and it became known only to the Israelite people; but Christ through the gospel manifested the way to eternal life more clearly, the shadows of figures being removed, and notified it to the whole world.

### SUSPIRIUM

*Prostrate at the feet of Your mercy, O ETERNAL GOD, most CLEMENT FATHER, I give you thanks as great as my mind can conceive, for the revealed gospel of Yours concerning the conferring of eternal salvation upon us, on account of the merits of CHRIST. This word of grace teaches me, trembling, by the comparison of myself with the divine precepts, and not ignorant of my imperfection, to take refuge in the bosom of CHRIST, and to hide safely under his goodness, as under a most firm shield, against the punishments which the law threatens. This gospel of peace confirms that CHRIST, for us who rely on him with a certain faith, has produced righteousness by his obedience, rest by his labors, solace by his torments, and finally life by his death. Therefore, no treasure is more precious to me than the gospel of CHRIST, no food sweeter, no medicine more salutary, no light more serene. For by this light the ready way is shown to those tending toward the heavenly fatherland: By this medicine the wounds of conscience are healed: By this food those hungering for righteousness are refreshed: By this treasure the poor in spirit are enriched. Store up, O HOLY SPIRIT, this treasure in my soul, so that, the riches of this age having been spurned and trampled underfoot, I may uniquely desire, seek, find, and possess celestial goods. And you, O my soul, apprehend JESUS, the author and vindicator of your salvation, with true*

*faith, retain him having been apprehended, and worship him having been retained with holy thoughts, pious prayers, and actions worthy of the gospel.*

CHAPTER III.  
ON THE  
SACRAMENTS IN GENERAL,  
AND IN PARTICULAR  
ON THE  
SACRAMENTS OF  
THE OLD TESTAMENT.

Question I. What is a sacrament?



SACRAMENT IS A sacred and solemn action, divinely instituted, in which God, with the intervention of a man's ministry, through an external and visible element joined with the word of institution, exhibits a celestial reality to each of the users, for the purpose of offering to all men, and conferring upon

believers, and sealing the evangelical grace.  
(\*)

Observation I. Varro, in book IV of *de lingua latina*, derives *sacramentum* from *sacrum*, so that it denotes a sacred thing; but Vegetius, in book II of *de re militari*, c. 5, derives it from *sacrando*, i.e., dedicating and consecrating.

Observation II. The name *sacramentum* among profane authors supports a twofold signification. a) It signifies money, deposited with a pontiff in a sacred place, so that, the lawsuit being finished, the victor would

(\*) In this correct definition are contained certain axioms, primarily four, whose use extends most widely through this entire part of doctrine. I. Sacraments do not pertain to the law, but to the Gospel, insofar as the latter is distinguished from the law, and therefore not to the covenant of works, but to the covenant of grace. II. In the state of integral nature, since there was no Gospel, there was no Sacrament, properly so called. To some of the Reformed, indeed, especially the Dutch, certain Sacraments seem to have already been instituted in Paradise, namely the tree of the knowledge of good and evil, the tree of life, the sabbath. But, as they err in this, that they attribute no greater power to the sacraments than a signifying one, so they neglect the customary and proper power of the name, and using it in a broader sense, they understand any sign of the divine will, even the legal will, with a promise attached. III. Sacraments are in both Testaments, since in the one equally as in the other, God has declared his evangelical will, and has decreed to offer the benefits of grace, obtained by the merits of Christ, to men, and to confer them upon them. Yet the sacraments of the Old and New Testaments cannot but be different in a certain way, as befits the different economy of grace, which was one then, and another now. IV. Sacraments are to be properly distinguished from sacrifices, which two indeed agree in this: that 1) both are sacred actions, 2) both are divinely instituted, 3) not without a divine promise. But they differ from each other in such a way that a sacrament is a sacred action of such a kind, in which something is offered to man by God; but a sacrifice is that sacred action, in which something is offered to God by man. See Apol. Aug. Conf. p. 253. but there is something composed from both kinds, the paschal lamb, which, for one reason and another, was both a sacrament and a sacrifice, as our most venerable D. SAL. DEILINGIUS has excellently taught, in his Obs. S. T. I. 59.

recover his whole sum, but the money of the loser would cede to the treasury, to be spent for sacred uses, as Varro notes, in book IV of *de latina lingua*; although afterwards the word *sacramentum* was used more loosely for any pledge, as Cicero testifies in book I of *de oratoribus*. b) It denotes an oath, especially a military one.

Observation III. The word *sacramentum* is not expressly read in the sacred code; but just as it is of Latin origin, so in the Hebrew and Greek speech of the O. and N.T. no certain word is found which exactly corresponds to it. Tertullian, in his book *de corona militis*, was the first to use the word *sacramentum* to denote the act by which those being baptized obligate themselves to God, and religiously promise that they will fight strenuously under the banner of Christ against Satan, the world, and the flesh. Whence it happened that not only the whole rite of baptism, but also the sacred supper was called a sacrament.

Observation IV. The word *sacramentum* in the ecclesiastical sense is taken a) most generally, b) more specially, c) most specially. Most generally it is taken for any arcane and secret thing; in which way it is used in the Latin version, 1 Timothy 3:16; Ephesians 5:32. More specially it is taken for an external sign of a sacred and celestial thing, e.g., the rainbow in the clouds, the fleece of Gideon, the sun going backward, can be called sacraments. Most specially it is taken for a sign and means of conferring and sealing divine grace; and in this last signification, which is of this place, it denotes either ὁλικῶς the whole sacramental action, embracing both the terrestrial and celestial reality, or μερικῶς, one essential part, namely the external symbol, or the terrestrial reality, e.g., the water in baptism, the bread and wine in the sacred supper.

Observation V. A sacrament in Greek is called μυστήριον. The name μύστης, from which it is proximately derived, denotes a man initiated into sacred rites, μυσέω signifies I initiate into sacred rites, I institute. See Philippians 4:12. Μυσέω descends from μύω, I close; because among the Greeks the mystics were held μύειν τὸ στόμα, to close the mouth, and to say nothing of those things which they themselves had perceived, lest the authority of the sacred rites should become cheapened. For the rest, it should be especially noted that while every sacrament is a mystery, not every mystery is a sacrament properly so called. The spiritual

marriage of Christ and the church is a μέγα μυστήριον, Ephesians 5:32, but not a sacrament properly so called.

### Question II. What are the essential requirements of a sacrament properly so called?

Required for a sacrament, properly so called, is: a) That it be an action divinely instituted and commanded; b) That it have an external and visible element, united with a celestial reality by means of the word of institution; c) That it have a promise of evangelical grace.

Observation: These general requirements of the sacraments are to be deduced from those things which are handed down in specie concerning the individual sacraments in Holy Scripture.

### Question III. Is a sacrament to be defined as an action?

A sacrament is rightly defined as an action a) sacred b) and solemn c).

Proof a. All the preceptive words concerning the sacraments in the sacred writings 1) command an action, e.g., "Circumcise," Genesis 17:11; "take a lamb, kill it," Exodus 12:3; "baptize," Matthew 28:19; "take, eat, drink, do this," Matthew 26:26. 2) The form of the sacrament consists in δόσει καὶ λήψει, in distribution and reception, and therefore in an action. 3) Outside of its use, i.e., the sacramental use, it is not a sacrament.

Proof b. A sacrament is a sacred action; because 1) it has the most holy God as its author, by whose word it is consecrated, and 2) it is destined for a sacred use.

Proof c. A sacrament is a solemn action, i.e., serious, clear, certain, not ludic, jocular, or mimical; as Sozomen, in book II, c. 16, commemorates that the boy Athanasius baptized little boys who were not yet initiated into the sacred rites.

The antithesis is that of the Anabaptists, Schwenckfeldians, and Weigelians, for whom the sacraments are only external signs; to which the Pontificians partly accede, in whose opinion the sacraments of the Old Testament were only signs. Their principal arguments are:

I. All types are signs; because they signify and prefigure the antitype; But the sacraments of the O.T. are types. Therefore. The minor is clear; because circumcision prefigured the effusion of the blood of Christ, the paschal lamb his death, 1 Corinthians 5:7.

Response: We distinguish between theoretical and practical signs. The former signify and in themselves effect nothing; The latter not only signify, but also effect something, of which census are the sacraments, and therefore they formally consist in an action.

II. Whatever seals the federal grace, that is a sign; But the sacraments, etc. Therefore. Response: To seal the federal grace pertains to the end, or use of the sacraments, not to their essential constitution.

Instance: But Augustine defined sacraments as visible signs of an invisible grace. Response: That description, sought from the final cause, is not an adequate definition. (\*)<sup>283</sup>

#### Question IV. Who instituted the sacraments?

*The principal efficient cause.* God instituted the sacraments a) and our Lord Jesus Christ, who also as man founded the sacraments of the N.T. b).

Proof a. 1) God alone is the author of salvation and the fount of grace. Therefore, God alone possesses the authority and power of ordaining the means of salvation and the seals of grace. 2) By an induction of all the sacraments. For God himself prescribed the sacrament of circumcision to be observed by Abraham, Genesis 17:10, and also to Moses that other sacrament of the O.T., Exodus 12:3. In the N.T. the institution of baptism is expressly attributed to God, John 1:33, as also the institution of the Holy Supper, 1 Corinthians 11:23.

Proof b. 1) In general. According to which nature Christ is our mediator, according to the same he ordained the sacraments as means of salvation. But he is our mediator also according to his human nature. Therefore, he also ordained the sacraments as means of salvation according to his human nature. 2) In specie: a) Concerning baptism, from Matthew 28:19, where Christ says: "Go therefore and make disciples of all nations, baptizing them." He who said this was Christ resurrected from the dead and appearing to

the disciples, v. 17, to whom was given all authority in heaven and on earth, v. 18. But indeed he was resurrected, appeared to the disciples, and received authority in time, according to his human nature. Concerning the Holy Supper from Matthew 26:26, where Christ says: "Take, eat, my body; drink, my blood." The θεάνθρωπος has a body and blood according to his human nature. Therefore, he is also the author and institutor of the Holy Supper according to his human nature.

The antithesis is that of the Pontificians, who deny that Christ, as man, is the primary author of the sacraments. Who argue: Whoever does not have divine power, he cannot principally found sacraments; But Christ the man, etc. Therefore. Response: Negative to the minor; because Christ, as man, has divine power not indeed through himself, but yet through the grace of the personal union. The institution of the sacraments belongs to Christ, as God and as man; as God indeed, by divine authority, essential to him. But as man, by the same authority and power, but communicated to him by virtue of the personal union.

#### Question V. What moved God to the institution of the sacraments?

*The impulsive cause.* Mercy moved God internally to found the sacraments, the occasion for which mercy was provided by the infirmity and misery of fallen man a). Externally, the merit of Christ the mediator impelled him b).

Proof a. It is of the most liberal divine goodness that God established a covenant with sinful man, and annexed the sacraments as seals of grace to this covenant, Genesis 17:10; Matthew 26:28; 1 Peter 3:21. The propitious Deity took counsel for the infirmity of fallen man, to whom He desired His will to be manifested by the audible word, which He confirmed with visible words, so that what promise of grace man would receive with his ears, he would behold the pledges and seals of it with his eyes. Chrysostom says excellently in homily 60 to

(\*) When in our Augsburg Confession, art. XIII, Sacraments are named signs, they are to be understood 1) not as signs *of a thing*, as if they merely signified the sacred reality, or the benefits of divine grace, and did not truly offer, confer, and exhibit them to us; but as signs *of God*, by which he himself has declared his benign will; which interpretation is added to this name in that very place; 2) as efficacious signs, which obtain the force of means, as it is openly written in the same place; proposed for the purpose of exciting and confirming faith. For which reason the little word, *per*, is very often used in the Apology of the Aug. Conf., as on page 167 and page 200.



the people of Antioch: "If you were incorporeal, God would hand you incorporeal gifts nakedly, but because your soul is united to a body, they are handed to you to be understood in corporeal things." Thus after the fall, sacrifices immediately were added to the gospel, the rainbow to the Noachic pact, circumcision to the Abrahamic pact, the paschal lamb and many sacrifices to the Mosaic pact; Thus in the New Testament sacraments were added to the evangelical pact, baptism and the Lord's supper.

Proof b. In Christ the mediator we are blessed with every spiritual blessing, Ephesians 1:3, which blessing the sacraments offer, confer, and seal.

#### Question VI. To whom did God entrust the dispensation of the sacraments?

*The subject to whom.* God entrusted the right of dispensing the sacraments to the church a), which, for the cause of observing order and decorum (εὐσχημοσύνης), commended the execution or exercise of this right to ministers of the divine word who are called and ordained b). But in a case of extreme necessity, where a sacrament is necessary and cannot be omitted except at the peril of salvation, any Christian man can validly celebrate the sacrament of initiation c).

Proof a. 1) Because the church is the bride of Christ, John 3:29, whose ornaments are the sacraments. 2) Because the church is the house of God, and the pillar and buttress of the truth, 1 Timothy 3:15. This house preserves the treasure of the sacraments; This pillar guards the celestial truth, and its signacula, namely the sacraments.

Proof b. 1) Because the ministers of the church are stewards, or dispensers of the mysteries of God, 1 Corinthians 4:1. The sacraments also pertain to the divine mysteries. 2) Because no one (in ecclesiastical matters) takes this honor for himself, but only when called, like Aaron, Hebrews 5:4. 3) Because Christ specifically instructed the Apostles: "Baptize!" Matthew 28:19. "Do this!" Luke 22:19.

Proof c. Because all Christians are spiritual kings and priests, 1 Peter 2:9; Revelation 1:5. Therefore, when necessity urges, they use the right of the spiritual priesthood, which the faithful have as members from the priestly office of their head, Jesus Christ, Ephesians 1:22; 4:16; 5:25-26.

#### Question VII. Can the church change anything in the sacraments?

*Can the sacraments be changed?* The church can change nothing in the substantials of the sacraments a). Yet it enjoys the liberty of changing something in the circumstances of the sacraments b).

Proof a. Because the church is not the mistress of the sacraments, and therefore cannot change the essence of the sacraments (which consists in an indivisible thing), e.g., it cannot take away from the supper the cup instituted by Christ. But Christ uses the church, 1) as a messenger and promulgator of the institution, once made by God, 2) as a treasurer, which only preserves the κειμήλιον and transfers it to posterity, 3) as an efficacious minister and steward, through whom Christ operates, 1 Corinthians I. 4) as an ordinator and adorer, as far as external solemnity and circumstantial ceremonies are concerned. Cf. D. Dannhaverus in hodos. p. 1008.

Proof b. The church has the power to dispose, so that all things may be done decently and in order, 1 Corinthians 14:40. Thus the Christian church, in grace to the sick, whose infirmity does not sustain baptismal immersion, changed immersion into aspersion. When Sabellius was rampant, who impugned the Holy Trinity, the rite of trine immersion was observed with singular care; but when Arius was raging, who denied the unity of the Father and the Son, baptism was performed with one immersion. Against Ebion, who urged unleavened bread, leavened bread was used by the church; against the Greeks who fought fervidly for leavened bread, unleavened was received. Cf. D. Brochmand. in loc. de sacrament. p. 1039.

#### Question VIII. Is a sacrament effective when administered by a minister of the church whose life is impure?

*The life of the minister.* With respect to decorum (τῆς εὐσχημοσύνης), sincere piety of life is required in a minister of the church a). But the efficacy of the sacrament depends not on the minister, or steward, but on the master, or author, God b).

Proof a. 1) Because δεῖ τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, "it is necessary for a bishop to be blameless," 1 Timothy 3:2. 2) Because the minister is the legate of Christ, whom he ought to imitate, and the vicar of the whole church, whose ornaments he ought to reflect.

Proof b. 1) Because "neither he who plants nor he who waters is anything, but only God who gives the growth," 1 Corinthians 3:7. Therefore, the efficacy of the sacraments does not depend on the minister of the church who plants or waters, but on God who grants the increase. The reason is; because the minister in the order of the effect of the sacrament does not act, except instrumentally. But every instrument acts, not according to its own form, but according to the virtue of him by whom it is moved. 2) Just as the unbelief of men cannot nullify the faith of God, Romans 3:3; So the malice of the minister cannot impede the goodness of God who institutes the sacraments. The Augsburg Confession, Article VIII, teaches this: "Although the Church properly is the congregation of saints and true believers, yet, seeing that in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments which are administered by evil men, according to the saying of Christ, Matt. 23:2: 'The Scribes and the Pharisees sit in Moses' seat,' etc. And the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men."

The antithesis is that of the Donatists and Anabaptists, who ascribe the efficacy of the sacraments to the piety of the ministers. They rely chiefly on this argument; Whoever does not have the Holy Spirit cannot confer the benefits of the Holy Spirit on another. But a wicked minister, etc. Therefore. The major is proven; because what one does not have, he cannot give to another. Response: We distinguish between the principal and the instrumental cause. What the principal cause does not have (formally or eminently), it cannot impart to another. But it can be conferred by an instrumental agent, what is not in it; e.g., the air is the vehicle of speech to a listener standing far off; yet the air itself is devoid of speech.

**Question IX.** Is the intention of the minister required for the integrity and efficacy of the sacraments?

*The intention of the minister.* The external intention, which consists in the application of all the sacramental words and actions, with this end and in this manner which Christ instituted, is altogether necessary for the essential integrity of the sacrament a). The internal intention is indeed required for the decorum of the minister, so

that he may bring an attentive and present mind, not a sleepy, not a wandering one, to his office b). But if, either from negligence or from malice, he is not intent, the defect of internal intention does not impede the salutary effect of the sacrament c).

Proof a. Because the external intention is the legitimate administration and formal use, outside of which a sacrament is not given. For it is an organ of grace and salvation, and therefore consists in the use, conformable to the divine institution.

Proof b. It is the duty of the ministers of the church τὴν διακονίαν αὐτῷ πληροφορεῖν, to fulfill their ministry, 2 Timothy 4:5, which requires accurate intention.

Proof c. 1) If the integrity and efficacy of the sacrament were to be estimated by the intention of the minister, all consolation to be drawn from the sacraments would plainly expire, and the entire efficacy of the sacraments would be uncertain, against the manifest sayings of the Holy Spirit, John 3:5; Galatians 3:27; Matthew 26:28; John 6:51. For since it is not given to man to penetrate the recesses of another's heart, how can anyone be certain of the baptizer's intention, and consequently of the efficacy of the baptism? 2) Just as the unbelief of men cannot make the faith of God void, Romans 3:3; so the defect of a good intention in the minister does not make the divine intention void. 3) The audible word, in the absence of a good intention of the minister, is effective; for indeed some preach Christ out of envy and contention, Philippians 1:15. Therefore, the visible sacrament, in the absence of a good intention, is also effective. 4) Zipporah, out of anger, without due intention, circumcised her son, Exodus 4:25, and that circumcision was valid. Therefore, a sacrament without the due intention of the minister is valid.

The antithesis is that of the Pontificians, who suspend the efficacy of the sacrament on the good intention of the minister. Their arguments are:

I. Every elective action is done with the intention of acting (for it proceeds from one who knows and wills): The administration of a sacrament is an elective action; Therefore. Response: We distinguish between the internal and external intention of the minister. Every elective action requires the external intention of the minister, conformable to the will of the Lord, although the internal intention of the minister is not always good; e.g., if the servant of some liberal master pursued you with hatred, and

were ordered by the master to hand over a hundred gold pieces to you, he would bring the money with an external intention, conformable to the master's command, although internally his intention is not good.

II. In a faithful and prudent servant a good intention is required; Every minister of the sacraments is a faithful and prudent servant, Matthew 24:45. Therefore. Response: A good intention is required for the sake of decorum and duty, but not for the sake of absolute necessity for the integrity and efficacy of the sacrament.

III. If the intention of the minister were not necessary for the integrity of the sacrament, a baptism in a bath, and a eucharist in a banquet, or otherwise conferred through play and jest, would be legitimate sacraments; The consequent is absurd; Therefore, also the antecedent. Response: Negative to the consequence. A jocular baptism and a ludic eucharist are not sacraments, not for the reason that the intention of the minister is lacking, but because it pertains to the essence of a sacrament that it be a sacred and solemn action, to be administered with due reverence by ecclesiastical use, which an ironic, mimical, jocular, and ludic action is not.

#### Question X. What is the matter of the sacraments?

*Matter of the sacraments.* Since the sacraments are actions divinely instituted, it is clear that they do not have a matter, properly so called a). Analogously, however, their terrestrial matter is called the element, or external symbol, which is a corporeal, visible thing, analogous to its signate, expressly determined by the word of divine institution, and ordained for this, that it be the ὄχημα, vehicle and exhibitivum medium of the celestial reality b). The celestial matter is the invisible and intelligible reality, exhibited by the visible terrestrial reality, as a divinely ordained medium, on which the fruit of the sacrament principally depends c).

Proof a. Matter properly so called belongs to corporeal substances, which are composed of matter and form, as parts. Since, therefore, a sacrament is not a corporeal substance, it is easy to gather that it does not consist of matter properly so called; Analogously, however, a matter about which it is concerned is assigned to it.

Proof b. & c. 1) By proceeding inductively through the individual sacraments. In

circumcision the terrestrial and visible reality was the foreskin, cut and cast away not without the effusion of blood; typologically, the Messiah was present, to be born of the blood of Abraham, to be sprinkled with his blood in his passion, to be cut off and cast away. In the Passover the terrestrial and visible reality was a lamb to be slain; typologically, the Messiah to be sacrificed for us was present, 1 Corinthians 5:7. In baptism the visible symbol is water; the celestial reality is the Holy Spirit. In the Holy Supper the external elements are bread and wine, the invisible and celestial matter is the body and blood of the Lord. 2) God in the sacraments deals with the external and internal man; therefore he willed that there be two parts of the sacraments, suitable for each consideration of man, of which the celestial would be concerned with the faith of the internal man, but the terrestrial with the senses of the external man. 3) The effects of the sacraments (regeneration, justification, renewal, and glorification) cannot proceed from the terrestrial matter alone, nor be attributed to it without a species of idolatry. Therefore, the effect of the sacraments proceeds principally from the celestial reality, with which the terrestrial matter is sacramentally united, as a vehicle and exhibitivum medium of the celestial reality. 4) The audible word, by virtue of the divine ordinance, is united with the Holy Spirit, so that it can produce supernatural effects; So since a spiritual and divine power is attributed to the sacrament, it is necessary that a celestial matter be sacramentally united with the external element, by virtue of which it may produce celestial ἐνεργήματα, as a medium, instructed with divine power. Cf. D. CALVIUS, vol. IX of his system, p. 175. 5) The same is proven from the end of the sacraments, which since they are sensible signs, require some intelligible signate. For a sign, as Augustine defines in Book II of *de doctrin. Christ.* c. 1, is a thing which, besides the appearance which it presents to the senses, causes something else of itself to come into thought. Furthermore, because the sacraments are efficacious organs for supernatural acts; Therefore they require some, so to speak, internal and celestial nucleus, from which so great an efficacy can proceed through the external element. Cf. DANNHAVER in hodos. p. 1006.

You say: The sacramental matter ought to be present in the sacramental act. But the Messiah to be born and to be sacrificed was

not present in the sacramental actions of the O.T. Therefore, the Messiah to be born and to be sacrificed was not the celestial matter of the sacraments of the O.T. Response: ὁ λόγος, because he is eternal and omnipresent, was certainly really present in the sacramental actions of the O.T.; as the one to be incarnated and sacrificed he was morally present, as to foreknowledge and decree, and also as to the evangelical promise and efficacy, so that he could be apprehended and applied by faith. For Christ is yesterday and today, and the same forever, Hebrews 13:8, and the lamb of God was slain from the foundation of the world, Revelation 13:8.

**Question XI. Is there a union of the terrestrial and celestial reality in the sacraments?**

*Union of the terrestrial and celestial reality.* There is a union of the terrestrial and celestial reality in the sacraments a), not indeed an essential one, nor a personal one, nor, with respect to the unifiable terms, an accidental one b), but an unusual, mystical, symbolical, and sacramental one c).

Proof a. Because from the terrestrial and celestial reality, by the confession of all, one sacrament is made, this cannot happen unless some union intervenes; which indeed is the formal principle of one composite.

Proof b. The sacramental union is not an essential union, such as is the conjunction of two incomplete substances for the constitution of one thing existing in itself; for neither the Messiah to be born and to be killed, nor the Holy Spirit is an incomplete being, nor do they coalesce for the constitution of one composite essence; Nor is it personal, the term of which is one intelligent suppositum, or one composite person (σύνθετος). Who would dare to say that the Holy Spirit coalesces with the water of baptism into one person? Nor is it a union accidental with respect to the extreme unifiable things, for the reason that in the sacraments a terrestrial substance is united with a celestial substance. We concede in the meantime, that it can be referred to an accidental union, so called with respect to the terminus ad quem. Cf. D. CALVIUS, metaphys. div. p. 317.

Proof c. The sacramental union is called unusual, with respect to the united matter; because a similar reason for sacramental union is not found in the whole of nature, and therefore it becomes known solely from

the light of supernatural revelation; It is called mystical, with respect to the arcane and investigable mode; But it is called sacramental and symbolical, with respect to the end; for the reason that it brings it about that the external symbol signifies the celestial reality, and exhibits it as signified. By virtue of this mystical and symbolical union the sacrament is a mystery, consisting of a husk and a nucleus, a case and a jewel, a receiving shell and precious water, or (to speak more clearly) of an external and internal, a terrestrial and celestial reality.

**Question XII. What is the form of the sacrament?**

*Form of the sacrament.* The form of the sacrament is the external action, and that integrally occupied with the terrestrial and celestial reality of any sacrament, which formal acts, succeeding one another indistinctly, constitute, which are three: I. The recitation of the words of institution; II. Δόσις, or the sacramental dispensation; III. Λήψις, or the reception of the sacrament.

The assertion is proven by induction. The δόσις in circumcision is to amputate the foreskin; the λήψις is to sustain the amputation of the foreskin. In the passover the δόσις is to slaughter the paschal lamb, to roast it, and to offer it for eating; the λήψις is to eat the slaughtered and roasted lamb. In baptism the δόσις is to pour water on a person, or to immerse him in water in the name of the Father, the Son, and the Holy Spirit; the λήψις is to permit the pouring or immersion. In the Holy Supper the δόσις is to distribute the blessed bread, which is the κοινωνία of the body of Christ, and the blessed wine, which is the κοινωνία of the blood of Christ, for eating and drinking; the λήψις is to eat the body of Christ with the eucharistic bread, and to drink his blood with the blessed wine. The word of institution, or of ordinance, which is also called consecratory, is everywhere added, by which the elements, or external symbols, are segregated from profane use, and are effectively dedicated to a sacred use, so that with them the celestial realities may be distributed, exhibited, and received. Thus the individual sacraments have their word of institution, Genesis 17:10; Exodus 12:3; Matthew 28:19; Matthew 26:26. Concerning which Augustine, tract. 80 on John, says: "The word is added to the element, and it becomes a sacrament."

Observation I. In the administration of any sacrament, antecedent, formal, and consequent acts concur. The antecedent may also be called preparatory and pedagogical, e.g., exhortation, prayer, confession of faith. The formal are those which constitute the sacraments, and distinguish them from other actions. The consequent and final are the application and sealing of evangelical grace.

Observation II. To the sacramental act a threefold word concurs: a) The word of command, by which we are divinely bound to the use of the sacrament; b) The word of institution, or consecratory, which is decently applied to the sacramental action, so that the terrestrial symbols may be transferred and dedicated to a mystical and sacred use; c) The word of promise, by which a salutary effect is promised. The word of invocation can be added, which does not a little to the solemn signification of the sacrament.

**Question XIII. To which men are the sacraments to be dispensed?**

*The subject of the sacrament.* The sacraments are to be dispensed to all and only to men who are capable of the formal and final use.

Proof. Only living men receive the formal acts of the sacraments, as is clear from the response to the preceding question. Only living men are capable of the end of the sacraments, namely regeneration, justification, and renewal. But the sacraments of initiation are dispensed to both infants and adults, the sacraments of confirmation only to adults.

**Question XIV. Does faith also pertain to the integrity of a sacrament?**

Faith is indeed necessarily required for receiving the salutary fruit of the sacrament a). But it is not required for the substantial integrity of the sacrament b).

Proof a. 1) Without faith no one can please God, Hebrews 11:6. 2) The promise, annexed to the sacraments, is received by faith, Romans 4:16; Galatians 3:14.

Proof b. 1) The sacrament depends on the will and institution of God, which is not made void by the unbelief of men, Romans 3:3. 2) If faith were to enter into the substance of the sacrament, the circumcision and baptism of infants would not be integral sacraments, because infants before the conferral of the sacrament lack faith, Ephesians 2:3; John 3:6. The faith of adults is

indeed confirmed by the sacraments; But the confirming and the confirmed differ. 3) Just as the word of God is true, which hypocrites hear; So the sacrament is true, which adult hypocrites, destitute of faith, receive.

You say I: Whatever outside of its use is not a true means of salvation, faith pertains to constituting its integrity. But a sacrament outside of its use, etc. Therefore. The major is clear; because with faith lacking, the salutary use of the sacrament is lacking. The minor is clear; because the whole being of a sacrament consists in its use. Response: We distinguish between the external, or formal use of the sacrament, and the internal, or final and salutary use. Faith is required not for the former, but for the latter. Augustine also had in view this salutary use or fruit of the sacrament, in tract 80 on John, saying thus: "Let the word be added to the element, and it becomes a sacrament."

Whence then is there so great a virtue of water, that it cleanses the heart? Unless the word does it, not because it is spoken, but because it is believed."

You say II: Paul says, 1 Corinthians 10:21: "You cannot drink the cup of the Lord and the cup of demons," by which words he indicates that unbelievers cannot receive the sacrament of the supper. Whence the argument is born: Without which the cup of the Lord cannot be drunk, without that a true sacrament cannot be received; Without faith, etc. Therefore. Response: The Apostle's discourse is concerning a moral impossibility, in this sense; it is not decorous, it is not fitting, that those who drink the cup of the Lord should be present at banquets, prepared from sacrifices which were offered to idols.

**Question XV. What is the primary end of the sacraments?**

*The primary end of the sacraments.* The primary end of the sacraments is the offering, bestowal, application, and sealing of evangelical grace.

Observation I. By evangelical grace is understood the applying grace of the Holy Spirit, obtained by the merit of Christ, and promised in the gospel, namely the grace that calls, illuminates, regenerates, justifies, inhabits, renews, and glorifies.

Observation II. Through the sacraments evangelical grace is offered to all who use them, is conferred upon and applied to those who use them worthily, and is sealed to adult believers.

Proof. 1) To circumcision is annexed the promise; "I will be your God, and of your seed," Genesis 17:7. By which promise is offered regenerating, justifying, inhabiting, renewing, and glorifying grace. For that reason it is called σφραγίς δικαιοσύνης, a seal of righteousness, Romans 4:11.

2. The paschal lamb confirmed faith in Christ, who is called the passover sacrificed for us, 1 Corinthians 5:7.

3. Baptism is the washing of regeneration and renewal, Titus 3:5.

4. In the Holy Supper we receive the body given for us, and the blood of the N.T. which is shed for us for the remission of sins, Matthew 26:26-28. Therefore, through the sacrament of the supper the evangelical grace concerning the remission of sins is confirmed and sealed.

#### Question XVI. What are the secondary ends of the sacraments?

*Secondary ends.* The secondary ends of the sacraments are; a) That they be marks of the church, by which it is distinguished from the infidel people; b) That they be monuments of the benefits of Christ; c) That they be bonds of charity and nerves of public assemblies; d) That they be incitements to the exercises of virtues.

Proof a. The Israelite church was distinguished from the assembly of the infidels by circumcision and the paschal lamb, as by marks and tokens. By baptism and the eucharist rightly administered the Christian church is distinguished both from the Jewish synagogue and from the ethnics and sectarians.

Proof b. The paschal lamb recalls to Christians' memory the miraculous leading out of the Israelites from Egypt, Exodus 12:14. The Lord's Supper recalls the death of Christ, Luke 22:19.

Proof c. That the one baptism is a bond of charity and peace, Paul shows, Ephesians 4:5. By a like reason the Holy Supper is a medium of our conjunction with Christ the head and his mystical members. For we, being many, are one bread, one body, 1 Corinthians 10:17.

Proof d. Circumcision admonished the Israelites of spiritual circumcision, Deuteronomy 10:16; the paschal lamb, of gratitude toward God, Exodus 12:26; Psalm 111:4. Baptism signifies the submersion of the old Adam, which is done through penitence and daily renewal, Romans 6:4. The Holy

Supper excites us to the grateful memory of the death of Christ, 1 Corinthians 11:26.

The antithesis is that of the Socinians, Arminians, Anabaptists, Schwenckfeldians, and Weigelians, who deny the primary end of the sacraments. The Pontificals, however, detract not a little from the efficacy of the sacraments of the O.T. They rely on the following arguments:

I. God confers evangelical grace; Therefore, not the sacraments. Response: God confers grace principally, the sacraments (taken for the external symbols) instrumentally. The sacraments are means or organs, through which God the Father wills to exhibit, give, and apply his grace, the Son of God to communicate his merit, the Holy Spirit to exert his efficacy for the salvation of every believer.

II. By whatever we are justified instrumentally, that is faith, Romans 3:28. The sacraments are not faith; Therefore, we are not justified by the sacraments. Response: We are justified by faith, as a receptive instrument; by the sacraments, as exhibitiv and sealing instruments. Faith is as if our hand, by which we apprehend and receive the benefits of the gospel as our own; The Word and sacraments are as if the hands of God, by which the benefits of Christ are offered, applied, and sealed to us.

III. An instrument has no efficacy; A sacrament is an instrument; Therefore. Response: We distinguish between the efficacy of a separated and a conjoined instrument. A separated instrument from the principal cause has no efficacy. But the sacraments are instruments conjoined with the celestial reality, from which so great an efficacy proceeds through the external element.

IV. No external thing can penetrate into the soul, and produce spiritual motions in it; A sacrament is an external thing; Therefore. Response: No merely external and natural thing can penetrate into the soul; I concede. But a sacrament is not a merely natural or external thing; but it is conjoined with the celestial reality and the word of institution. Its efficacy depends on the celestial reality with which it is conjoined, and on the divine ordinance.

V. Whatever is a sign has no power but that of signifying; But sacraments are signs; Therefore. Response: Whatever is a theoretical sign and merely signifying, that has only the power of signifying; I concede. But sacraments are practical and exhibitiv

signs, which by exhibiting the thing signified effect something by the pact, institution, and promise of God.

VI. The sacraments of the old testament were not exhibiting signs, because they did not exhibit the body of Christ; Therefore, they were signs merely signifying. Response: The sacraments of the old testament are in a diverse respect signifying and exhibiting. They are signifying, insofar as they prefigured the coming and suffering Messiah; They are exhibiting, insofar as they presented the Messiah present in the efficacious divine promise.

VII. A shadow has no efficacy; The sacraments of the O.T. are shadows; Therefore, the sacraments of the O.T. have no efficacy. Response: The sacraments of the O.T. are partly shadows, partly means of grace. They are shadows, with respect to the future incarnation, passion, and death of Christ, which they adumbrated from afar. They are means of grace, insofar as the external elements, with the word of institution being added, conjoined with the celestial reality, regenerated, justified, sanctified, saved, by the power of the federal divine promise.

VIII. If the sacraments, externally applied, internally purge, Judaism will be introduced into the church. But Judaism is not to be introduced into the church. Therefore, the sacraments do not internally purge. The consequence of the major is proven; because the Jews believed that they could expiate and as it were redeem their crimes by various victims and oblations, Psalm 40:7; Psalm 51:18; Isaiah 1:11; Amos 5:22. Response: 1) The cited sayings deal with the sacrifices of the Jews, which differ greatly from the sacraments. The former are of the people to God, the latter are of God to the people. In the sacraments men receive something from God; In sacrifices men offer something to God. For the rest, 2) the Jews vainly persuaded themselves that the grace of God could be procured by external rites and sacrifices without penitence and faith; we require penitence and faith for perceiving the salutary fruit of the sacraments.

IX. Whatever is most certain does not need sacramental confirmation; But the divine promises, etc. Therefore. Response: The divine promises are considered either absolutely and in themselves, or with respect to us. Considered absolutely and in themselves, they do not need confirmation, but with respect to us, so that they may be

effectively applied to us, and be approved by us with a solid assent.

X. Whatever excludes all doubt does not need confirmation; But faith according to the mind of the Lutherans, etc. Therefore. Response: Faith excludes the doubt of incredulity, not of infirmity, because faith is not always equally robust, but sometimes is weak and languid, like a bruised reed, or a smoldering wick, Isaiah 42:3.

**Question XVII. Do the sacraments confer divine grace *ex opere operato*, without the faith of the user?**

The sacraments confer no grace on adults, unless they receive it, having been offered, by true faith, which preexists in their hearts a). In infants the Holy Spirit, through the sacraments of initiation, kindles faith, by which the infants accept the federal grace b). But the dogma concerning the *opus operatum* is not conformable to the pattern (ὑποτυπώσει) of sound words c).

Proof a. 1) Because the sacraments have a promise of grace annexed to them, Mark 16:16; Luke 22:19-20. But the promise of grace is to be received by faith; because promise and faith are correlatives. 2) Because just as the audible word does not profit, unless it is mixed with faith, Hebrews 4:2; so neither does the sacrament, which is called the visible word, profit without the faith of the user. 3) In the sacraments a covenant is established with God; But for the establishment of a covenant two hands are required, clasping each other. In the establishment of the divine covenant the hand of God is the word and sacrament; the hand, on our part, is faith. 4) For an adult man, a δοκιμασία, or testing of himself, is necessary, so that he may test himself, whether he is in the faith, 2 Corinthians 13:5.

Proof b. Because, before infants are baptized, they lack faith; for indeed they are born of flesh from flesh, John 3:6, but are reborn of water and the Spirit, John 3:5, through which regeneration faith is kindled and Christ is put on, Galatians 3:27. From which it is concluded that baptism is both an efficacious medium through which the Holy Spirit excites faith in infants, and a salutary organ through which justifying grace is offered, which is accepted by the faith kindled in baptism. Dannhauer says excellently in *hodos. phenom.* X, p. 1007: "Faith is both the effect of the sacraments, and their receiving organ. In the same moment of time in which faith is given, it

also receives; yet the moments of nature must be distinguished. Faith is given before it embraces grace; yet each act, of giving and of embracing, occurs in as it were the same moment of time."

Proof c. 1) Because that phrase, *opus operatum*, is barbarous; since contrary to the rule of grammar *operatum* is taken passively, just as if you were to say a work perpetrated, performed, perfected. 2) Because the opinion concerning the *opus operatum* in the N.T. sacraments imagines a giving hand without a receiving one, a relative without a correlative, a promise salutary without faith. 3) Because by this fiction worthy and unworthy users are confounded; since yet, as St. Paul testifies, those who eat unworthily eat judgment to themselves, 1 Corinthians 11:29.

The antithesis is that of the Pontificals, some of whom maintain that the sacraments of the N.T. confer evangelical grace *ex opere operato*, without a good motion of the user; some concede that in adults previous dispositions are required, among which dispositions they number faith, but that the sacraments of the N.T. confer grace *ex opere operantis*, as the one operating, or the user of the sacraments is prepared, and well disposed, and instructed with the necessary qualities. The Evangelicals reject the *opus operatum* for the reasons adduced above, nor do they admit the *opus operantis* for obtaining justification and salvation, because we are justified not by works, but by faith. The arguments of the adversaries are:

I. Whatever justifies and saves by an intrinsic power, divinely imparted, that confers justifying and saving grace *ex opere operato*. But the sacraments, etc. The major is proven; because the grace of God is said to be obtained through the sacrament *ex opere operato* when it is conferred on us not on account of qualities inherent in us, or previous dispositions, but solely from the power and efficacy inherent in the sacraments. Response: 1) We distinguish between an absolute and an ordained power. The sacraments justify and save not by an absolute power, but by an ordained one, and thus they require a subject who subjects himself to the divine order and uses them worthily. 2) We distinguish between the offering and the bestowal of divine grace. Divine grace is offered through the sacraments to all, even to those who use them unworthily; but it is not conferred on

the unworthy, because they are destitute of faith.

II. Whosoever, being destitute of faith, are regenerated by baptism, to them the sacrament of baptism confers evangelical grace *ex opere operato*. But infants, etc. Therefore. Response: We distinguish between regenerating and justifying grace. The first, regenerating grace, is conferred on infants through baptism, since they do not place a malicious obstacle to the operation of the Holy Spirit; but when they are regenerated, they are endowed with faith, so that by the same they may put on the righteousness of Christ and apply it to themselves.

III. Of which the legitimate use can be without faith, for its use faith is not required; But of the sacraments, etc. Therefore. The minor is established; because an adult hypocrite, baptized with water in the name of the Holy Trinity, rightly uses the sacrament. Response: We distinguish between the formal use of the sacraments, and the final, or salutary use. An adult hypocrite is indeed capable of the formal use of the sacraments, but not of the final use.

IV. Whatever does not give efficacy to the sacrament, without it that can operate effectively. Faith does not give, etc. Therefore. Response: Negative to the major, and arguing by a like reason; Whatever does not give efficacy to a present medicine, without it that can heal effectively; the mouth of a sick person does not give; Therefore. Wherefore, in order that the sacrament may exert its efficacy in the second act, faith is required, as a receiving organ.

V. If faith as a receptive medium is required for the efficacy of the sacrament, the sacrament will not justify or save immediately, but through another medium; But it is absurd that one medium of justifying should justify through another medium; Therefore, faith, as a receptive medium, is not required for the efficacy of the sacrament. Response: The offering medium is badly opposed to the receiving medium. A physician heals by means of a medicine, and yet he does not wish the receiving mouth of the sick person to be excluded.

#### Question XVIII. Are the sacraments necessary?

*The necessity of the sacraments.* The sacraments are necessary by the necessity of precept a), and of a means b). The same are not necessary by an absolute necessity, but



an ordained, or conditional one c); yet the sacraments of initiation are more necessary than those of confirmation d).

Proof a. The sacraments are necessary by the necessity of precept; because they were instituted by God, and their external symbols were determined by an express divine command. See above, question IV.

Proof b. The sacraments are necessary by the necessity of a means; for the reason that they are offering, conferring, and sealing means of salvation. See above, question XV.

Proof c. The sacraments are not absolutely necessary for obtaining salvation; because it can happen that not contempt of religion, but an article of necessity excludes the use of the sacrament, as Augustine says, in book IV against the Donatists, c. 22. Whence not the lack, but the contempt of the sacraments damns, as Bernard opines in epistle 77. For God has not bound his power to the sacraments. The grace of God, the merit of Christ, and faith are indeed absolutely and simply necessary for justification and salvation; but when and where the sacraments cannot be had, God out of mere grace, on account of Christ, produces justifying faith in an extraordinary way. The converted thief entered paradise, but unbaptized (ἀβάπτιστος). Catechumens, among whom was the emperor Valentinian, who died before baptism, were saved. Nor in the O.T. were uncircumcised infants excluded from salvation, Joshua 5:2; Matthew 2:16; 1 Maccabees 1:61.

Proof d. Concerning the sacrament of initiation Christ says, John 3:5; "Unless one is born of water and the Spirit, he cannot enter the kingdom of God." The same is not said of the sacrament of confirmation. The sacrament of initiation is conferred on infants and adults, the sacrament of confirmation only on adult believers.

**Question XIX. Of how many kinds are the sacraments?**

*Division of the sacraments.* The sacraments are of two kinds, some are of the old, others of the new testament. The former are those which, having been instituted before the advent of Christ, adumbrated the same to be incarnated and to be killed through external elements: The latter are those which testify that Christ has been manifested in the flesh, has suffered and died, and exhibit the same really present.

Observation I. The sacraments of both testaments agree in; 1) their author; for all

sacraments were instituted by God; 2) their common matter; for all sacraments indeed consist of a terrestrial reality, which is an external, corporeal, visible, and tangible element, and a celestial one, from which, as a cause, flows the effect of the sacrament; 3) their generic form; which is an action, undertaken according to the word of institution; 4) their final cause; which in both is the offering, bestowal, and sealing of evangelical grace; 5) the identity of their application; which is made through faith, as an ὄργανον ληπτικόν, or a receptive medium.

Observation II. The sacraments of the old and new testaments differ in; 1) duration. The sacraments of the O.T. were eventually to be abrogated, lasting μέχρι καιροῦ διορθώσεως, until the time of reformation, Hebrews 9:10. The sacraments of the N.T. will have the same end as the world. 2) extension of places and objects. The sacraments of the O.T. pertained to the Israelites within the borders of Judea, Genesis 17:7; Exodus 12:48. But the sacraments of the N.T. are catholic, common to all nations, Matthew 28:19; 1 Corinthians 11:26. 3) proper matter and form, which is one in the sacraments of the O.T., another in the sacraments of the N.T. 4) the mode of exhibiting the celestial reality. For the ancient sacraments adumbrated the θεάνθρωπος Christ, and exhibited him present only morally, John 8:56; Revelation 13:8. But our sacraments present and exhibit Christ present in the very substance of his assumed flesh. Augustine says excellently in his commentary on Psalm 73: "The sacraments of the O.T. were pre-annunciative of the coming Christ; but the sacraments of the N.T. are annunciative of Christ, exhibited in the flesh." And not badly our D. Dannhaver in hodos. p. 1030; "In the O.T. there was a typical lamb; In the N.T. the θεάνθρωπος. He lay hidden there in a shadow, here he presented himself in the body." Colossians 2:17; Hebrews 10:1. "There was a sign there without the presence of the body, here a sign of the body προσφερόμενον."

#### ON CIRCUMCISION, THE FORMER SACRAMENT OF THE O.T.

**Question XX. What is circumcision?**

*Definition of circumcision.* Circumcision is the former sacrament of the O.T., in which God, ordinarily through a minister of the church, to a male man to be inserted into the

Judaic church, by the bloody resection of the foreskin, which prefigured the future effusion of the blood of the Messiah in his assumed flesh, and with the word of institution being added, conferred and sealed the federal grace, to the praise of divine goodness and the salvation of the circumcised man.

Observation I. Circumcision is named from circumcising; because the foreskin, which is the little skin covering the extremity of the genital member, was cut away.

Observation II. The name of circumcision is taken in three ways: a) metonymically, b) metaphorically, c) properly. Metonymically it denotes the circumcised people, Romans 15:8. Metaphorically it signifies the internal circumcision of the heart, Romans 2:29; Deuteronomy 10:16. Properly it is taken either μερικῶς, or partially, for only the external amputation of the little skin, Romans 2:28, or ὀλικῶς, for the whole act of sacramental circumcision, consisting of an external sign, typologically representing the celestial reality, and the word of command and promise, concerning which the classic locus and proper seat of this sacrament is to be seen, Genesis 17:7 ff.

#### Question XXI. Who instituted the sacrament of circumcision?

*The efficient cause of circumcision.* The triune God, the author of the federal grace and of salvation, instituted the sacrament of circumcision.

Proof. From Genesis 17, where God commanded circumcision, v. 10-12, annexed a promise, v. 7, prescribed the form by the word of institution, v. 9 ff., and threatened destruction to those who scorned this sacrament, v. 14.

#### Question XXII. By whose ministry was circumcision performed?

*The ministerial cause.* The ministerial cause of circumcision was first Abraham; then the succeeding patriarchs a); later, with the Mosaic polity established, the Levitical priests b). Extraordinarily, however, and in a case of necessity, even private members of the church performed the rite of circumcision c).

Proof a. From Genesis 17:7 ff., where we read that God established a covenant with Abraham, the sign of which was to be circumcision, v. 11. Whence also Abraham received the command to circumcise, v. 10,

and executed it, v. 23. But Abraham is to be regarded not precisely as a paterfamilias, but as a minister of sacred things in the church of his house. It seems, however, that Abraham did not circumcise himself, but was circumcised by Eliezer, the prefect of his house and vicar of sacred things. Thus also the succeeding patriarchs are to be considered not so much as heads of families, as ministers of sacred things and doctors of the church.

Proof b. There is indeed no express law which explicitly binds the office of circumcision to the priestly order; Yet since, with the Mosaic polity established, the divine worship, which used to be performed by the patriarchs, was committed to the Levitical priests, it is not difficult to gather that the rite of circumcision was in the hands of the priests and Levites, distributed through all the Israelite tribes. Certainly Mattathias the priest circumcised the sons of those who had defected to ethnic superstitions, 1 Maccabees 2:46. But that the household members of any family, as far as was lawful, brought aid to the public minister, is conjectured from the example of Abraham, Genesis 17:23, and from the circumcision of John, Luke 1:59.

Proof c. Joshua, the prince of the Israelite people, by a special divine command, circumcised the sons of Israel at the hill of Arolath, Joshua 5:3. Zipporah circumcised her son, Exodus 4:25. The Israelite women, in the time of the Antiochian persecution, circumcised their infants, 1 Maccabees 1:61; 2 Maccabees 6:10.

#### Question XXIII. With what instrument was circumcision performed?

*Instrument.* The circumcising instrument was a sharp knife, of stone, or also of iron, or of steel.

Proof. In the phraseology of scripture the instrument of circumcision is called a rock, Exodus 4:25, and a knife of rocks, Joshua 5:2, i.e., of stone, or lapideous. Today the Jews use a very sharp steel knife.

#### Question XXIV. Who were circumcised?

*The subject of circumcision.* Israelite males, and the domestic servants of Israelites a), and proselytes b), were circumcised; and infants indeed, when they were eight days old, were to be initiated into the sacred rites of the Jews c).

Proof a. From Genesis 17:12; "He who is eight days old among you shall be

circumcised. Every male throughout your generations (i.e., every son, born of you), whether born in the house (a homeborn slave, or a slave born in the house) or bought with money (who became a slave not by the right of birth, but of purchase) from any foreigner who is not of your offspring," i.e., a slave who came into your power, although he was bought not from the Israelite people, but from a foreigner. Yet servants were not compelled to be circumcised, but were invited, and if they refused to be circumcised, they were sent away, or sold again.

Proof b. Exodus 12:48: "If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised." and then he shall come near to keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. From which it is apparent that no one was admitted to the Israelite sacred rites, especially to the eating of the paschal lamb, unless he had been consecrated by the sacrament of circumcision.

Proof c. The time of administration in boys was the eighth day from birth, Genesis 17:12. The circumcision of infants was deferred until the eighth day, so that consideration might be given to the tender bodies of the recently born; yet it was not deferred further, so that they might be received into the covenant of grace as soon as possible, to the great solace of their parents; although the act of circumcision could be deferred on account of a dangerous illness and journeys; just as God allowed circumcision to be omitted for 40 years, when the Israelite people were making their journey into the land of Canaan, Joshua 5:5-7.

#### Question XXV. Were females also circumcised?

The Israelite females were not indeed circumcised, yet they were partakers of the federal grace, and were certain of it not from an incised mark, but from λογισμῷ, or divine imputation.

Proof. The Israelite females, born of circumcised fathers, were married at an opportune time to circumcised men, and were destined to bear sons to be circumcised. For which reason the Israelite females were indeed excluded from the sign of the covenant, but not from the grace of the covenant initiated with Abraham. For God promises that he will be the God of Abraham

and of his seed, Genesis 17:7, under which seed the females are certainly also comprehended, 1 Peter 3:6-7. Whence they were also permitted to celebrate the passover, which was otherwise not allowed for the uncircumcised.

#### Question XXVI. What was the matter of circumcision?

*Matter.* The terrestrial matter and external element of circumcision was the foreskin a). The matter, or celestial reality, was the Messiah to be born from the seed of Abraham, to be cut off with the effusion of blood, and to be cast away like an amputated foreskin b).

Proof a. From Genesis 17:11: "You shall be circumcised in the flesh of your foreskins." But the foreskin is a little skin, by which the extreme part of the virile member, or the glans, is covered. Aristotle calls it ἀκροποσθίαν, as if ἄκρον τῆς πόσθης, i.e., the extreme little skin of the genital member. Paul, with the word somewhat inflected, calls it ἀκροβυστίαν, Romans 2:25. To the Hebrews it is called ערלה, by which word, according to Rabbi David Kimchi, is signified every superfluous and heavy thing, which it is right to remove and cast away. Thomas, P. III, qu. 70, art. 3, adduces three reasons why circumcision was done on the genital member: "Circumcision was done on the member of generation for this reason: 1) Because it was a sign of faith, by which Abraham believed that Christ would be born from his seed; 2) Because it was a remedy for original sin, which is transmitted through the act of generation; 3) Because it was ordained for the diminution of carnal concupiscence, which is especially vigorous in those members."

Proof b. The celestial reality of circumcision was Christ, originating from the seed of Abraham, and to be cut off with the effusion of blood; Concerning whose cutting off see Daniel 9:26; Isaiah 53:8, where the same words are found concerning Christ as are used for circumcision. But Christ was present with the terrestrial matter, as a divine person really, as the one to be incarnated typologically and relatively, insofar as the amputated foreskin, as a type, had a respect to Christ the antitype, from whom the efficacy of circumcision flows. For in Christ we are filled with every blessing, Ephesians 1:3.

**Question XXVII. What was the form of circumcision?**

*Form.* The form of circumcision is the bloody and painful amputation of the foreskin joined with the applied word of institution.

*Proof.* From Genesis 17:11, where the word of institution is found, which was preceded by the word of promise, v. 7. The word of ordinance, or of application, and of invocation, was also without doubt added, which at least as to its vestiges exists among the Rabbis, and is recounted by D. Seb. Schmid in his tract on circumcision, p. 423: "Blessed are you, Lord our God, King of the world, who has sanctified us with your precepts, and has commanded that we initiate him into the covenant of Abraham, our father."

**Question XXVIII. What was the nature of the union of the terrestrial and celestial reality in the sacrament of circumcision?**

The union of the terrestrial and celestial reality in the act of circumcision, according to the nature of the O.T., was *σχετική*, relative and typical a), insofar as the amputated foreskin prefigured the Messiah to be incarnated and to be sprinkled with his blood in his most bitter passion, whom it did not exhibit substantially present according to both natures, but presented him morally present b).

*Proof a.* Just as the sacraments of the O.T. were pre-annunciative of the coming Messiah, not annunciative of the exhibited Messiah; So the union of the terrestrial and celestial reality in the sacrament of circumcision was not exhibitiv of the blood of Christ substantially present, but typically and prefiguratively of the blood of Christ, to be shed at the divinely appointed time.

*Proof b.* In the sacrament of circumcision the federal grace and the remission of sins were offered and effectively conferred, Genesis 17:7. But Christ is the sole meritorious cause of grace and the remission of sins, Acts 10:43. Therefore, although Christ in circumcision was not present according to the substance of the flesh to be assumed and the blood to be shed at some time; yet he was present, as to his person and according to the efficacy of the merit to be rendered by him, which is valid backwards and forwards, and was profitable before it existed. For this is common to all meritorious

causes, that as the case arises they can exert their causal power by the value of their foreknown merit even before they exist, and can move the will of the efficient cause to act. For this reason the fruit of circumcision is to be derived from nowhere else than from the union of the terrestrial reality with the celestial, i.e., with the foreknown and foretold blood of Christ.

**Question XXIX. What is the end of circumcision?**

*End.* The primary end of circumcision is either organic, according to which circumcision was an efficacious medium for offering and conferring the federal grace a); or sigillary, according to which circumcision is a seal of the righteousness of faith b). The intermediate ends are, the segregation of the Israelites from other peoples c), an admonition concerning original sin d), and spiritual circumcision e).

*Proof a.* From Genesis 17:7: "And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you." From which words we gather that circumcision was a federal, God-uniting, and regenerative act. For to be a God to someone signifies that God is the most clement father of the man. But where there is paternity, there cannot be absent regeneration and the remission of sins, Jeremiah 31:33; Hosea 2:23.

*Proof b.* From Romans 4:11: "Abraham received the sign of circumcision, a seal of the righteousness of faith."

*Proof c.* From Galatians 2:7: "when they saw that I had been entrusted with the gospel of the uncircumcision, just as Peter had been entrusted with the gospel of the circumcision." St. Paul distinguishes the gentiles from the Jews, designating the former by the name of the uncircumcision, the latter by that of the circumcision. But he has placed the abstract for the concrete, the uncircumcision for the uncircumcised, circumcision for the circumcised.

*Proof d.* Circumcision was done on the genital member because original sin is propagated through carnal generation, Psalm 51:7.

*Proof e.* The circumcised Jews are admonished of internal circumcision, Jeremiah 4:4: "Circumcise yourselves to the LORD; remove the foreskins of your hearts, O men of Judah and inhabitants of Jerusalem." As if to say, it is not sufficient

that the foreskin of the flesh has been resected from us, cut away also the foreskin of the heart, for rendering the most humble obedience to God.

### Question XXX. Was circumcision necessary?

*Necessity.* Circumcision was indeed necessary by the necessity of precept and of a means a); yet not by an absolute necessity, but an ordained and conditional one b).

Proof a. From Genesis 17:14: "Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant." From which words it may be concluded: If the neglect of circumcision damned, the assumption of it saved; If those who omitted circumcision broke the divine pact, those who undertook it were co-opted into the divine covenant. Circumcision was therefore necessary not only by the necessity of precept, because God commanded it; but also by the necessity of a means, because it was a means of conferring federal grace and eternal salvation.

Proof b. God ordained circumcision, but did not precisely bind his power to this ordinary means: He ordained it, I say, under the condition of possibility, if an infant lived so long that he could be circumcised on the eighth day. Yet one should not therefore despair of the salvation of infants who died before the eighth day: 1) Because the promise was made to Abraham: "I will be your God, and of your seed after you"; 2) Because those infants did not transgress the law; for the reason that they ceased to live before the time destined for circumcision by the divine law; But where there is no law, there is no transgression, Romans 4:15. 3) If all uncircumcised infants had perished, then surely those infants would have been damned who were cast by Pharaoh into the river before the eighth day; who were born and died during the course of 40 years in the desert; who were killed by Antiochus before undertaking circumcision; who were slaughtered in the vicinity of Bethlehem by the satellites of Herod, not yet circumcised. See Exodus 1:22; 1 Maccabees 1:61; Matthew 2:16. But it would be too cruel to adjudge these to eternal damnation.

### Question XXXI. How long ought circumcision to have lasted?

*Duration.* The term of the duration of circumcision was the time of Christ,

manifested in the flesh and affixed to the cross a); Yet it was tolerated until the destruction of the city of Jerusalem, and the sufficient promulgation of the gospel b), which having been disseminated far and wide, it could not be undertaken without detriment to salvation c).

Observation. Different times are assigned to circumcision. For one was mortal in the O.T., in the N.T. with Christ exhibited in the flesh and crucified; dead and to be buried, with the destruction of Jerusalem; to be mourned, until the gospel was fully divulged; deadly, with the gospel preached far and wide among the nations.

Proof a. Christ by his death made the O.T. obsolete, Hebrews 8:13. Hence he cried out on the cross: "It is finished."

Proof b. Paul circumcised Timothy for the cause of removing scandal, Acts 16:3. Timothy therefore undertook circumcision as an adiaphorous thing.

Proof c. "If you let yourselves be circumcised, Christ will be of no advantage to you," Galatians 5:2. Rupert says elegantly in Book 5 on Genesis, c. 31: "Whoever is still circumcised, denies that he has come whom he professes to expect as coming by such a sign, and therefore denies that he who has already come is the Christ."

The antithesis is that of the Jews, with whom the Turks agree, who stubbornly urge the necessity of circumcision still. Their arguments are:

I. Circumcision is said to be instituted לעולם, for an eternal covenant. Response; עולם does not always denote an absolute eternity, but a periodic and limited one, i.e., a long time.

II. Isaiah predicted, c. 52:1, that in the times of the Messiah the uncircumcised and unclean would not enter the city, i.e., the church. Response; In that place is understood the internal circumcision of the soul, not the external one of the flesh.

Instance; Ezekiel 44:9 joins both the circumcision of the flesh and of the heart. "No foreigner, uncircumcised in heart and uncircumcised in flesh, shall enter my sanctuary." Response; Spiritual and carnal circumcision are joined, not because they ought to be of equal duration, but because the latter is a figure of the former. For the prophet describes N.T. things with O.T. phrases. Thus, making mention of the circumcision of the flesh, he designates the antitype by the word of the type, namely baptism, where we are circumcised by

putting off the body of the sins of the flesh through the circumcision of Christ, being buried together with him through baptism, Colossians 2:11, so that the sense of the prophet Ezekiel is: no one will be a member of the church of Christ, unless he has been baptized and reborn; plainly as Christ says in John 3:5 concerning the necessity of regenerating baptism: "unless one is born of water and the spirit, he cannot enter the kingdom of heaven."

III. If God abrogated circumcision, he would be mutable; but he is not mutable; Therefore. Response: If God had instituted circumcision with this end, that it should be a perpetual sacrament of the church, and nevertheless had abrogated the same, he would certainly be mutable; but it was instituted for a certain time of the pedagogy and pupillage of the Jews, which having passed, it ought to cease. Therefore, God is not mutable, but constant in his counsels.

#### ON THE PASCHAL LAMB.

##### Question XXXII. What is the paschal lamb?

*Definition of the paschal lamb.* The paschal lamb was the latter sacrament of the old testament, in which God, through an unblemished and one-year-old lamb, consecrated by the word of institution, slain, roasted, and eaten by the Israelites and legally clean proselytes, prefigured the Messiah, to be killed for the sins of the human race, for the purpose of exciting and confirming faith in him, and obtaining the remission of sin and of the destructive plague.

Observation I. Pascha, and the paschal lamb, is named from the Hebrew word which denotes a passing over, a transition, or a leap, from the transition of the destroying angel, who on that night immediately following the institution of the paschal lamb, struck the firstborn of the Egyptians, but passed over the houses of the Israelites, and spared them, having seen the blood of the paschal lamb on the lintel, Exodus 12:13.

Observation II. Pascha in biblical use signifies 1) the paschal lamb, Exodus 12:21; 2) Chronicles 35:11; Mark 14:12, the antitype of which is Christ, 1 Corinthians 5:7: "For Christ, our Passover lamb, has been sacrificed," where Christ is called the passover metaphorically; 2) the paschal feast, together with the sacrifices connected with the paschal lamb, Exodus 34:25; Leviticus

23:5; 3) the sacred action by which this sacrament of the old testament was administered, Exodus 12:43.

##### Question XXXIII. Who instituted the sacrament of the paschal lamb?

*The principal efficient cause.* God, by his own authority, instituted and ordained the sacramental action concerning the paschal lamb, to be duly handled and eaten.

Proof. That God himself ordained the paschal lamb to be handled and eaten with certain rites, we learn from Exodus 12:1 ff., where the proper seat of this doctrine is.

##### Question XXXIV. Who were the ministers of this sacrament?

*The ministerial cause.* The ministers for promulgating the divine institution of this sacrament were Moses and Aaron a). But the ministers of the slaughter and roasting of the paschal lamb were partly the fathers of families of the Israelite nation b), partly the Levites c).

Proof a. From Exodus 12:21, where Moses says: "Go and select lambs for yourselves according to your clans, and kill the Passover lamb." The obedience of the people is subjoined, v. 28: "And the sons of Israel went away; as the LORD had commanded Moses and Aaron, so they did."

Proof b. 1) From Exodus 12:6: "and the whole assembly of the congregation of Israel shall kill their lambs at twilight." Therefore, any paterfamilias in Egypt, where the Levitical priesthood had not yet been ordained, could slaughter the paschal lamb. 2) Deuteronomy 16, God addresses the entire Israelite people: "you shall sacrifice the Passover to the LORD your God." From which we gather that the right of slaughtering and roasting the paschal lamb stood with any paterfamilias of the Israelite nation not only before, but also after the establishment of the Mosaic polity.

Proof c. 1) From 2 Chronicles 30:17: "the Levites were over the slaughtering of the Passover lambs." Cf. c. 35:6, 11, "the Levites slaughtered the passover, and flayed them." 2) From Ezra 6:20: "The priests and the Levites had purified themselves... to keep the passover." Where we note: a) that "passover" can denote not only the paschal lamb, but also other sacrifices which were made on the days of unleavened bread and were connected with the paschal lamb; b) The fathers of families, laboring under legal impurity, resigned their right to the priests

and Levites; c) The fathers of families, for the greater solemnity of the public joy, employed the priests and Levites, as companions in the sacred labors.

**Question XXXV. What was the terrestrial and celestial matter of this sacrament?**

*Matter.* The terrestrial matter was an unblemished and perfect lamb, male, of one year, taken from the common flock of sheep, and sometimes also of goats a). The celestial matter was Christ, to be sacrificed for the sins of the whole world b).

*Proof a.* From Exodus 12:5: "Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats." Where observe 1) That the Israelites for the most part slaughtered a lamb; which indeed more lucidly adumbrated Christ, the most innocent lamb, who takes away the sins of the world, John 1:29. But when a lamb was lacking, a kid was used; for it is called by the generic name "pecus," which denotes a small domestic animal, and could be taken from the diverse species of smaller domestic animals, from the flock of sheep, or of goats. 2) That the lamb used was unblemished and perfect, i.e., lacking a defect, not lame, not scabby, etc. 3) That it had to be a year old, which was either soon to complete its first year of age, or had completed it, yet had not so exceeded it that it could be considered two years old. For the rest, a lamb that was less than eight days from its birth was not used.

*Proof b.* The celestial matter was Christ, to be sacrificed for the sins of the entire human race fallen into sin, of whom Paul says, 1 Corinthians 5:7: "For Christ, our Passover lamb, has been sacrificed."

**Question XXXVI. What was the union of the celestial and terrestrial matter?**

The union of the terrestrial and celestial lamb, according to the nature of the old testament, was *σχετική*, relative and typical, such as is that of a type to an antitype; by which Christ to be crucified and killed was prefigured, and was presented to the fathers as morally present, but was not exhibited substantially as to both natures.

*Proof.* Christ the celestial lamb, who takes away the sins of the world, John 1:29, was typologically represented by the paschal lamb, with all his merit, for the salutary fruition of the participants. The Messiah was therefore present personally, as the eternal

Son of God; but as to the flesh he was present in the sacrament of Pesach not substantially, but morally, by reason of the divine decree, promise, and efficacy of the merit to be rendered by him. For a meritorious cause, before it really exists, can by the value of its foreknown merit move the will of the efficient cause. In which respect he is also said to have been slain from the foundation of the world, Revelation 13:8.

**Question XXXVII. What was the form of this sacrament?**

*Form.* The form of this sacrament consisted in a) the timely selection of the perfect lamb, b) the bloody slaughter, c) the roasting, d) the total consumption, and e) the repetition of the words of institution.

*Proof a.* The lamb was taken from the common flock on the tenth day of the month of Nisan and was kept until the fourteenth day of this month, Exodus 12:3, 6. The segregation was therefore made four days before the lamb was slaughtered, 1) so that the fathers of families could more solicitously inquire into the perfection and requisites of that lamb, and observe whether it labored under any defect; 2) so that from the daily sight (or even cry) of that lamb they might take occasion to speak among themselves of their admirable liberation from Egypt, and the future redemption by the Messiah.

*Proof b.* The lamb was slaughtered between the two evenings, Exodus 12:6, the first of which began from the end of the third hour of the afternoon, which was called the ninth by the Hebrews; when the sun, a great part of the day having passed, inclines to its setting, the other evening is the end of the eleventh hour. At that same point in time Christ, the antitypical lamb, willed to die. The slaughter was not done without *αἵματεκχυσία*, because without it there is no remission of sin, Hebrews 9:22. Wherefore the slaughter of the lamb prefigured the effusion of the blood of Christ.

*Proof c.* The lamb was eaten not raw, not boiled in water, but roasted with fire, Exodus 12:9. Christ was prefigured as to be roasted, partly by the fire of divine wrath toward the sins which he took upon himself, partly by the fire of his love toward us to be redeemed.

*Proof d.* That the whole lamb was to be eaten, Moses teaches, Exodus 12:10. It was signified that the whole Messiah was to be eaten both spiritually and sacramentally.

*Proof e.* God sanctioned this sacrament with the word of institution, Exodus 12:11: "It

is the LORD's Passover," and he ordered these words also to be used in the course of time, so that this rite might be distinguished from other thousands of non-sacramental acts, Exodus 12:27.

**Question XXXVIII. Who were admitted to the eating of the paschal lamb?**

*Subject.* Israelites, both male and female a), free of impurity b), possessing the use of reason c), also servants, and circumcised proselytes d), were admitted.

Proof a. "The whole congregation of Israel shall keep it (the passover)," Exodus 12:47. Therefore, females were not excluded, who, although they were not circumcised, were nevertheless consorts of the covenant of grace.

Proof b. From Numbers 9:10: "Speak to the people of Israel, saying, If any one of you or of your descendants is unclean on account of a dead body, or is on a long journey, he shall still keep the Passover to the LORD. In the second month on the fourteenth day at twilight they shall keep it." From which we gather that females suffering from menstrual blood were not admitted to the feast of the paschal lamb. But that king Hezekiah admitted the unclean to the celebration of the passover (against the law, Numbers 9:10), was done by a singular dispensation of God, 2 Chronicles 30:20.

Proof c. Children in whom the use of reason manifested itself, so that they could say: "What does this service mean to you?" Exodus 12:26, were present at the celebration of the passover; the rest were kept away.

Proof d. 1) From Exodus 12:43, 44: "no foreigner shall eat of it. But every slave that is bought for money may eat of it after you have circumcised him." 2) From Exodus 12:48-49: "If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it."

**Question XXXIX. What was the end of the paschal lamb?**

*End.* The primary end was the confirmation of the federal grace and of faith in the coming Messiah a). The secondary ends were: physical liberation from the smiting angel b), commemoration of the miraculous leading out from the servitude of

Egypt c), certification of future defense and protection d).

Proof a. From Hebrews 11:28: "By faith he kept the Passover and sprinkled the blood." The slaughter of the paschal lamb was a distinguished figure of the lamb of God to be slain for us, John 1:29; 1 Corinthians 5:7; Revelation 13:8, and the pouring out of the blood adumbrated the effusion of the blood of Christ, by whose power we escape the slaughter of the destroying angel, obtaining through the blood of Christ the remission of sins, Ephesians 1:7. Thus therefore Moses celebrated the passover with the people of God by faith, so that he might more and more excite and confirm faith in the Messiah, the immaculate lamb of God.

Proof b. From Exodus 12:23: "For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you."

Proof c. From Exodus 12:14: "This day shall be for you a memorial." This was the end of the passover, that the Israelites, eating the paschal lamb, should ruminate on the incomparable benefit of the admirable liberation from Egypt, where they were pressed by the yoke of servitude.

Proof d. Whoever, God the best and greatest, had rendered aid to the most turbulent Israelites in the times of Egypt, his assistance is to be seriously implored and certainly expected in all adversity.

**Question XL. Was the paschal lamb a sacrifice?**

The paschal lamb was not a sacrifice, properly so called; analogically, however, it can be so called.

Observation I. A sacrament is one thing, a sacrifice another. In a sacrament God offers and confers grace to men; In sacrifices men offer a gift to God, to obtain his grace.

Observation II. The paschal lamb is not to be confused with the paschal sacrifices: 1) Because the Pesach was only a lamb; but the paschal sacrifices were sheep and oxen, Deuteronomy 16:2; 2) The Pesach was the object of the evening slaughter, or between the two evenings on the 14th day of the month Nisan from the ninth hour to the end of the eleventh; but the sheep and oxen were used for paschal sacrifices on the days of unleavened bread; 3) the paschal lamb was slaughtered by the fathers of families in their individual houses; but those paschal victims



were slaughtered only by the priests, with the Levites flaying the sacrificial animals.

Proof. 1) No sacrifice, properly so called, could be made in Egypt, on account of the abominations of the Egyptians, Exodus 8:26. 2) Every sacrifice, properly so called, was performed by a priest on an altar, with the sacrificial rite which the outline of the Levitical priesthood prescribes: The paschal lamb was ordinarily slaughtered not by a priest, but by the fathers of families, Exodus 12:6, nor on a solemn altar, but in private houses. 3) If the paschal lamb was a sacrifice properly so called, it was either a זבח, or a מנחה. Not a mincha, because that was a meal sacrifice, consisting of fine flour, and cakes and wafers with salt, wine, and oil, partly burned, partly destined for the priest, Leviticus 2; Numbers 15. But such was not the lamb, a living animal. Nor even a zebach strictly so called; because it was neither a holocaust, nor a sacrifice for sin and trespass, nor a peace offering: It was not a holocaust; because the whole lamb was not burned; nor a sacrifice for sin, because the sins of the people were not laid upon it; nor a peace offering, because it was not eaten by the priests in the holy court itself. Therefore, it is not under the special notion of a sacrifice, although it can be called a זבח under the notion of a slaughter.

The antithesis is that of most of the Pontificals, who assert that the paschal lamb was a sacrifice properly so called. Who rely on the following arguments:

I. Whatever was a type of the sacrifice of Christ, that was a sacrifice properly so called: The Passover was, etc. Therefore. The major is established; because it is necessary that the antitype should correspond to the type, or agree with it. Response: We distinguish between an omnimodal, or absolute agreement, and a fitting, or respective one. It is not necessary for the type to correspond to the antitype in its special requisites, since the former agrees with the latter not absolutely and simply, but in a certain respect, and therefore a type of a sacrifice is not necessarily a sacrifice. For the slaughter of the red heifer, Numbers 19:2, also figures the bloody slaughter of Christ, Hebrews 9:13, and yet it was not a sacrifice.

II. The paschal lamb is called זבח פסח, Exodus 12:27. Therefore, it is a sacrifice. Response: It is called זבח פסח not because it was a sacrifice properly so called, but with the word זבח being taken more generally, so that the sense is: It is the slaughter of the

passover, because this slaughter was instituted when the Lord passed over, and so that he would pass over. And thus the Holy Spirit uses the word זבח, Samuel 28:24; c. 16:3; 1 Kings 1:9, for a slaughter; whence it is also used of the slaughter of men, Isaiah 34:6. The same is responded to that of Mark 14:12: πᾶσχα ἔθουσιν. For θύειν does not always denote a sacrificial slaughter; as Matthew 22:4; Luke 15:23, 27; Acts 10:13; in which places τὸ θύειν is used of preparatory acts for a banquet, or a meal, outside of all sacrificial respect.

Instance: Although the word broadly signifies any slaughter, yet you will not easily find it used otherwise than of a sacrifice, especially in this place, where a special relation to God is insinuated, v. ליהוה. Response: Although the application of זבח to a victim is more famous in the scriptures; yet this is not done necessarily, by reason of the root, which denotes a slaughter, either for a feast, or for a sacrifice; but by reason of the material position. In that amplification, therefore, we understand the words of Moses, Exodus 12:27, although we confess that the feast of the paschal lamb was most holy and most singular, which we concede can analogically be called a sacrifice, on account of the solemn slaughter and effusion of blood.

III. Every external act, defined by the word of God, in which a sensible and permanent thing is consecrated to God alone, and is actually offered as an odor of rest, is a sacrifice: But the paschal lamb, etc. Therefore. Response: Something is consecrated to God, either as a formal term, or as a final term. The whole paschal lamb was slain for the use of man, who is the formal terminus ad quem of this sacrament.

#### Question XLI. Was the sacramental action occupied with the paschal lamb necessary?

*Necessity.* The sacrament of the paschal lamb was necessary, by the necessity of precept and of a means.

Proof. God instituted and commanded the eating of the paschal lamb, Exodus 12. Therefore, it is necessary by the necessity of precept. The neglect of eating the paschal lamb damned, Exodus 12:15. Therefore, its observance saved, and thus it was necessary not only by the necessity of precept, but also of a means.

Question XLII. What circumstances are to be observed for a fuller understanding of the sacrament of the paschal lamb?

So that we may more fully understand this sacrament, the circumstances of place a) and of time b) are to be observed.

Proof a. The place of the celebrated passover was either extraordinary, or ordinary. The first extraordinary one was Egypt, and in specie the house of each paterfamilias, Exodus 12:46; the second the desert of Sinai, Numbers 9:5; the third Gilgal, Joshua 5:10. The ordinary one was Jerusalem; which indeed was that place which God had chosen to place his name there, Deuteronomy 16:5-6. By that express denomination of the place 1) elective cults were opposed, 2) concord among the confessors of the one true religion was nourished, 3) the sacrifice of the Messiah, to be offered in the city of Jerusalem, was prefigured. But outside this

place the exiled and dispersed Hebrews celebrated a mnemonic passover indeed, but not a panegyric and solemn one.

Proof b. The time of this sacrament is one of institution, another of administration, another of abrogation. The time of institution falls in the year of the world 2513, according to the calculation of D. Calovius. See his biblical chronicle, fol. 80. The time of administration varies, according to the diverse acts; for the segregation was made on the tenth day of the month Nisan, but the slaughter on the fourteenth day, and the roasting and eating on the night following the fourteenth day, and indeed in the first watch, Exodus 12:8. But the sacrament of the paschal lamb was abrogated by the institution of the Lord's supper; for with the body present, the shadow ceases, Colossians 2:17. It is added that the solemn celebration of the passover was restricted to the temple of Jerusalem, which having collapsed, its solemnity expired.

## SUSPIRIUM

*The imbecility of the human intellect is most clearly established to You, **OMNISCIENT GOD**. It does not acquiesce in promises, even the truest, but demands signs and pledges that strike the eyes. To consult, You, most **CLEMENT FATHER**, for the infirmity of the human intellect, You most wisely ordained visible signs of your invisible grace. Recalling this with a grateful memory of mind, I pray most humbly that by the salutary use of the sacraments You may confirm me, the infirm, excite me, the languishing, sustain me, the vacillating, so that I may stand unmoved in the doctrine of faith and piety of life, and just as strenuously fight against the devil, the world, and the flesh! Dispense at last out of grace, **ETERNAL GOD**, to me, who under the sun militate for you alone, the crown of righteousness and glory!*

CHAPTER IV.  
ON THE  
SACRAMENTS OF THE  
NEW TESTAMENT,  
THE FORMER SACRAMENT  
OF THE N.T.  
NAMELY ON BAPTISM.

Question I. How many sacraments of the New Testament are there?



HERE ARE TWO sacraments of the N.T., baptism and the Lord's supper, or the eucharist. Proof. 1) From the requisites of the sacraments of the N.T. As many as are the

sacred and solemn actions, instituted by Christ, proper to the N.T., consisting of an external visible element defined by Christ himself, and dispensing with the same a celestial reality, likewise determined by Christ in the words of institution, for conferring and sealing grace, comprehended in the word of promise, so many are the sacraments of the N.T.; But there are only two such sacred and solemn actions, namely baptism and the eucharist; Therefore.

2. If besides the Spirit, the witness of our salvation, there are only two terrestrial witnesses in the N.T. concerning the divine grace and our salvation, namely water and blood, no more sacraments of the N.T. are to be established than two; But the former is true, as John testifies, 1 Epistle c. 5:8; Therefore also the latter.

3. The primitive church had only two sacraments, of which Paul says in 1 Corinthians 12:13; "For in one Spirit we were all baptized... and all were made to drink of one Spirit."

4. Those only are sacraments of the N.T. whose matter flowed from the side of Christ hanging on the cross. But the matter of baptism and the eucharist, etc. Therefore. The major is clear from a collation of the passage in John's 1st epistle, c. 5:6, and the glossa ordinaria, which praises this sentence from Augustine: "Just as while Adam slept, Eve was made from his side; So while Christ was dead, his side was pierced by a lance, so that the sacraments might flow forth, by which the church is formed." The minor is clear from John 19:34.

5. Just as in the O.T. there were only two, not more, properly so called sacraments, circumcision and the paschal lamb; so also in the N.T. the sacraments, properly and strictly so called, are only those two which have been substituted in their place, baptism, which is also called περιτομή ἀχειροποίητος for that reason, Colossians 2:11, and the Holy Eucharist, which for that reason was instituted after the eating of the paschal lamb on the very night in which Christ was betrayed, at the same table, Matthew 26:26.

6. Because these two sacraments suffice for the spiritual life. There are four things which a man needs for the constitution and preservation of life. A birth, a garment, nourishment, and medicine. A man receives the birth and garment of the spiritual life in baptism, nourishment and medicine in the Holy Supper. What more can he desire?

7. The remaining sacraments, which are imagined by the adversaries, are not properly so called sacraments of the N.T. For

matrimony is not proper to the N.T., because it was already instituted in paradise. Penance flourished both in the times of the old and the new testament, nor does it have a visible element defined by Christ himself. Extreme unction was not instituted by Christ, but according to the mind of Lombard it is owed to St. James; nor did it always last in the new testament. Orders has indeed a promise of the efficacy of the ministry, but that is not connected with an external visible element. Confirmation was not instituted by Christ, whether you regard its matter or its form.

The antithesis is that of the Pontificals, whose opinion is that there are seven sacraments: baptism, the Lord's supper, confirmation, penance, unction, the order of ministers of the church, and matrimony.

(\*) Since their arguments are weak, we will touch upon only a few of them:

I. As many as are the necessary aids of the spiritual life, so many are the sacraments. But there are seven, etc. Therefore. The major is established; because the sacraments were divinely instituted to confer, strengthen, and increase the spiritual life, and to preserve it from diseases. The minor is proven; because by baptism a spiritual generation occurs, by confirmation an augmentation, by the eucharist nourishment, by penance a remedy against sin, by extreme unction a remedy against the remnants of sin, by matrimony men are propagated to be deputed to the worship of God, and by holy orders they are ruled and ordained. Response: 1) If it were permissible to argue thus, there would be more sacraments than seven,

(\*) In this disputation against the Roman Catholics a general argumentation is sufficient, to be drawn from those things which are necessarily required for a sacrament of the N.T., of which if even one is absent, it cannot be a properly so called N.T. sacrament. First, the ambiguity which lies in the word must be removed. When it is said a sacrament of the new testament, there ought to be understood a sacred action, instituted by divine authority by Christ for the offering or confirming of men's salvation, of such a kind that in the new testament it not only ought to be done, but also began to be done, and was never before this age. It is necessary, therefore, that in a sacrament of the new Testament, properly so named, these four things should be present conjoined: 1) The Word of God, specifically of Christ, as the Sponsor of the N.C.; the word, I say, both of institution and of promise; 2) some terrestrial thing, commanded by Christ himself, or, as it is wont to be said, an element, to be used by the eyes; 3) the power of offering and conferring salvation of the soul, by a new generation, remission of sins, renewal of the mind, and a certain expectation of perfect blessedness; 4) the action itself to be proper to the new testament, and never to have been customary before. Since these things are so, the conclusion will be by necessary consequence: those five sacraments, by which the adversaries have dared to increase their number, are first indeed plainly not sacraments, and then if in some way they were sacraments, are not sacraments of the new Testament. Therefore, a sacrament of the new Testament is not 1) confirmation, especially in the way which they observe, and which is wont to be performed with many superstitious rites (requisites 1, 2, 3 are lacking); Nor is it 2) the Order and consecration of the ministers of the church (requisites 2, 3, 4 are lacking); Nor 3) matrimony (requisites 2, 3, 4 are likewise lacking) and what a wonderful and twofold repugnance; in what way, I ask, will this opinion of theirs concerning the sacrament of matrimony be able to be reconciled with another certain decree of theirs concerning celibacy, as if its dignity and preeminence is greater than that of marriage? Can anything be holier and more excellent than a sacrament? How unjustly also is it dealt with priests! Is it right and equitable to deprive men, consecrated to a sacred business, of the grace of a sacrament? What further? if someone, in their customary manner, should argue thus: what one does not have, he cannot give to another? Nor 4) the absolution of sins (requisites 2 & 4 are lacking): Least of all, finally, 5) extreme unction, as an extreme superstition (all four numbered things are lacking). What the Apostles did, Mark 6:13, and what for some time was the custom under the auspices of the N.T. church, James 5:14-15, that 1) was something singular and extraordinary, in the manner of miracles; let them therefore perform today also, if their powers are of any avail, those things which were granted to the first Legates of Christ, Mark 16:17-18: 2) it pertained to healing the sick; therefore it was nothing less than extreme unction, for the cause of death, as is clear in both cited places; 3) it brought with it nothing of the so many and so superstitious rites which in the Roman assembly are thought necessary for this action.

namely the blood of Christ, the preaching of the divine word, and daily prayer, which contribute much of moment to the spiritual life. 2) Neither extreme unction nor marriage generates the spiritual life, or preserves it when generated.

II. Marriage is called a great sacrament, Ephesians 5:32, and is an efficacious medium of divine grace; since a woman is saved through childbearing, if she remains in faith, 1 Timothy 2:15. Response: 1) In the text there is *μυστήριον*, which is broader than sacrament. 2) The spiritual marriage of Christ and the church, adumbrated by the marriage of a husband and wife, is called a *μυστήριον*. 3) *Τεκνογονία* is neither a cause of salvation, nor an impediment to salvation.

III. Extreme unction is a sacrament, for it has the word of command and promise, and a visible element, James 5:14. Response: We distinguish between corporal and spiritual unction. In that place, the subject is corporal unction, and that miraculous, which had a place in the primitive church. But sacraments strictly so called confer and seal the evangelical grace concerning the remission of sins and connected spiritual benefits.

IV. Penance is a sacrament properly so called, insofar as it is conjoined with absolution; for it has a divine command, a promise of grace annexed, John 20:23, and an external symbol, namely *χειροθεσίαν*, or the imposition of hands. This the Apology of the A.C. has observed, p. 200: "Truly sacraments are baptism, the Lord's supper, and absolution, which is the sacrament of penance. For these rites have the command of God and the promise of grace, which is proper to the N.T." Response: Penance, conjoined with absolution, approaches most nearly to the nature of sacraments properly so called; for through it, according to the command of God, the benefits of Christ are dispensed to penitents, the promises of the gospel are applied in specie, and the gratuitous remission of sins is announced; but it does not have an external and visible element expressly determined in the word of

institution; concerning which Augustine, tract. 80 on John, says: "Let the word be added to the element, and it becomes a sacrament." *Χειροθεσία* (the laying on of hands) is not expressly defined by the word of institution (which according to the Pontificians is found in John 20:23), nor is it essential to penance and absolution. Add to this that penance was also in the Old Testament. Therefore, it is not a sacrament of the New Testament, strictly speaking.

## Question II. What is baptism?

*Definition of baptism.* Baptism is a sacred and solemn action, divinely instituted, in which a sinful human being, alive and born, without distinction of sex or age, is washed with water in the name of the Father, the Son, and the Holy Spirit, so that through this washing of water the divine grace, promised by the word of the gospel, may be applied, conferred, and sealed to him.

Obs. I. Baptism is derived from the word *βαπτίζειν*, which properly signifies to wash, either by immersing or by sprinkling. It signifies immersion more frequently, but sprinkling more rarely. The meaning of sprinkling occurs in Mark 7:34, where the Jews are said not to have eaten unless they were baptized, i.e., washed their hands with water, and in Luke 11:38, the Pharisees are said to have marveled that Christ had not been baptized before dining, i.e., had not washed his hands. (\*)

Obs. II. The word baptism is taken either improperly or properly. Improperly it denotes a) the baptism of blood, i.e., the cross, calamity, a bloody and bitter death. In which sense the Savior says, Luke 12:50, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" Cf. Matt. 20:22. From this it came about that in the primitive church martyrdom was called the baptism of blood, when catechumens were seized by a bloody death before they were

(\*) As it concerns the word, these two names, *βαπτισμός* (baptismos) and *βάπτισμα* (baptisma), by common custom indeed denote one and the same thing; but by the manner of speaking in the sacred letters, not only customary but also perpetual, they differ among themselves, and indeed in such a way that the word baptismus is never employed concerning this N.T. sacrament, but always concerning other washings, either holy and ritual, commanded in the divine law of the O.T., Hebr. VI, 2. IX, 10. or Pharisaic and smelling of superstition, devised by human will, Marc. VII, 4. & 8. But baptisma is the name by which either Christ's suffering of evils, Matth. XX, 22. Luke, XII, 50. or in most places the sacrament of the N.T. is signified.

tinged with baptismal water; to which, however, the remission of sins is wrongly attributed by the Pontificians, since Christ procured this by his blood, which he confers and applies to believers through the sacraments. b) The baptism of wind, or of fire, that is, the miraculous effusion of the gifts of the Holy Spirit, about which John says in Matt. 3:12; "I indeed baptize you with water... but He will baptize you with the Holy Spirit and fire"; by which words are indicated the gifts of tongues, miraculously conferred upon the Apostles and represented by fiery tongues, Acts 2:16. c) The baptism of the journey, through the Red Sea and the cloud, 1 Cor. 10:2; "Our fathers... were all baptized into Moses in the cloud and in the sea," i.e., the Israelites passed through the Red Sea, with Moses and the bright cloud as their guide. For just as the Israelites were freed from Egyptian servitude by this passage, so we by the benefit of baptism are delivered from the servitude of the Stygian Pharaoh. And as Pharaoh with his whole army was swallowed by the waves of the Erythraean Sea, so the old Adam, attended by an army of vices, is submerged in baptism. Properly, it denotes a) generally, any washing or ablution of filth. b) Specifically, it designates the legal and Levitical washings, handed down to Israel by the law of Moses, which in Heb. 9:10 are called διάφοροι βαπτισμοί (various baptisms). c) Most specifically, it designates the evangelical baptism, proper to the new testament, and is commonly called the baptism of water.

Obs. III. Some add the baptism of light, i.e., doctrine. But the sayings of scripture that are cited, Matt. 21:25, Acts 18:25, Acts 19:3, are to be understood of the baptism of water.

### Question III. Who instituted baptism?

*Efficient Cause.* The sacrament of baptism was instituted by the triune God a). Christ the θεάνθρωπος (God-man), risen from the dead, repeated the command to baptize and extended it to all nations b); yet he himself baptized no one with his own hands c).

Prob. a. God sent John to baptize with water, John 1:33. To which command he most promptly obeyed. For the word of the Lord came to John, and he came (to obey the divine command) preaching baptism, Luke 3:2.

Prob. b. Christ after the resurrection did not first institute the sacrament of baptism, but repeated the institution, extended the command to baptize to all nations and men,

and prescribed to the Apostles and their successors a universal and perpetual norm and formula for administering baptism, saying: "All authority has been given to me in heaven and on earth." From which it is concluded that the authority to institute baptism belongs to Christ, even according to his human nature, according to which all power was given to him in heaven and on earth, Matt. 28:18.

Prob. c. John 4:2: "Jesus Himself did not baptize, but His disciples." But when in John 3:22 & 25 Christ is said to have baptized, this is to be understood of the ministry of the Apostles, through whom Christ baptized; just as king Solomon is said to have built the temple, Acts 7:21, not immediately, but through the medium of architects. The reason why Christ did not baptize αὐτοχειρί (with his own hand), because scripture has not revealed it, we do not clearly know. The ancients, however, adduced the following reasons: 1) So that Christ might remove the false persuasion of those to be baptized, lest those who were baptized immediately by Christ should seem to have received a greater benefit than those who were baptized by the disciples. 2) So that Christ might show the difference between himself and his ministers, that the ministers baptize only with water, but he himself with the Spirit. 3) To indicate that baptism is not to be estimated from the dignity of the minister.

### Question IV. Who ordinarily administers baptism?

*Ministerial Cause.* The ministers of the church, legitimately called and ordained a), orthodox and of blameless life b), ordinarily administer baptism. But extraordinarily, and in a case of necessity, any pious Christian knowledgeable in the sacred rites, whether male or female, can administer baptism c).

Prob. a. Only the ministers of the church are the ordinary dispensers of the mysteries of God, 1 Cor. 4:1. The same are the ambassadors of God, sent with the ministry of reconciliation, 2 Cor. 5:18, 20, which consists in the preaching of the word and the administration of the sacraments.

Prob. b. From 2 Tim. 2:15; "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth." Where you should note that piety of life is required of a minister of the church for the sake of propriety, but the efficacy of baptism does not depend on his probity, since it flows from

God, the author. Whence there should be no doubt at all about the validity of a baptism dispensed by an impure minister.

Prob. c. 1) Laymen in a case of necessity can preach the word of God (which is established by the example of Aquila and Priscilla, Acts 18:26; Rom. 16:3). But he whose it is to teach, it is also his to baptize. 2) Every Christian is a spiritual priest before God, Apoc. 1:6. For which reason, by virtue of the spiritual priesthood, he can baptize, if he is knowledgeable in the sacred rites. 3) Laymen administered circumcision, in whose place baptism has succeeded. Zipporah circumcised her son, Exod. 4:24-25, which the Maccabean women also did in a case of necessity, 1 Macc. 1:35; lib. II, c. 6:10. Which circumcision God himself approved.

You say: I. To whom it is not permitted to teach in the church, to him it is not permitted to baptize (because the office of teaching and baptizing is of equal dignity): But it is not permitted for a woman to teach in the church, 1 Tim. 2:12. Therefore... Resp. As it is not fitting for women to teach solemnly and publicly, so the solemn use of baptizing is not suitable for them. But just as in urgent necessity they can teach privately, so too they can baptize.

You say: II. Women are not called to teach and to baptize. Resp. They are not called by a special and economic vocation; they are, however, called by a general vocation to the spiritual priesthood, and by the vocation of charity, to be exercised in a case of necessity.

You say: III. To whom it is not lawful to dispense the Holy Supper, to them it is not lawful to administer baptism; But it is not lawful for women to dispense the Holy Supper. Therefore... The major is established: because the utility and necessity of baptism and the Lord's supper are equal. Resp. We deny the major. For the proof, we say that the necessity of baptism is greater than that of the Lord's supper. For the Savior says of baptism: "Unless one is born of water and the Spirit, he cannot enter the kingdom of heaven," John 3:5. But he does not say the same of the Lord's supper. The confirmation of faith is had from the Holy Supper, but not solely; it can also be obtained and had from the pious remembrance of baptism, the announcement of absolution, and the evangelical promise.

**Question V. Was the baptism of John and of Christ, administered by the Apostles, the same?**

The baptism of John and of Christ was one and the same, with respect to origin a) and efficacy b), although it differs from it accidentally c).

Prob. a. Because the baptism of John, just as that of the Apostles, was instituted by God, John 1:33; Luke 3:2.

Prob. b. 1) Because John baptized a baptism of repentance and of faith in Christ. Paul inculcates this to the Ephesian disciples, Acts 19:4: "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus." 2) John baptized for the remission of sins. But that does not happen except through faith in the name of Jesus Christ, Acts 10:43.

Prob. c. 1) John baptized into Christ *ἐρχόμενον*, the one who was to come, i.e., born indeed, but not yet having suffered and died, nor yet glorified and announced to the whole world, Matt. 3:11; Acts 19:4; John 1:29. The Apostles, however, although they baptized at the beginning into Christ not yet having suffered or died, yet afterwards they administered baptism into Christ having suffered, died, been glorified, and known to the whole world, Acts 2:36; Rom. 6:3. 2) Through the baptism of John, the visible gifts of the Holy Spirit were not conferred on any man. For John performed no sign, John 10:41. But the Apostles after the ascension of Christ into heaven, not always indeed, but very often through baptism conferred the visible gifts of the Holy Spirit, as can be read in Acts 19:2-3.

Antithesis is that of the Pontificians and Socinians, who deny the identity of the baptism of John and of the Apostles. They object to us:

I. John himself distinguishes his baptism from the baptism of Christ when he says that he baptizes with water, but Christ will baptize with the Spirit and fire, Matt. 3:11. Resp. The baptism of Christ is taken in two ways: a) For the sacrament of initiation, which is otherwise called the baptism of water. b) For the visible effusion of the Holy Spirit, and is called the baptism of fire. When it is asked whether the baptism of John is of the same efficacy as the baptism of Christ, it is taken in the former way, insofar as it is a sacrament of initiation; in which respect it is the same as the baptism of John, since by it also initiation into Christianity was made.

II. Certain disciples baptized by John were baptized again by Paul, namely with the baptism of Christ, Acts 19:3 ff. Resp. Those

disciples were not dipped twice, but once by John the proto-baptist, v. 3. But when in verse 5 it is said: "When they heard this, they were baptized in the name of Jesus," these words are not of Luke the historian, who wrote the Acts of the Apostles, but are the words of Paul the teacher still speaking and explaining the baptism of John. To wit, when the disciples in v. 3 had said that they were baptized with the baptism of John, Paul begins to explain how and in what order John baptized, and shows that the baptism of John was a baptism of repentance, and that John spoke of the Christ to come, that they might believe in him. The Apostle continues by teaching, v. 5: "When they heard this, the hearers of John were baptized (to wit, by John, not by Paul) in the name of the Lord Jesus." The reason is at hand; because it is the continued speech of Paul, and in the Greek text (ἀκούσαντες δὲ) the particle δὲ corresponds to the preceding particle μὲν (Ἰωάννης μὲν). From which series of the text it is perspicuous that Paul did not rebaptize these men, but only laid his hands on them, so that they might receive the gifts of the Holy Spirit in a visible form, about which they had heard nothing before. For by the Holy Spirit is understood the wonder-working spirit, or the miraculous effusion of the gifts of the Holy Spirit. See Acts 10:44-46.

III. Whoever is not said to have baptized in the name of Christ, his baptism is not the same as the baptism of the Apostles, because the Apostles are said to have baptized in the name of Christ; But John etc. Therefore... Resp. We deny the minor; for with Paul as witness, Acts 19:4, "John baptized a baptism of repentance, and said to the people that they should believe in him who was to come, namely in Jesus Christ."

IV. John is not said to have baptized in the name of the Holy Trinity. Resp. Although it is not said αὐτολεξεῖ, or found κατὰ τὸ γράμμα (according to the letter), that John baptized in the name of the Holy Trinity; yet because John was sent by God to baptize, John 1:33, it is validly concluded that he baptized in the name of the Holy Trinity; since that formula of baptizing is handed down by Christ, Matt. 28:19. For it is not probable that God instituted baptism with different forms. And how would he not baptize in the name of God the Father, the Son, and the Holy Spirit, to whom, while he was baptizing, the whole Holy Trinity appeared under visible signs?

V. The baptism of John pertained only to the Jews; for we do not read that John baptized other nations than the Jews: The baptism of Christ did not pertain only to the Jews: Therefore, the baptism of John is not the same as that of Christ. Resp. a) John did not baptize only Jews; because all Judea and the entire region around the Jordan, Matt. 3:5, was baptized by John, in which tract there were many Gentiles. Cf. Matt. 4:15. b) John preached a baptism of repentance, Acts 19:4. Therefore, whoever needed repentance, to them the baptism of John pertained. But not only Jews need repentance, but also Gentiles.

VI. Whoever by baptizing prepared the way for Christ, his baptism does not agree with the baptism of Christ; But John etc. Luke 1:76; John 1:23. Therefore... Resp. That preparation does not derogate from the efficacy of John's ministry. But just as his doctrine and preaching was efficacious for converting men, Luke 1:16, and giving the knowledge of salvation, which is in the remission of sins, Luke 1:77, so his baptism also did not lack spiritual virtue and efficacy.

VII. The baptism of Christ is the baptism of regeneration, Tit. 3:6. But the baptism of John was not the baptism of regeneration; Therefore... The minor is proved; because the baptism of John is only called the baptism of repentance, Matt. 3:11. Resp. By the very fact that the baptism of John is the baptism of repentance, it is the baptism of regeneration. For regeneration formally consists in the donation of faith, which salvific repentance embraces in itself as its principal part.

Instance; But by the very fact that it is called the baptism of John, it differs from the baptism of Christ. Resp. It is called the baptism of John, of the minister, whose author and master is God. John baptized διακονικῶς (ministerially); the αὐτοκρατορία (sovereignty) belongs to Christ. See John 1:6; 3:27.

#### Question VI. Is baptism conferred by a heretic efficacious and valid?

If baptism has been conferred by a heretic who retains the substantials of baptism, its efficacy is not to be doubted a). But if it is to be conferred in a flourishing church, where an orthodox minister can be had, it cannot be sought from a heterodox one without great sin b). In a persecuted church, however, in urgent necessity, it is sought and received without fault from a heretic who observes the customary formula of baptism,



provided that a protestation is added, that the infant is not bound by this baptism to accept a false doctrine c).

Prob. a. Because the efficacy of a rightly performed baptism depends not on the ministerial cause, but on the principal one, 1 Cor. 3:7.

Prob. b. Because we are forbidden to be yoked together with unbelievers, 2 Cor. 4:14. On the contrary, we are ordered to come out of the evil church, lest we share in the plagues of the evil assembly, Apoc. 18:4.

Prob. c. Because Christ ordered the Pharisees, sitting in Moses' seat, to be heard, insofar as they proposed the doctrine of Moses (for the vocal, not the local, seat of Moses is understood; since Moses never crossed the Jordan, nor ever lived in Jerusalem), Matt. 23:2. If, therefore, the circumcision of the heterodox Pharisees was not held to be invalid, then certainly the baptism of heretics is not inefficacious.

#### Question VII. What is the matter of baptism?

*The Matter of Baptism.* The matter of baptism is twofold, earthly and heavenly. The earthly matter of baptism is natural, pure, commonly available water, constituted in legitimate use.

Obs. I. By natural water is excluded artificial, distilled, medicated, rose water, etc.; by pure water is excluded mixed, muddy, and feculent water, such as lye, broth mixed with parts of bread and meat, salt water, and the like. But purity is not understood as exact and absolute, to which no alien element adheres, but common or natural purity is understood. Whence baptismal water is to be segregated from dregs with as much diligence as men are accustomed to avoid feculent waters serving for washing and drinking. By commonly available water is indicated ordinary water, of whatever kind it may be. "There is no distinction," says TERTULLIAN, L. de baptismo c. VI, "whether one is washed in the sea or a pond, a river or a spring, a lake or a channel. Nor is there any difference between those whom John dipped in the Jordan, and those whom Peter dipped in the Tiber."

Obs. II. The proximate matter of baptism is water placed in legitimate use, since it touches the body of the one being baptized. If any droplets of water in baptizing flow past the body of the infant being baptized, they are not the proximate matter of baptism.

Obs. III. The reason why God destined water for the sacrament of baptism has not been revealed in the written word of God. It is certain, however; a) That water is a medium πολυκοινων, available to all nations. In any nation there is as much water as suffices for baptism. b) That there is no clearer symbol of the Holy Spirit and the efficacy of baptism than water. God the Father is the fount, the mouth of the fount is the Son of God, the crystalline river flowing from both is the Holy Spirit. Water cleanses the body: baptism, the vehicle of the Holy Spirit, purges the soul. Water refreshes the thirsty, vivifies drooping plants, and makes trees fruitful; baptism, called to memory, quenches the thirst of the soul, which it vivifies when sad, and begets the fruits of repentance. Water cools; baptism provides refreshment against the ardor of concupiscence.

Prob. Our assertion is proved; 1) Because Christ was baptized with water and ordered baptism with water, Matt. 3:11; Matt. 28:19. 2) Because baptism is called the washing of water by the word, Eph. 5:26. 3) Because we are reborn of water and the spirit, John 3:5. 4) Because the Apostles baptized with water, Acts 8:36; c. 10:47.

Antithesis is that of the Pontificians and Socinians, who maintain that another liquid than water can be used for baptizing. They object:

I. So great a necessity can arise that another liquid, in the absence of water, must necessarily be used for baptizing: but necessity has no law. Resp. So great a necessity is not to be feigned, by which the substance of baptism is changed.

II. The Lutherans do not reject the baptism of the Pontificians, who pour some of the priests' chrism and the catechumens' oil into the baptismal water. Why then cannot lye, rose water, or another liquid be used? Resp. We certainly fault the Pontificians for that mixture. Since, however, water preponderates in that pontifical act of baptism, we maintain that an infant baptized by Pontificians is not deprived of the salutary effect on account of that mixture.

#### Question VIII. What is the heavenly matter of baptism?

The heavenly matter of baptism, analogically speaking, is the whole Holy Trinity a); but peculiarly and terminatively, the Holy Spirit b).

Obs. The name heavenly matter here is not taken in the ἀκριβείᾳ (precision) of the Philosophers, but in a certain latitude for the heavenly thing. Strictly speaking, neither the Holy Spirit nor the venerable Trinity is or can be called a material cause. Therefore, by matter we understand nothing other than the thing. See D. SCHERZER. in *breviar. Hulsem.* p. 588.

Prob. a. 1) From the divine institution, Matt. 28:19: Whatever, by virtue of the divine institution, is most presently united to the baptismal water and is conferred on the infant being baptized, that is the heavenly matter or thing of baptism; But the name of God the Father, the Son, and the Holy Spirit etc. Therefore. Where you should note that, with GERHARD as interpreter, by the name of God the Father, the Son, and the Holy Spirit is understood the infinite majesty, ineffable holiness, inenarrable goodness, admirable virtue, and grace of the whole Holy Trinity, which is present with all its virtue and benefits, and through which, united to the word and sanctified, it operates efficaciously. 2) From Gal. 3:27: Whom we put on in baptism, he is the heavenly matter united with the earthly matter; But Christ etc. Therefore.

Prob. b. 1) Whatever is poured out on us in baptism, that is the matter of baptism; But water and the Holy Spirit are poured out on us in baptism; Therefore they are the matter of baptism; the former indeed earthly, the latter heavenly. The major is established; because baptism is a spiritual washing, whose matter is that which is poured out on the one being washed. 2) By whatever we are washed in the sacrament of baptism, that is its matter; But we are washed by the Holy Spirit in the sacrament of baptism, 1 Cor. 6:11. Therefore. 3) From that from which we are regenerated, that is the matter of baptism; We are regenerated from water and the Holy Spirit, John 3:5. Where you should note that just as the particle "from," joined to water, denotes the earthly matter or thing; so the same numerical particle "from," joined to the Spirit, denotes the heavenly matter or thing of baptism. For no suitable reason can be opposed to the contrary, why, to wit, "to be born of water" should signify the visible thing of baptism, but "to be born of the Spirit" (in the same phrase, in the same clause) should not denote the invisible thing of baptism.

You say: The cited passage cannot be understood of a material cause; because,

although the water of baptism is a material cause, it is not, however, a material cause of regeneration, but an instrumental one; because regeneration is not something consisting of water and the Spirit, as of matter, but an action and spiritual change of man, depending efficaciously on the Holy Spirit and water; on the Holy Spirit indeed, as the principal efficient cause, but on water, as on an instrumental cause. Resp. 1) By regeneration in this passage is understood baptism, which is an efficacious means of regeneration. 2) Since baptism is a divine action just as regeneration is, it does not have a matter *ex qua*, properly so called, but its matter is said to be that thing with which it is occupied and from which its efficacy flows.

4. Spiritual and truly divine effects (such as regeneration, justification, renewal, salvation) cannot be attributed to water alone, as the earthly matter, without idolatry, just as they cannot be to the mere sound of the ἀκουστός (audible) word, unless the Holy Spirit were united to it, who makes the word, whether ἀκουστόν or ὁρατόν (visible), to be spirit and life.

Antithesis is that of 1) the Socinians, who deny the heavenly thing of baptism, 2) certain of our own, who indeed do not deny that the Holy Spirit or the most sacred Trinity is present to the baptismal water, but who doubt whether it can therefore be called the matter of baptism. Their arguments are:

I. The purest spirit cannot be called matter; The Holy Spirit is the purest spirit; Therefore. Resp. The purest spirit cannot be called matter univocally; I grant. But it is called so analogically, and by heavenly matter is understood

that supernatural thing which, united with water, is conferred on the one being baptized, and which bestows efficacy on baptism.

II. The efficient cause of baptism is wrongly held to be its matter; But the triune God etc. Therefore. Resp. The triune God is the efficient cause of baptism with respect to its institution; he is, however, the matter of baptism with respect to the sacramental union and communication, by which the triune God most presently unites himself to the water of baptism, and through this medium communicates himself to us, as our most present good, with all spiritual benefits.

III. Whatever doctrine is explained in different ways by evangelical doctors, nothing certain is to be asserted about it; The

doctrine of the heavenly matter of baptism etc. Therefore. The minor is proved; because D. LUTHER teaches that the heavenly thing is the word of God, whom D. BALDWIN follows; D. HUTTER opines that the heavenly thing of baptism is the blood of Christ; D. DANNHAVER, the Holy Spirit; D. AFFELMANN, the whole most sacred Trinity. Resp. This diverse manner of speaking is not with difficulty reconciled by D. CALOV, who teaches excellently, vol. IX of his *Systema*, p. 166; *The heavenly matter of baptism, if it is to be defined completely, is the Holy Trinity, God the Father, God the Son, Christ the θεάνθρωπος, to whose integrity not only the divine, but also the human nature pertains, just as the blood also altogether pertains to this, of which he was made a partaker for our sake, and also the Holy Spirit. Which heavenly thing is univocally called the word and name of God, that is, God himself, triune and one, Father, Son, and Holy Spirit.*

Instance I. The word of institution is not God himself. Resp. The word of institution, when it is called the heavenly thing of baptism, is to be taken not ἄνευ συμπλοκῆς, incomplexly, simply and nakedly, as it is only an external word, but μετὰ συμπλοκῆς, complexly with the name, i.e., with the very thing expressed by that most holy name: the Father, the Son, and the Holy Spirit, or ἡνωμένως and conjointly; because just as the naked word, without the Holy Spirit, is not the power of God, so the word of God always has united to it the Holy Spirit and the whole Trinity, John 6:63, 68. Whence is its efficacy, which it also exerts in baptism, which is the washing in the word, for our regeneration and salvation, Eph. 5:26.

Instance II. The blood of Christ is the meritorious cause of baptism. Therefore, it is not its material cause. Resp. The blood of Christ is present in the sacrament of baptism, 1) by reason of merit; because the fruit of baptism was obtained by the blood of Christ, shed on the altar of the cross for our sins, Heb. 9:28. 2) By reason of substance; because the Son of God assumed flesh and blood into the unity of his person, and now after the union has been made, he performs all the works of the mediator in, with, and through the human nature; therefore the whole Christ, θεάνθρωπος, is present to this sacrament. 3) By reason of efficacy; because in baptism we are cleansed from our sins by the blood of Christ, 1 John 1:7. And St. Peter, 1 ep. 1:2, teaches that we are sprinkled no less with the blood of Christ than with water,

when he commemorates the ῥάντισμὸν αἵματος Ἰησοῦ Χριστοῦ (sprinkling of the blood of Jesus Christ). Our meaning therefore is that Christ ἐξ ἀναίματος (not without blood) is present to baptism with a substantial, and that efficacious, presence, and communicates the efficacy obtained by his blood to the person being baptized by means of the washing of water. In which way it is called the heavenly matter of baptism. Furthermore, when some of our theologians deny that the blood of Christ is the heavenly matter of baptism, they take the word "blood" distinctly and with a specific difference from the body and divinity of Christ, as is done in the eucharist; yet they concede that the blood of Christ is the heavenly thing, if it is taken conjunctively, as blood is an internal part of the body of Christ.

Instance III. But why is the Holy Spirit peculiarly called the heavenly thing of baptism, when nevertheless the baptismal act is a work *ad extra*, and therefore a work common to all three persons of the deity? Resp. Although the works of the Trinity *ad extra* are undivided, yet the order and distinction of the persons must be preserved. Scripture itself attributes the effect of baptism, namely regeneration and renewal, in a peculiar way to the Holy Spirit, Tit. 3:6. And therefore the Holy Spirit is called the heavenly thing of baptism appropriatively, because the Holy Spirit is present to baptism, administered according to the institution of Christ, 1) by reason of his essence, just as the other persons of the Trinity are also present; 2) as the oblation and collation of evangelical grace; 3) as the sealing of the covenant initiated between God and the one baptized, valid at any time.

**Question IX. What is the nature of the union of the earthly and heavenly thing in the sacrament of baptism?**

The sacramental union of the water constituted in the legitimate use of baptism, and the word of institution, embracing the glorious name of the Holy Trinity, is not typical or relative a), but real and exhibitiv, inferring both the substantial presence of the triune God and the communication of supernatural efficacy b).

Obs. From the preceding question it is clear that baptism consists not only of an earthly matter, but also of a heavenly matter, analogically so called (which can also be called the other intrinsic constituent of the

sacrament), which heavenly matter is called by some the word of institution, by others the name of the Holy Trinity, by others the Holy Spirit. The word of institution, however, is here taken not abstractly, but complexly, as it embraces the glorious name of the Holy Trinity: The name of God, however, in the present denotes the majesty, goodness, wisdom, power, and holiness of God. The Holy Spirit is in a peculiar and singular way called the heavenly thing of the sacrament of baptism, for this reason, that the effects of baptism are appropriated to the Holy Spirit. If, therefore, you should assert that the water in the act of baptism is united with the word of institution, or with the name of the Holy Trinity, or with the Holy Spirit, you will not have erred, for this reason, that those formulas of speaking agree in reality.

Prob. a. In the sacraments of the O.T., the earthly thing only prefigured the heavenly, adumbrated it typically, and presented it morally: But in the sacraments of the N.T., the earthly thing exhibits the heavenly as substantially present. Therefore, the union of the earthly and heavenly thing in the sacrament of baptism is not typical or relative, but real and exhibitiv.

Prob. b. 1) The means of our purification and sanctification is called the washing of water not simply, but in the word, Eph. 5:26. Therefore the washing of water is mystically united with the word of institution. 2) There is one baptism, which is performed with water in the name of God the Father, the Son, and the Holy Spirit. Therefore, in the act of baptism, water is sacramentally united with God the Father, the Son, and the Holy Spirit. 3) The one ἀποτέλεσμα (result) of regeneration proceeds from water and the Spirit, John 3:5. Therefore, water placed in legitimate use is mystically conjoined with the Holy Spirit, from whom the power of regenerating principally proceeds.

#### Question X. What is the form of baptism?

*The Form of Baptism.* The form of baptism embraces both the ablution by water, which is done either by the immersion of the whole body in water a), or by a continuous sprinkling, or pouring of water on a major part of the body b), and the pronouncement of the words of institution c), in such a way that a distinct mention, confession, and invocation of God the Father, the Son, and the Holy Spirit is made d).

Prob. a. ΒΑΠΤΙΖΕΙΝ in general signifies washing or ablution, whether it is done by pouring water or by immersion. At the beginning of the primitive church, baptism was performed by immersion. The one to be baptized, having laid aside his clothes, would descend into the river, and be immersed naked in the water; For which reason Christ in Matt. 3:13, 26 is said to have come up straightway from the Jordan. Therefore, he had first descended, and it is probable that the whole body of Christ was submerged, that by his purification he might sanctify the waters, as GREGORY NAZIANZEN opines, Orat. 34. So also Philip and the Eunuch both went down into the water, and the former baptized the latter, Acts 8:38. To which the words of Paul refer, Rom. 6:4: "By baptism we are buried with Christ into death," and Col. 2:12: "buried with Christ." For in these phrases, reference is made to this rite of the primitive church, where those being baptized, wholly immersed in water, were, as it were, buried. The church for a long time cultivated and employed this manner of baptizing. For that it had not yet become obsolete in the third century after the birth of Christ, CYPRIAN is a witness, who in L. IV, epist. 7, raises the question concerning those who receive grace in infirmity, that is, are regenerated, yet on account of adverse health cannot be completely immersed in water, but only sprinkled with water, whether they are to be held as true Christians? From which it is easy to gather that in the third century, while CYPRIAN was alive, baptism was performed by immersing the whole body; yet, when necessity urged on account of bodily infirmity, baptism was accustomed to be performed by the sprinkling of water. And CYPRIAN reports in the same place that some were unwilling to number such, who were only sprinkled with water, among true Christians, but called them Clinics, because they were sprinkled with water while lying on a bed. To whom he responds in the cited epistle that it is no obstacle to those lying down that, excluded by necessity, they could not be baptized by the customary rite, namely immersion, but it is sufficient that they were sprinkled with water in the name of the Holy Trinity.

Prob. b. 1) The washing of hands and feet, which is also done by sprinkling alone, is called ΒΑΠΤΙΣΜΟΣ, Mark 7:4; Luke 11:38. Therefore, the meaning of the word βαπτίζειν is satisfied even by sprinkling alone; just as

the βαπτισμός of the cloud and the sea, 1 Cor. 10:2, denotes a lightly performed sprinkling. 2) Three thousand are read to have been baptized in one day within the city of Jerusalem, Acts 2:38. But who would believe that so many men, in that place in the city where they had flocked, were washed by Peter alone with an immersion of the whole body in water? 3) Who could persuade himself that so great a multitude of men and women, Matt. 3:5, entirely naked and with their clothes laid aside (with all modesty), were immersed in the Jordan by John in the sight of so many onlookers, in broad daylight? 4) The baptism of the clinics provides a manifest example of baptismal sprinkling. But the custom of baptizing by sprinkling prevailed in the western church after the age of GREGORY around the year 875, and gradually throughout almost the entire west the rite of immersion became obsolete; a) On account of the tender bodies of infants, which cannot be exposed to the cold air and wholly immersed in regions situated to the north, especially in winter time, without present danger to their health. b) For the sake of honesty and modesty, for which reason it is more decent today to sprinkle or pour water on adults, especially women, than to immerse them naked in their whole body before men.

Prob. c. The form of baptism consists not only in things done, but also in things said. Pertaining to baptism is both τὸ μαθητευτέον (that which is to be made a disciple) and τὸ βαπτιστέον (that which is to be baptized), on account of the words of institution: μαθητεύσατε βαπτίζοντες, Matt. 28:19. Therefore, the form of baptism consists both in action and in speech. Speech is inferred by the imperative: μαθητεύσατε. Which word indeed generally signifies to make disciples, but at the same time connotes "to say." For disciples are made both by words, or instruction, and by a ritual initiation; which initiation, however, as a rite, requires the words of a particular institution. For a rite is not, as it were, dumb, and to be performed with gestures alone, or mute actions. But the action is evident from the imperative: "baptize," which is implied in the participle. For the words, "teach, baptizing," are to be resolved thus: Teach and baptize. Cf. HULSEM. *brev. cap.* X. p. 595.

Prob. d. That the customary formula of baptizing in the name of the Father, the Son, and the Holy Spirit is to be retained is validly gathered: 1) Because Christ himself

prescribed this formula, Matt. 28:19. Christians should not rashly depart from the prescription of Christ. 2) Because by this formula of baptizing, both the ὁμοουσία, or the same essence, of God the Father, the Son, and the Holy Spirit, and their personal distinction are indicated. For we are baptized not into the names, but into the name of the Father, the Son, and the Holy Spirit, because their name is one, i.e., their authority, majesty, and essence is one. Moreover, the Son is distinguished personally from the Father in the words of institution; Therefore, in the same way the Holy Spirit is distinguished from the Father and the Son. 3) This formula of baptizing comprehends the confession and invocation of the Holy Trinity. We are baptized into the name of him in whom we are bound to believe and whom we are bound to invoke; for by the sacrament of baptism we are bound to the faith, profession, worship, and obedience of him who is the author of baptism. Therefore baptism is called the inquiry of a good conscience toward God, 1 Pet. 3:21. "We ought to believe as we have been baptized, to adore as we believe," says BASIL M., ep. LXXVIII. 4) This formula of baptizing indicates the benefits which each and every one of the three persons of the Divinity dispenses through baptism into the one baptized. God the Father receives him as a son, the Son as a brother, the Holy Spirit as a temple or dwelling. For which reason, in baptism, distinct mention of the three persons of the Divinity must be made.

Obs. Although the passive Greek formula is sufficient: "Let the servant (handmaid) of Christ be baptized in the name of the Father, and of the Son, and of the Holy Spirit"; yet the active Latin formula: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit," is plainer and more emphatic; since by it is comprehended at once the principal and the organic cause, the Holy Spirit and the minister. Add that it is apprehended by natural sense that the practical imperative of the formula, "baptize," should in practice be changed into the indicative: "I baptize." For in this way the conformity of the command and the execution becomes more evident.

Antithesis is that of the Socinians, who deny a) that baptism is rightly performed by sprinkling, and b) that the formula of baptism in the name of the three persons of the deity must be rigidly observed. For immersion they contend with the following arguments:

I. They adduce the examples of Christ and others, baptized by the submersion of the whole body, Matt. 3:16; Acts 8:36. Resp. Those examples show that that immersion is licit, and was anciently used, especially in warmer places, but they do not prove that it is absolutely and everywhere necessary.

II. Βαπτίζειν signifies to immerse. Therefore, βαπτισμός denotes immersion. Resp. Βαπτίζειν signifies to wash, either by immersion in water, or by pouring water.

III. The Apostle of the Gentiles institutes a comparison between baptism and the death and resurrection of Christ, Rom. 6:3-4, namely that by immersion we are buried with Christ, but by emersion we rise with him. Which adumbration can in no way be had by sprinkling, which is done with a very little water. Resp. 1) The significations and adumbrations pertain to the secondary, not the primary, end of baptism. For the latter is regeneration and renewal, Tit. 3:5. 2) The analogy of the burial of Christ can have a place, even if only the head is sprinkled with water. For he whose head is sprinkled or poured upon with water, is, as it were, buried by that water. 3) Although sprinkling does not so manifestly signify our spiritual burial with Christ, it does, however, signify the ῥαντισμὸν αἵματος, the sprinkling of the blood of Christ, 1 Pet. 1:2, and the form of making a covenant, which was performed by the sprinkling of blood, Exod. 24:8; Heb. 9:19.

Against the rigid observation of the customary baptizing formula they argue:

I. The Apostles baptized in the name of Christ, Acts 2:38; c. 10:48; c. 19:5. Therefore, we are not necessarily obliged to baptize in the name of the Father, the Son, and the Holy Spirit. Resp. 1) Some Fathers maintain that those who are baptized in the name of Christ are also implicitly baptized in the name of the Father, the Son, and the Holy Spirit, according to that of BASIL, book on the Holy Spirit, c. XII: "The appellation of Christ is a profession of the whole Holy Trinity; because it at once declares the Father, who anointed, and the Son, who was anointed, and the Holy Spirit, who is the anointing." And IRENÆUS, book IV against Valentinus, says: "In the name of Christ three persons are understood: the one uniting, the one anointing, and the anointing." For which reason some maintain that this formula, "in the name of Jesus Christ," is not to be reprobated, provided it is not understood exclusively: Which baptism HUGO and LOMBARD acknowledge as valid, cited in D. CALOV, vol. X of his *Systema*, p.

288. 2) When the Apostles are said to have baptized in the name of Christ, it does not indicate the formula of baptism, but the efficient cause, or the author who instituted baptism, so that the sense is: The Apostles baptized by the authority, will, and command of Christ. For in no way is it probable that the Apostles did anything against the institution of Christ, which is of strict observance.

II. We are also baptized into the death of Christ, Rom. 6:5. But death is not the name of God: Therefore, we are not baptized in the name of God alone. Resp. We are baptized into the death of Christ not formally, but finally; because by baptism we are made partakers of the efficacy of the death of Christ, by which we have liberty from the guilt and dominion of sin, which Christ procured for us by his death.

III. The Israelites were baptized into Moses, 1 Cor. 10:2. Therefore, men are not baptized in the name of God alone. Resp. a) Moses speaks of a typical, not a proper, baptism. b) The Israelites were baptized not into the name or person of Moses, but into Moses, that is, into the profession and ratification of the doctrine which Moses professed: Which doctrine was not so much of Moses as of God. If one could be baptized into the name of Moses, why not also into the name of Paul? But the Apostle rejects this, 1 Cor. 1:13.

#### Question XI. Who is to be baptized?

*The Subject of Baptism.* To be baptized is a true human being a), carnally begotten b), and brought forth into the light c), whether male or female d), whether an adult who is not resistant e), or an infant f).

Prob. a. From Matt. 28:19. Therefore, a true human being is to be baptized, not a bell, not a monster incapable of regeneration.

Prob. b. From John 3:5-6: "Unless one is born of water and the Spirit, he cannot enter the kingdom of heaven. That which is born of the flesh is flesh." The reason why men need baptism is that they are flesh of flesh, i.e., conceived in original sin.

You say: Christ was baptized, who yet was not flesh of sinful flesh. Resp. Christ was baptized by the same economy, or special dispensation, by which he was circumcised; namely, that by the contact of his body he might sanctify the baptismal waters, and apply to us by the baptism of water the righteousness procured by his blood, Matt. 3:16.

Prob. c. No one can be reborn unless he has been born. Hence an embryo is by no means capable of baptism.

Prob. d. We read that Lydia, a woman, was baptized, Acts 16:15. "There is neither male nor female; for you are all one in Christ," Gal. 3:17.

Prob. e. History teaches that at the very beginning of the nascent church many adults were tinged with the sacred wave. This is the difference between infants and adults, that infants indeed cannot be instructed beforehand, but adults must first be taught and afterwards baptized, so that from the hearing of the word they may conceive both a hatred of sin and faith in Christ, Matt. 28:19; Matt. 3:6; Acts 8:27. Wherefore, through baptism, faith and that which follows it, justification and renewal, are not first conferred on adults, but are sealed and increased.

Prob. f. That infants are capable of baptism is evident 1) from the universal necessity. Whatever is born flesh of flesh, that must be regenerated of water and the Spirit under peril of salvation, John 3:5-6. But infants are born flesh of flesh. Therefore... 2) From the universal command of Christ, Matt. 28:19, where Christ commands all nations to be baptized. Under all nations, infants are also comprehended. 3) From the universal promise, Acts 2:38-39, coll. with Gen. 17:7, from which we gather; Those to whom the promise of grace and the evangelical covenant has been made, they are to be baptized, so that by baptism they may be constituted heirs of eternal salvation; But the promise has also been made to infants. Therefore... 4) From the parity with circumcision. To whom the circumcision of the old testament pertained, to them also pertains the baptism of the new testament (because the latter has succeeded in the place of the former, Col. 2:11. Nor is the grace of the old testament greater than that of the new); But circumcision also pertained to infants; Therefore... 5) From their fitness for the kingdom of heaven. Those to whom the kingdom of heaven belongs, to them pertains baptism as a means of arriving in that kingdom. The kingdom of heaven belongs to infants, Mark 10:14. Therefore... 6) From the practice of the primitive church; since indeed the Apostles baptized entire houses and families (to which infants also pertain), Acts 16:15; c. 18:8; 1 Cor. 1:16.

Antithesis is that of the Anabaptists and Socinians, who impugn paedobaptism with the following arguments:

I. We do not have an explicit divine command to baptize infants: Therefore, we are not obliged to paedobaptism. Resp. A universal command, which admits of a descent to infants, is sufficient for us. Otherwise, we conclude by the same reasoning: There is no explicit divine command to baptize Transylvanians; Therefore, no Transylvanian is to be baptized. There is no explicit command that the eucharist is to be offered to women. Is it therefore not to be offered to them? But just as from the words "drink all of you" we rightly conclude for women, so we argue invincibly for infants on account of the words "baptize all nations."

II. Christ was baptized in his thirtieth year of age; Therefore, baptism should be deferred to the thirtieth year of age today. Resp. Christ was circumcised in his infancy, at which time baptism had not yet been instituted; since indeed John the Baptist first administered baptism in the 29th year of Christ. Add that the baptism of the most holy Jesus (which he undertook out of free economy) could be deferred without danger; but our infants, conceived in sin, are subject to various dangers.

III. If infants are fit to receive baptism, they will also be fit to receive the preaching of the divine word (because both baptism and the preaching of the word are means of regeneration); The consequent is false; Therefore, so is the antecedent. Resp. We deny the consequence of the major; because for receiving the preaching of the word with fruit, hearing and meditation are required, of which infants are not capable due to the lack of the full use of reason. Nothing, however, impedes them from being baptized.

IV. If infants are capable of baptism, they will also be capable of the Lord's supper (for both are sacraments of the N.T.); The consequent is false; Therefore, so is the antecedent. Resp. We deny the consequence of the major; because one who is about to approach the Lord's supper, δοκιμαζέτω ἑαυτὸν, let him examine himself, 1 Cor. 11:28. But such a δοκιμασία (examination) does not apply to infants, nor is it required of those to be baptized.

V. Whatever baptism is not voluntary, that is not legitimate; The baptism of infants is not voluntary; Therefore... The major is established; because the whole Christian

religion is voluntary, therefore also baptism, a notable part of the Christian religion. The minor is proved; because προαίρεσις, or purpose of the will, does not yet apply to infants. Resp. Something is called voluntary, either that which is elicited by the will, or that which is admitted by a non-repugnant will. Although infants do not actively choose baptism, they do not, however, resist; but they admit it spontaneously.

VI. Whoever cannot enter into a covenant with God, they are not to be admitted to baptism; For in baptism a pact or covenant is entered into with God; Infants cannot enter into a covenant with God; Therefore... The minor is clear; because a covenant is entered into between those who possess the use of reason, which infants lack. Resp. On the part of the one who makes a covenant with another, the full use of reason is not always necessary, which is clear from the example of circumcised infants. Not infrequently among men, covenants are sanctioned in which parents vouch in place of infants, and so the covenant also embraces infants not yet possessing the use of reason. The same thing happens in baptism, where, when infants are received into the covenant, others vouch for them, namely those who offer them for baptism.

VII. Infants are not capable of faith; Therefore, neither are they fit to receive baptism. Resp. That infants are capable of regeneration and of faith, we have given proof in the preceding section, ch. IV, on regeneration.

**Question XII. Are the infants of Jews and Gentiles to be washed with the sacred water?**

The infants of reluctant Jews and Gentiles are not to be seized for baptism by violent daring a). If, however, they have come into our power by legitimate means, baptism is not to be denied them b).

Prob. a. 1) Because to baptize a small child with the parents contradicting is an injury to paternal power. The faculty of disposing of the religion of their children belongs to and remains with all parents, Eph. 6:4. 2) Because the Apostle says: "What have I to do with judging those also who are outside?" 1 Cor. 5:13, q.d., I have no right over them. 3) The violent seizure of children from the hands of infidel parents is repugnant to divine and natural law, as kidnapping, severely prohibited, Exod. 21:16; Deut. 24:7; The Gospel, however, does not abolish law and

equity. 4) Such a baptism is conjoined with the manifest danger of apostasy and profanation of baptism.

Prob. b. The infants of Jews and Gentiles, who come into our power by legitimate means, e.g., by victory, by liberation from shipwreck, etc., are from the census of our goods, and therefore subject to our command and disposition. For which reason, if danger of life threatens them, they are to be baptized immediately. But if God prolongs their life, baptism is to be deferred until they become catechumens, so that they themselves may give an account of their faith before they are baptized.

**Question XIII. Are the children of prostitutes and of other men excommunicated from the church to be baptized?**

The infants of prostitutes and of other men excommunicated from the church are rightly baptized, with the consent of the parents.

Prob. 1) Because the son shall not bear the guilt of the father, Ezek. 18:20. 2) Because it is the earnest will of God that not one of the infants should perish, Matt. 18:14. Hence Christ invites all infants to himself, Mark 10:4. 3) The illegitimate are capable of salvation; Therefore also of the means of salvation. Jephthah was illegitimate, yet not uncircumcised, Judg. 11:1, whom the Apostle deigns to insert into the catalog of saints, Heb. 11:32.

You say: The author of the book of Wisdom condemns the illegitimate, ch. 3:16-17. Resp. a) That book is apocryphal. b) Understood are those illegitimate who follow in the footsteps of their impious parents, Exod. 20:5.

Instance; But the illegitimate is forbidden to enter the church of the Lord, even to the tenth generation, Deut. 22:2. Resp. To enter the church of the Lord in that passage signifies to perform an ecclesiastical office, from which the illegitimate are barred, lest the authority of the ecclesiastical office become cheapened.

**Question XIV. Are also foundlings (χαμεῦρετοι), or exposed infants, to be baptized?**

Baptism is not to be denied to exposed infants.

Prob. 1) From the universal will of God; because he does not will that any of the little



ones should perish, Matt. 18:14. 2) From the highest necessity; because unless they are born again of water and the Spirit, they cannot enter the kingdom of heaven, John 3:6. But that the salvation of others is to be procured, Paul teaches, Col. 3:16.

You say: If that exposed infant had been previously baptized, it would become an ἀναβαπτισμός (rebaptism). Resp. That cannot be said to be repeated which is not known to have been done.

Instance I. But if a note is affixed to the exposed infant, testifying that it has been baptized, should it then be repeated? Resp. That note does not deserve faith, since it originates from a woman worse than beasts who cherish their own young.

Instance II. But it could be baptized conditionally, in this way: "If you have been baptized, I do not baptize you; but if you have not been baptized, I baptize you in the name of God the Father, the Son, and the Holy Spirit." Resp. That hypothetical baptism of the Pontificians begets perpetual doubt both in him who administers the baptism and in him who conditionally perceives this sacrament, whether baptism was conferred once or twice, rightly or wrongly. For which reason, that conditional baptism is not to be tolerated in the church.

#### Question XV. Are the infants of Christians, before receiving baptism, holy and in the divine covenant?

The infants of Christians, before receiving baptism, are holy with an external holiness, or that of the church a), but they are not holy with an internal holiness, or that of faith b). The promise of the covenant belongs to them, but they are not yet in the exhibited covenant c).

Prob. a. From 1 Cor. 7:14: "But now your children are holy." An external or ecclesiastical holiness is understood, which consists in this, that the infants of the faithful have the closest access to divine grace, and therefore to the participation of the means through which, by divine ordinance, eternal salvation is conferred. For they are born within the camp of the church, and have a right *to* the thing, although they do not yet have a right *in* the thing, i.e., they have immediate access to the federal divine grace, but they are not yet actually partakers of the federal divine grace. Ecclesiastical holiness is so called, not as if unbaptized (ἀβαπτιστοί) infants of Christians are citizens or members of the church, but because they

have the right and power of obtaining the privileges of the citizens of the church, which are not so easily granted to others who are outside. This external holiness is called by D. CALOV, in *bibl. illustr.* on 1 Cor. 7, p. 317, a merely relative holiness, and such according to an extrinsic denomination. By D. BALDWIN it is called Levitical and legal; by D. DANNHAVER, corresponding to Levitical purity, in *hodos* p. 1093.

Prob. b. 1) Because infants before receiving baptism are flesh of flesh, John 3:6, children of wrath, Eph. 2:3, unclean, conceived of unclean seed, Job 14:4; Ps. 51:7. 2) Because by baptism we are cleansed from sins, Eph. 5:26. Therefore, before baptism we were unclean and not holy. 3) Because by baptism the first access into the kingdom of heaven is opened to us, John 3:5, whence by the confession of all, baptism is the sacrament of initiation. Hence TERTULLIAN says: "Christians are not born, but made."

Prob. c. The divine covenant is indeed promised to the infants of the faithful, but not yet exhibited or applied, Gen. 17:10; Acts 2:39, 41. For since the promise of the covenant is conditioned, or determined by the condition of receiving circumcision or baptism, infants, before receiving the sacrament of initiation, are not actually grafted into the divine covenant.

Antithesis is that of the Anabaptists, asserting that the infants of the faithful, before receiving baptism, are holy and co-opted into the divine covenant. Their arguments are:

I. The infants of the faithful are expressly called holy, Rom. 11:16; 1 Cor. 7:14. Resp. The infants of the faithful before receiving baptism are holy with an external holiness, or that of the church, but they are not yet holy with an internal holiness, or that of faith.

II. Those to whom the divine covenant pertains, they are holy; But to the infants of the faithful etc. Therefore... The minor is evident from Gen. 17:19; Acts 2:38. Resp. Those to whom the divine covenant pertains as exhibited and applied through the means of grace (circumcision and baptism), they are holy with an internal and spiritual holiness; but indeed, to the infants of the faithful not yet circumcised or baptized, pertains only the promise of the covenant, determined by the condition of receiving circumcision or baptism.

III. Many unbaptized persons have believed, e.g., Cornelius, Acts 10:47; the

Eunuch, Acts 8:37. Therefore, before receiving baptism they were holy with the holiness of faith. Resp. A distinction is made between infants and adult catechumens. In infants, with the intervention of baptism, faith is kindled; in adult catechumens, by means of baptism, faith is increased and confirmed.

IV. If those born of Jews are called Jews by nature, then also those born of Christians will be Christians by nature. The antecedent is true, with Paul as witness, Gal. 2:5. Therefore, so is the consequent. Resp. A distinction is made between Jews according to the flesh and according to the spirit. Jews according to the flesh are those who are born of Israelites, and they are opposed to Gentiles, just as Germans are contrasted with Gauls, Spaniards, etc. A Christian is not such a gentile name, but he who is anointed with the oil of the Holy Spirit, he is called a true Christian, who is not born such, but is made so by baptism; just as a Jew according to the spirit is he who by circumcision has been grafted into the divine covenant and remains in the same covenant by true faith.

Instance: If the infants of Christians are not Christians by nature, there will be no difference between the infants of Gentiles and of Christians, since both those and these are devoid of holiness. Resp. There certainly is a difference. For the infants of Christians enjoy an external and ecclesiastical holiness, because they are begotten in the church from faithful parents and have an immediate or proximate right to the means of grace, so that a certain prerogative belongs to them above those who are outside, 1 Cor. 5:12. Therefore, they are wrongly called by the common people "young heathens."

#### Question XVI. What is the end of baptism?

*The End of Baptism.* The primary end of baptism is the oblation, application, collation, and sealing of evangelical grace a). The secondary ends are: the distinction of Christians from Gentiles, and their union to the body of the church b), and the obligation to true faith and piety of life c).

Prob. a. Evangelical grace in this place is the applying grace of the Holy Spirit. The Holy Spirit applies this grace to us as the principal cause through baptism, as an organ or divinely ordained means. For through baptism is applied to us 1) calling grace, therefore by baptism as by a door we enter the kingdom of grace, or the church, John 3:5.

2) Illuminating grace; because by baptism we are imbued with such a light of knowledge that we put on Christ, Gal. 3:27. From which the Greek Fathers called baptism φωτισμόν, illumination, from Heb. 6:4. See GREGORY NAZIANZEN, Orat. 40 on baptism. 3) Regenerating grace, by which we are endowed with faith; for baptism is the washing of regeneration, Tit. 3:5. Infants receive regenerating grace through baptism without preceding faith, since it is excited and kindled by the efficacy divinely imparted to baptism. 4) Justifying grace; because we are baptized for the remission of sins, Acts 2:38. 5) Indwelling grace; because by baptism we put on Christ, Gal. 3:27, and are inscribed into his mystical body, 1 Cor. 12:13. 6) Renewing grace; for baptism is the washing of renewal, Tit. 3:5. 7) Conserving and sealing grace. Just as to Abraham circumcision was a seal of the righteousness of faith, Rom. 4:11, so baptism, which has succeeded in the place of circumcision, is today for adults who have been reborn through the preaching of the gospel a seal by which both faith and the righteousness of faith are confirmed and sealed. 8) Glorifying grace. For God saves us through the washing of regeneration, as Paul testifies, Tit. 3:5, with whom Peter concurs, 1 ep. 3:22. The water of baptism makes us saved, just as the water of the flood saved Noah.

Prob. b. "By one Spirit we were all baptized into one body," 1 Cor. 12:13. By the Holy Spirit as the principal cause, and by baptism as the divinely ordained means, we are united and coalesce into one mystical body, which is the church. The members of this are men reborn by baptism; Christ, however, is its head, Eph. 1:22. Just as, therefore, we are baptized for this end, that we may be inserted into one body, so by baptism, as by a mark and a token, we are distinguished from unbaptized men.

Prob. c. From 1 Pet. 3:21; Baptism is συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, the answer of a good conscience toward God. Which apostolic oracle D. DANNHAVER explains aptly in *hodos* p. 1107. The word ἐπερώτημα 1) immediately and formally denotes the interrogation formerly used in baptism: "Do you believe?" "I believe." "Do you renounce?" "I renounce." Cf. Acts 8:37, and therefore baptism is called a stipulation. But a stipulation, according to the author POMPONIUS, is a conception of words by which he who is interrogated responds that he will give or do what he has been asked.

Which is followed by another interrogation of the baptized, παρησιασική (bold), corresponding to a certain assertion: "Abba, Father! am I not your son?" 2) It denotes μεταληπτικῶς (by metonymy) a certain ἀπόδειξις (proof) and demonstration. In which sense the word of God is called ἐρώτημα δῆλον, a clear word, Sir. 33:4. 3) It designates complexly the federal act of those stipulating, born from mutual interrogations and responses. God therefore makes a pact in baptism with the one being baptized, and gives him by pact a good conscience, to wit, the remission of sins, righteousness, and eternal life; moreover, he promises that he will be a God, father, provider, and protector to him. Conversely, the one being baptized promises that he will be a faithful servant and son to God, and will begin a new life, will preserve the good conscience received from him until the last breath of life, and will obey his law and commandments in all things. For this reason, in former times, those about to publicly profess the Christian faith in baptism would look up to heaven and raise their right hands on high, with an oath taken before witnesses; and the oath, subscribed by the hand of the one being baptized and sealed with his ring, was entered into the records. See D. CALOV. in *bibl illustratis* on 1 Pet. II, fol. 1508.

Antithesis is that of the Socinians, Arminians, Anabaptists, and Weigelians, who deny that baptism is an efficacious means of conferring and sealing grace. See their arguments confuted in the preceding section, chap. IV, on regeneration.

#### Question XVII. Is the root of sin destroyed by baptism?

The guilt and dominion of sin are taken away by baptism, not the root or tinder of sin.

Prob. 1) From the presence of evil concupiscence in the reborn. Paul, baptized and reborn, complains, Rom. 7:14: "I am carnal, sold under sin. I do evil on account of indwelling sin." St. John pours out similar complaints, 1 ep. 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

2. From the propagation of original sin. For the saints propagate sin into their children, Ps. 51:7. Therefore, sin still inheres in them.

3. From the actual sins which the reborn perpetrate after baptism. For there is no man who does not sin, 1 Kings 8:46.

Antithesis is that of the Pontificians, who maintain that sin is destroyed by baptism, so that it is no longer present. They rely on the following arguments:

I. Whatever is washed away is no longer present. In baptism, sin is washed away, Acts 22:11. Therefore... Resp. We deny the major. Sin is washed away in baptism, not so that it does not exist, but so that it is not imputed, nor does it dominate.

II. Whoever cleanses the church by the washing of water in the word, he takes away all sin. But Christ etc. Eph. 5:26. Therefore... Resp. Christ cleanses the church by remitting sins and wiping away stains, which wiping away, however, on account of the incapacity of the subject, is imperfect.

Instance: But Christ so sanctifies the church that it has no spot or wrinkle. Resp. The Apostle does not say that the church is already without spot or wrinkle, but that it is to be presented glorious without spot or wrinkle. This will happen in the future life, where the triumphant church will be free from all defilement.

III. By baptism we die to sin, Rom. 6:4. Therefore, nothing of sin is left in us who are baptized. Resp. We die to sin, not so that it is extirpated by baptism, but so that it does not dominate.

#### Question XVIII. Does the efficacy of baptism extend also to future sins?

Baptism possesses such notable efficacy by divine ordination that both God, in view of the baptismal covenant, recalls the sinner to himself and remits the sin to him when he repents a), and the contrite sinner, yearning for the grace of God, can raise himself up by the remembrance of baptism b).

Prob. a. Baptism is a covenant and a divine pact, 1 Pet. 3:21. But the divine covenant, on God's part, is eternal, Isa. 54:10, it is ἀμεταμέλητον (irrevocable), Rom. 11:29, since the unfaithfulness of men does not make the faith of God of no effect, Rom. 3:3. Hence it is that God recalls the sinner to himself and to the covenant initiated with him, Jer. 3:22.

Prob. b. Just as in the old testament Jonathan, 1 Sam. 14:6, and David, 1 Sam. 17:26, drew most efficacious consolations from circumcision, so the saddest sinners take solid comfort from baptism, recalled to memory. Peter certainly, after a most grave lapse, sustains himself by the remembrance of baptism, saying: "Baptism saves us," 1 ep. 3:21. The Corinthians had sinned not lightly,

to whose minds the Apostle subjects baptism, 1 Cor. 6:11; "You were washed," namely in baptism, and 1 Cor. 12:13; "By one Spirit we were baptized into one body." St. Paul raises up the fallen Galatians, Gal. 3:27; "As many of you as were baptized into Christ have put on Christ."

Antithesis is that of the Pontificians, who deny that the efficacy of baptism extends to future sins. Their principal arguments are:

I. Whoever are baptized for the remission of future sins, their sins are remitted before they are committed; But no sins are remitted before they are committed. Therefore... Resp. A distinction is made between a sin remitted and one that is remissible. By the power of the baptismal covenant, a future sin is remissible, not actually remitted. For baptism does not destroy future sins *in completo*, but in virtue, when the sinner by penitence swims back to the baptismal covenant as to a ship.

Instance: But the ship of the baptismal covenant is broken by a deliberate sin; therefore penance is called the second plank after the shipwreck by TERTULLIAN, lib. de pœnitentia, fol. 553, and by JEROME, ep. VIII. Resp. 1) Penance is called the second plank after the shipwreck, not as if the ship of baptism is completely shattered by sin, or the covenant which God initiated with us in baptism is fragile and temporary (which is against Hos. 2:13; Rom. 11:29), but because it is the second plank after the shipwreck of faith and a good conscience, 1 Tim. 1:19. 2) From a shipwreck of faith on the part of man to a shipwreck of the baptismal covenant on the part of God, the consequence is not valid, because the unfaithfulness of men does not make the faith of God of no effect, Rom. 3:3.

II. Circumcision was not valid for the future; Therefore, neither is baptism. The antecedent is established; because the Israelites, having fallen into sin after circumcision, obtained remission of sins not through circumcision, but through penitence. Resp. 1) That the Israelites sought very sweet comforts from circumcision is clear from the above-adduced examples of Jonathan and David. 2) We do not separate penitence from circumcision and baptism, but we join it with this sacrament. 3) God promises that he will circumcise the heart of the Israelites when they repent of the sins committed after circumcision, Deut. 10:6. Which promise rests on a covenant of circumcision valid for the future.

III. Those who have relapsed after baptism cannot be recalled by baptism, Heb. 6:6. Resp. 1) We do not assert that a sinner who has relapsed after baptism is recalled by a repeated baptism, but that God, in view of the baptismal covenant, recalls the sinner to himself and remits the sin to him. 2) In that passage, the Apostle speaks of the sin against the Holy Spirit, which is irremissible, not on the part of God absolutely reprobating or simply denying the means of grace, but on the part of man obstinately and perseveringly repudiating the offered means of salvation.

### Question XIX. Is baptism necessary?

*On the necessity of baptism.* Baptism is necessary with the necessity of precept a) and of means b), and indeed with an ordained, not an absolute necessity; since we believe that the infants of Christians who die without baptism are saved c).

Prob. a. The precept of Christ exists, Matt. 28:19; "Teach all nations, and baptize them." Cf. Acts 2:38.

Prob. b. 1) From John 3:5; "Unless one is born of water and the Spirit, he cannot enter the kingdom of heaven." Which exclusive is resolved into this exponent: No unbaptized person (ἀβάπτιστος) will enter the kingdom of heaven; but baptism is the ordinary means and, as it were, the way by which we enter the kingdom of God. 2) From Mark 16:16; "He who believes and is baptized will be saved; but he who does not believe will be condemned." As faith is a necessary means, receiving the offered salvation, so baptism is an organ offering salvation and conferring it upon believers, by the power of divine ordination.

Prob. c. 1) Because the promise of the divine covenant pertains to the infants of Christians, although they are not yet in the exhibited or applied covenant, Gen. 17:7; Acts 2:39. Wherefore, God, remembering his promise, is without doubt propitious to the infants of Christians who have departed this life without baptism. 2) Because God does not will that one of the little ones should perish, Matt. 18:14. 3) Because just as it is harsh and cruel to condemn the infants who either were born and died in the desert during the forty years of pilgrimage before they were circumcised, Josh. 5:4, or were extinguished in the persecution of Pharaoh with their foreskin not yet cut back, Exod.

1:22, or were killed by the satellites of Herod before receiving the sacrament of circumcision, Matt. 2:16; so the sentence by which the unbaptized (ἀβάπτιστοι) infants of the faithful are adjudged to eternal damnation is justly harsher. 4) "God has not bound his grace to the sacraments," as THOMAS opines, P. II, qu. 64. We indeed are bound to the use of the means, but God can act extraordinarily, just as ordinarily we use food in famine and medicines in diseases; but God can nourish without food and restore health without medicine in an extraordinary way. 5) "Not the deprivation, but the contempt of baptism condemns," says AUGUSTINE, L. IV against the Donatists, c. 32.

Antithesis is that of 1) the Socinians, who maintain that baptism is a merely arbitrary rite, used by the Apostles around the beginnings of the church, and no longer necessary today. 2) most of the Pontificians, who maintain that unbaptized infants are excluded from the kingdom of heaven, and suffer the pain of loss, not of sense. The Socinians argue; 1. Whatever is not numbered among the rudiments of heavenly doctrine is not necessary for Christians; The baptism of water is not numbered etc. Therefore... The minor is proved from Heb. 6:2, where mention is made of βαπτισμῶν διδασκῆς (the doctrine of baptisms), not of water. Resp. The Apostle understands baptism properly so called, about which catechumens were to be informed. (\*)<sup>286</sup> He speaks, however, in the plural, to indicate that the doctrine of baptisms can be so instituted that it is inculcated to catechumens that there is a great difference between the ceremonial baptisms of the old testament and the sacramental baptism of the new testament. For that the Jews had various sacramental baptisms, we learn from Heb. 9:10.

II. If John baptized with water, but Christ with the Spirit and fire, it follows that in the present-day church of Christ no one need necessarily be baptized with water. The antecedent is true, with John as witness, Luke 3:17. Therefore, so is the consequent. Resp. In this passage, the baptism of fire is understood, which does not abolish the baptism of water.

III. The Apostles are not read to have been baptized; Therefore, baptism is not necessary. Resp. In historical matters, a firm consequence is not drawn from a negative argument, or rather from silence. For it does not follow; We do not read that the Apostles were baptized; Therefore, they were not baptized. If all things had been written, the world could not contain the volume of books, John 21:25.

IV. Whatever doctrine is wholly spiritual and regards the inner man, that does not prescribe an external rite of baptism to be necessarily observed; But the evangelical doctrine of the new testament etc. Therefore... The minor is proved from 2 Cor. 3:6; "God... has made us sufficient as ministers of the new covenant, not of the letter but of the Spirit," where the doctrine of the new testament is called spirit, i.e., spiritual. Resp. 1) We deny the major. For a spiritual doctrine does not simply exclude external rites, otherwise it would also exclude the external rite of the Lord's supper, which is absurd. 2) Baptism is not a merely external rite, but is the washing of regeneration and renewing of the Holy Spirit, who is poured out on us abundantly, Tit. 3:5.

The Pontificians argue; I. Whoever is not born of water and the Spirit will not enter the kingdom of heaven, John 3:5. Unbaptized (ἀβάπτιστοι) infants etc. Therefore... Resp. I limit the major; Whoever, as a contemner of baptism, is not born of water and the Spirit, he will not enter the kingdom of heaven; I

(\*) In this place the Legate of Christ speaks of various types of the O.T., inasmuch as they were λόγος τῆς ἀρχῆς τοῦ χριστοῦ (logos tes arches tou christou / word of the beginning of Christ), which Christian men now ought to leave behind (ἀφέντες / aphentes), and betake themselves entirely to the perfection of the N.T. in the consummated antitype. Which clearly appears from the scope of this entire epistle. Therefore by the name βαπτισμῶν (baptism / baptisms) he signifies the frequent and various washings commanded by the law of Levitical worship, add. ch. IX, 10. and he calls the same βαπτισμοὺς διδασκῆς (baptismous didaches / baptisms of teaching) because there was need of doctrine and interpretation, to what end those rites looked, and what mystery lay hidden in their coverings. See Levit. X, 10. 11. In the N.T. there is only ἐν βάπτισμα (hen baptisma / one baptism), Eph. IV, 5. and this is never called βαπτισμός (baptismos), always βάπτισμα (baptisma). See notes to page 1080.

grant. But the infants of the faithful, whether having died in the mother's womb or snatched by a sudden death before baptism, are not contemners of baptism. They are indeed ἀβάπτιστοι negatively, but not privatively so. Those who died in their mother's womb ought not to have been baptized; but those who died by a sudden fate before receiving baptism could not be tinged with the sacred water. Therefore, they are not ἀβάπτιστοι privatively, and so are not excluded from entrance into heaven.

II. Those who do not believe are condemned; Unbaptized (ἀβάπτιστοι) infants do not believe; Therefore... The minor is proved; because in unbaptized infants, faith has been kindled neither by the sacrament of baptism nor by the preaching of the gospel. Resp. God kindles faith in the infants of the faithful in an extraordinary way.

III. The unbaptized (ἀβάπτιστοι) infants of the faithful are conceived in original sin, the remission of which they have not obtained; Therefore, they are not partakers of eternal salvation. Resp. Christ acquired the remission of sins for unbaptized infants by his merit, which they apply to themselves by a faith extraordinarily kindled.

#### Question XX. Is baptism to be repeated?

Baptism rightly performed ought not to be repeated.

Prob. 1) Because in baptism God establishes a covenant with us, 1 Pet. 3:21, which is not momentary or temporary, but eternal, Isa. 54:10, and ἀμεταμέλητον (irrevocable), Rom. 11:29. 2) Just as circumcision could not be repeated, so neither can baptism. 3) As natural generation, so spiritual regeneration is one, Eph. 4:4. 4) Baptism is the sacrament of initiation and spiritual investiture. But initiation and entrance into the church is needed only once.

#### Question XXI. Is baptism twofold, internal and external?

*How manyfold is baptism.* There is not in the act itself and at the same time a twofold baptism, internal and external, but baptism is one, and with one and the same undivided action the Holy Trinity, as the principal cause, and the minister of the church, as the ministerial cause, dispenses in baptism, by means of the exterior washing of water, to those who do not resist the divine operation,

the remission of sins and renewal, by the power of the divine institution.

Prob. 1) From Eph. 4:5: "One Lord, one faith, one baptism." As truly as there is only one Lord and one faith, so truly there is only one baptism; But those are mendacious that cannot be doubled; Therefore neither can baptism be doubled.

2. From the nature of baptism, since it consists of water and the Spirit, John 3:3. Whatever baptism is true and complete, that consists of water and the Spirit; But an external baptism separated from the internal does not consist of water and the Spirit; Therefore, an external baptism separated from the internal is not a true and complete baptism.

3. From the subordination of the minister. Baptism is dispensed by God as the principal cause, to whom the baptizing minister is subordinated; Therefore, it is one and an individual act which God dispenses through the minister.

You say I. Whoever distinguishes the baptism that washes away the filth of the body from the baptism of the conscience, he establishes a twofold baptism, one external, the other internal. But St. Peter etc. 1 ep. c. 3:21. Therefore... Resp. St. Peter denies that the removal of the filth of the flesh is baptism; on the contrary, he affirms that baptism is the inquiry of a good conscience, because it washes away the filth of the soul, or confers the remission of sins, from which a good and tranquil conscience arises.

You say II. If external and internal baptism could not be separated, all who are baptized would be regenerated; But not all who are baptized are regenerated, which is established by the example of Simon Magus, Acts 9:10. Therefore... Resp. A distinction is made between the oblation and the collation of regenerating grace. God offers regenerating grace, by which faith is kindled, to all, Acts 17:3, but he confers it only on those who do not resist; the reason is that regeneration is not an irresistible, but a resistible action. Although, therefore, God intends to regenerate all who are baptized, yet on account of the malicious resistance of adult men it happens that not all are actually regenerated; infants, however, since they do not place a malicious obstacle to the Holy Spirit, are all truly regenerated by baptism.

#### Question XXII. Can the exorcism, which is accustomed to precede baptism, be tolerated in the church?

*Exorcism.* The exorcism which is accustomed to precede baptism in our churches is Christian and indifferent, and therefore is retained not in vain to adumbrate the spiritual dominion of the devil over the un-reborn, and the salutary effect of baptism, by which they are liberated from the same.

Obs. I. Our discussion at present is not of the miraculous exorcism, by which in the first beginnings of the apostolic church some cast out devils from the possessed, but of an exorcism that adumbrates the efficacy of baptism.

Obs. II. A distinction must be made between a significant (σημαντικόν) and an effective (ἐνεργητικόν) exorcism. The Pontificians ascribe to exorcism the power of expelling the devil from the corporally possessed. We, however, assert that by exorcism is only signified or adumbrated the tyranny and dominion of the devil which he exercises over the un-reborn; which dominion of the devil over the un-reborn is called by some authors in a broader sense a spiritual possession, who yet confess that the subject of spiritual possession, strictly and properly so called, is the obstinately and contumaciously impious man. From which it follows that the infants of the faithful, strictly and properly speaking, are not spiritually possessed. See KOENIG, *theol. positiva*, p. 52.

Obs. III. We retain exorcism not from the necessity of precept or of means; since exorcism is neither divinely commanded, nor a means of salvation, nor a part of religious worship; but from Christian liberty; because it is a certain adiaphoron, and a free ceremony, neither commanded nor forbidden.

Obs. IV. Εξορκίζειν and ὀρκίζειν signify a) to exact an oath from someone; see the Septuagint version, Gen. 24:3; c. 50:5; Exod. 13:19; b) to command, order, or impose something on someone by the authority of God the highest judge, or by the threat of divine judgment, e.g., 1 Sam. 14:24, Saul is said to have adjured the people not to take food before evening, before he had taken vengeance on his enemies, i.e., he commanded the people under the gravest threat of divine judgment. So Paul writes, 1 Thess. 5:27: ὀρκίζω ὑμᾶς τὸν Κύριον, "I adjure you by the Lord, that this epistle be read to all the holy brethren," i.e., I command you by the authority of the Lord. In the latter sense it is taken in the present, and so the minister of the divine word adjures the devil, i.e., he

commands the devil, by the authority of the triune God, and under the threat of the most just divine judgment, to let go of the one to be baptized, and to claim no right or power over him, but to leave room for the divine operation.

The assertion is proved: 1) The significant exorcism, which in our churches precedes baptism, signifies and adumbrates: a) The state of sin in which we are constituted outside the state of regeneration, which occurs through baptism; that we are by nature children of wrath, and under the power, captivity, and dominion of the devil, see Eph. 2:2-3. b) The efficacy of baptism, that such a one who is to be offered to Christ in baptism, by the power of Christ's institution and the divine promise, is to be liberated from the power of darkness and transferred into the kingdom of Christ the redeemer. c) The stipulation, that this is to be rendered to God alone, and that on the other hand the devil and his works are to be renounced. From which is born the argument: That rite which adumbrates the state of sin in which infants are conceived and born, the efficacy of baptism, and the stipulation to be rendered to God, that rite is usefully retained in the church out of Christian liberty. But the exorcism which in our churches precedes baptism is such a rite, etc. Therefore... 2) Exorcism is a most ancient Christian rite, used in the church in the times of CYPRIAN, who lived in the third century, as is evident from his L. IV, Ep. VII.

The following doubts can be raised against this ceremony:

I. Whoever exact an oath from the devil, do wrongly; But the Lutherans etc. Therefore... The major is evident; because an oath is not to be exacted from the devil, a most mendacious impostor. The minor is manifest; because Lutheran pastors adjure the devil. Resp. The prelates of the Lutheran church do not exact an oath from the devil, but they themselves command by authority and under threat of divine judgment that he let go of the one to be baptized and leave room for the Holy Spirit operating through baptism.

II. From whoever are not possessed by the devil, neither corporally nor spiritually, the devil is not to be cast out; But the infants of the faithful etc. Therefore... Resp. This argument does not strike us; because a) we deny that the infants of the faithful are corporally possessed by the devil. b) But spiritual possession is spoken of either

broadly or strictly. In a stricter sense it denotes the inhabitation and operation of the devil in an obstinately and contumaciously impious man; In which sense we deny that the infants of the faithful are spiritually possessed by the devil. But in a broader sense, spiritual possession denotes the power and dominion over an unregenerate man; In which broader sense the infants of the faithful, not yet reborn through baptism, are said by some authors to be spiritually besieged by the devil. c) Lutherans do not cast out the devil from infants by exorcism; since their exorcism is not effective, but significant and adumbrative of sin, the power of the devil, and the efficacy of baptism.

Instance. Why then do the baptizers say: "That you depart and yield?" Resp. These words are understood of abstinence from dominion, as if the baptizers were saying: "Satan, do not claim for yourself power or dominion over this infant; since he is about to be snatched from your kingdom of darkness by baptism and inserted into the kingdom of Christ."

III. Whoever is called a servant of Christ does not need exorcism; The infant to be baptized is called a servant of Christ by the baptizer; Therefore... Resp. He is called a servant of Christ not in state, but by extension, just as one who is to be girded is considered girded.

IV. Whoever from the mother's womb are holy in the divine covenant, they do not need exorcism; The infants of Christians etc. Therefore... The minor is clear from the testimony of Paul, 1 Cor. 7:14. Cf. Acts 2:39. Resp. 1) The infants of Christians before receiving baptism are holy with an external holiness, or that of the church; but they are not holy with an internal holiness, or that of faith; because they are not yet reborn. 2) The promise of the covenant pertains to the unbaptized infants of the faithful, but they are not yet in the exhibited and applied covenant; for the application is made through baptism.

V. Whatever belongs to Christ alone, that can be attributed to neither exorcism; To liberate from the power of Satan etc. 1 John 3:8. Therefore...

Resp. A distinction is made between the acquisition and the application of spiritual

liberation. Christ by his merit acquired for us liberty from our enemies, which he applies to us through the word and sacraments; by exorcism the same is signified and adumbrated.

VI. Exorcists have a bad reputation, Acts 19:14-15. Resp. Unbelieving exorcists, who attempt to use an effective, and that miraculous, exorcism in the name of Jesus, have a bad reputation; But evangelical doctors truly believe in Christ, and their exorcism is not *ἐνεργητικός* (effective), but *σημαντικός* (significant).

VII. Exorcism has neither a divine command nor a promise; Therefore it is not to be tolerated in the church. Resp. If exorcism had a divine command and promise, it would not be an indifferent rite, but would be a necessary part of religious worship. We use exorcism as an *adiaphoron*, out of Christian liberty.

VIII. Whatever tends to the contempt of matrimony, that is to be removed from the church; Exorcism etc. Therefore... The minor is proved; because it tends to the contempt of matrimony if spouses are said to beget children possessed by the devil. Resp. We do not maintain that the infants of Christians are corporally possessed by the devil. But as concerns the spiritual dominion of Satan over the unregenerate, that can no more be denied than the propagation of sin itself from Christian parents. The infants of Christians are gifts of God, but before they are inserted into the divine covenant by baptism, they are in a state of sin and under the power of Satan.

X. It cannot be denied that the sound of the words of exorcism is rather harsh; therefore this rite should be abrogated. Resp. The sense of the words is more suitable, although the sound is rather harsh. This rite, since it is an *adiaphoron*, can be abrogated with the consent of the church, provided it is done without prejudice to the heavenly doctrine concerning the state of sin and the efficacy of baptism. It can also be converted into a form of prayer, or even be proposed and explained in words more consonant with scripture. Confer. D. CHEMNITZ, *loc. theol* P. III, fol. 161, & D. CALOV, *Synops. controv.* p. 785.

## SUSPIRIUM.



*For if, O GOD, most excellent in holiness, greatest in virtue, most blessed in life, I were to bury in oblivion or dissemble your benefits, flowing to me from the most wisely instituted baptism conferred upon me, I would be a most profligate and impious man. But rather I both venerate with a grateful mind and praise with a full mouth Your most inclined mercy towards me, that You deigned to pour over, wash, regenerate, and renew me, infected with the stain of congenital sin, with the sacred water. By the intervention of this salutary washing, I have been made, O most INDULGENT FATHER, a partaker of your covenant, a son of grace, a brother of CHRIST, a temple of the HOLY SPIRIT, a citizen of the church, an heir of heaven. In every lapse, in every temptation, in the very article of death, no consolation will be more present, sweeter, or more solid to me than the remembrance of baptism. Instruct me, I ask, with strong powers, that I may from time to time recall my baptismal covenant, commit nothing unworthy of it, crucify the venomous concupiscences of Adam, and walk in newness of life!*

CHAPTER V.  
ON THE  
EUCCHARIST,  
OR  
THE LORD'S SUPPER.

Question I. What is the eucharist, or the Lord's supper?



THE EUCCHARIST IS a sacrament of the New Testament, or a sacred and solemn action, instituted by Christ the God-man (Θεανθρώπου), in which the true and substantial body of Christ is to be eaten with the blessed bread, and his true and substantial blood is to be drunk with the blessed wine, given to the Christian communicants, and both are received by them, and eaten and drunk in a supernatural manner, in commemoration of the death of Christ, and for the confirmation of evangelical grace.

Obs. I. Just as baptism is the sacrament of initiation, and as it were the gate of grace, through which we enter the kingdom of God; so the Lord's Supper is the sacrament of confirmation, and as it were the nourishment and medicine, by which the faithful soul is refreshed, and confirmed in the faith and hope of eternal life.

Obs. II. This sacrament of confirmation is distinguished by various names. 1) The most ancient church, and especially the Greek, called it ευχαριστιαν, i.e., thanksgiving; because Christ ευχαριστήσας, Matthew 26:27, instituted this sacrament, and we ought to announce the Lord's death, 1 Cor. 11:26, with thanksgiving. For just as the greatest of all benefits is our redemption and salvation through the passion and death of Christ; So also the greatest thanks are to be given to God and our Savior, when in the partaking of the body and blood of Christ we celebrate his solemn memory. 2) It is called εὐλογία,

which is blessing, likewise from the words of institution, Matthew 26:26. "Jesus took the bread, καὶ εὐλογήσας, and when he had blessed it, he broke it, and gave it to the disciples," &c. Whence also the cup is called τῆς εὐλογίας, 1 Cor. 10:16, because the external symbols (bread and wine) are blessed, i.e., consecrated, and unless they are blessed, they are not exhibitiv of the body and blood of the Lord. 3) It is named κυριακὸν δεῖπνον, the Lord's supper, 1 Cor. 11:20. The Greek word, δεῖπνον, to the ancient Greeks denoted a banquet, whether instituted at midday or in the evening. See HOMER, Iliad B. Whence by TERTULLIAN it is called the Lord's banquet, book I to his wife. The interpreters have rendered it supper; the Germans, *des HErrn Nachtmahl*, *des HErrn Abendmahl*, because our Lord Jesus Christ, on the night in which he was betrayed, took bread, and likewise the cup, after he had supped, when he instituted this sacred banquet. We, although we ordinarily celebrate the eucharist in the morning and fasting, commonly call it the Holy Supper, either in honor of the first institution, performed in the evening at the beginning of the night, or because it is common (κοινή), whence supper is said by the Latins, because the ancients dined alone, but had supper (coenam) with guests in common (κοινὴν): Thus the eucharist in public services, although it is performed in the morning, is nevertheless a supper, that is, common (κοινή) to many. 4) It is called τράπεζα το Κυρίου, the table of the Lord, 1 Cor. 10:21, because in the time of the Apostles it was celebrated at a table. The Greeks in the eucharist used two tables, one they called the table of proposition (προθέσεως), on which the bread and wine were placed before

consecration; the other they called the sanctuary (ιερατεῖον), where the consecration took place. Conf. METROPHANES' confession of the eastern church, c. IX, on the Lord's supper. 5) It is called ἀρτοκλασία, the breaking of bread, because Christ, blessing, broke the bread, Matthew 26:26. Conf. 1 Cor. 10:16. 6) It is called ἡ κοινωνία, communion; because 1) the blessed bread is the communion of the body, and the blessed cup is the communion of the blood of Christ, and 2) by means of this communion we are joined with Christ and among ourselves with a closer faith and love. Hence those who approach the sacrament are still heard to be communicants, from 1 Cor. 10:17. 7) Καινὴ διαθήκη, the new testament; because Christ, offering the blessed cup, said: "This cup is the new testament in my blood," Luke 22:20, i.e., this, which is in the cup, is the foundation and confirmation of the new covenant of grace sanctioned in my blood. The testator, therefore, is Christ, sealing the testament by his death; the heirs, all believers; the witnesses, the Apostles; the notaries, the Evangelists and Paul; the good legacy, the golden key to the kingdom of heaven and the celestial treasures; the seal, the body of Christ in the bread, the blood in the wine. 8) It is called σὺναξις, assembly or congregation, with respect to the sacred assemblies in which it is usually celebrated. Conf. 1 Cor. 11:20. 9) Λειτουργία, which word, taken generally, denotes the administration of a public office; taken specifically, it designates the sacred and solemn action by which the body of Christ is dispensed to be eaten through the medium of bread, and the blood of Christ to be drunk through the medium of wine. 10) Ἀγάπη, charity. For the more opulent in the primitive church would bring bread and wine to the table of the Lord, so that a part might be used for the sacrament, and whatever was left over would go to the ministers of the church and the poor. This was a sign of charity; hence the Holy Supper was called ἀγάπη, charity. 11) Θυσία καὶ προσφορά, sacrifice and offering, not by reason of a sacrificial act, as if the priest sacrifices; but partly by reason of the matter, because that is distributed which was once sacrificed on the cross; partly by reason of the end, because the sacrament of the supper is dispensed and received in commemoration of the sacrifice once performed on the cross. 12) Μυστήριον, and with the addition Φρικτὸν, Φρικῶδες, Φρικωδέστατον μυστήριον, a tremendous

mystery. JUSTIN, Apology II for the Christians. CHRYSOSTOM, homily 38 on Matthew. For the eucharist is an admirable mystery: a) because it was revealed by God alone, 1 Cor. 11:23. b) because of the mode of union between the heavenly and earthly thing, which is not only significative, or, that the earthly thing signifies the heavenly, but real and exhibitiv, by which the heavenly thing is no less communicated to those eating and drinking, than the earthly thing; c) because of the mode of presence of the body and blood of Christ, which is substantial and real, not virtual, not objective, or intentional; d) because of the mode of union with us, by which the heavenly things, the body and blood of Christ, are more closely united with the faithful communicants in the sacrament, than outside the sacrament. Conf. HULSEM. breu. c. XIII. p. 819. 13) Mass, the abuse of which word in the papacy is most frequent, where they place the whole sum of their religious observances in hearing mass; and what is more known than the sacrifice of the mass? The word, mass, has a Latin origin, and is so called from the dismissal of the people. There was, as CASAUBON explains, a twofold dismissal (ἄφεσις) or mass; the former, when the readings of Holy Scripture and those prayers which the catechumens, energumens, and other uninitiated could attend were finished, the deacon would cry out: "Go, catechumens, in peace; it is the dismissal (missa est)!" i.e., you will have dismissal (for it was not right for them to watch the sacred liturgy); the latter, when the sacred rites were performed and the celebration of the eucharist finished, after the prayer of dismissal (εὐχὴν ἀπολυτικὴν), the deacon at the end of all the sacred rites would again cry out: "Go, faithful, in peace! it is the dismissal (missa est)!" i.e., now you also are dismissed, so that each one has the free power to depart. 14) Today it is called the sacrament of the altar. For when Christian temples were built under Constantine the Great, stone tables were erected and called altars, which we still freely use in the public administration of the eucharist.

#### Question II. Who instituted the eucharist?

*The efficient cause.* The principal author of the sacrament of the supper is God alone, one in essence and three in persons a). But in a special sense, our Lord, Jesus Christ, is

the author and institutor of the sacred supper b).

Proof a. The sacrament of the supper is an effective means of salvation and a seal of grace; Therefore, the institution of the sacred supper depends on the authority and power of the triune God, who is the author of salvation and the fount of grace.

Proof b. In a special sense, the institutor of the sacred supper, according to the unanimous testimony of the evangelists, Matthew 26:26, Mark 14:22, Luke 22:19, and the Apostle Paul, 1 Cor. 11:23, is our Lord, Jesus Christ, as our mediator, according to both natures, the divine as well as the human. For according to which nature Christ could say: "this is my body, this is my blood," according to that he also ordained his body to be eaten and his blood to be drunk. Now it is most certain that Christ could say: "this is my body, this is my blood," not only according to the divine nature, but altogether according to the human nature as well. Wherefore, the human nature of Christ is in no way to be excluded from the institution of the eucharist. The author and founder of this sacrament in 1 Cor. 11:23 is called the Lord Jesus. For he is the Lord of lords and King of Kings, Rev. 19:16, according to both natures, as God, born from eternity, as man, made in the fullness of time, from the grace of the personal union. In the institution of the sacred supper, he showed himself to be Jesus, i.e., savior, outside of whom there is no salvation, by the work itself. For the eucharist was established by him as a sacrament of salvation, as GREGORY THE GREAT says in his paschal homily. This sacrament is described by the communication of the body and blood of Christ, 1 Cor. 10:16. Christ denotes the Priest, King, and prophet. The founder of the sacrament of the supper is our most loving Priest, who exhibits to us his body and blood, sacrificed on the altar of the cross, to be eaten and drunk; He is a most wise Prophet (πάνσοφος), who knew most correctly what and how he should speak, and in what way he could fulfill his promises, since he knows how to do more than we understand, Eph. 3:20; He is a most truthful Prophet, and truth itself, and therefore he will not deceive us; He is an omnipotent King, and therefore he will provide what he has promised; He is an omnipresent King, who now is also present at all assemblies (συνάξεις), or sacred gatherings, Matthew 18:20; He is a most opulent King, who feeds his subjects with

himself and specifically with his body and blood, and is therefore also the host of the banquet. He was indeed then, when he established this sacrament, in a state, but not in the act, of exinanition, but he exerted the splendor of his majesty, a most clear evidence (avspiam).

### Question III. Who today dispenses the sacrament of the supper?

*Ministers.* Today's dispensers of the sacrament of the supper are the ordained ministers of the church a), who consecrate the external elements, with prayers poured out to God, and with the words of institution pronounced in the name of Christ b), and distribute them to the communicants c).

Proof a. 1) Although Christ himself in his own person (αυτοπροσώπως) distributed the first supper to his disciples; to us today, however, he dispenses this sacrament only through the medium of the ministers of the church. For to them, through the collation of sacred orders, the public and ordinary power of teaching the word of God in the church, and therefore also of administering the sacraments, baptism and the sacred supper, has been conferred. For the word and the sacraments are so connected that there can be no true and formal sacrament without the word of God. 2) The ministers of the church are stewards or dispensers of the mysteries of God, 1 Cor. 4:1, among which mysteries the sacrament of the Lord's supper is eminent. 3) Not even in a case of necessity is the administration of the sacred supper to be committed to a layman, or a private person; because in this part there is a difference between baptism, which is the sacrament of initiation, and the eucharist, which is the sacrament of confirmation. Of the necessity of baptism Christ testifies: "Unless one is born again of water and the Spirit, he cannot enter the kingdom of heaven," John 3:5. But the use of the sacred supper is not established in equal necessity; therefore, when there is no supply of an ordinary minister, then that saying of AUGUSTINE has its place: "Believe, and you have eaten." For it is better to persuade a man anxiously desiring the sacrament of the supper, when a minister is lacking, in whatever way, of the sufficiency of spiritual eating, and to show the danger of other temptations which could arise if the sacrament were administered by another, without a legitimate call, and therefore with a doubtful mind and uncertain outcome.

Proof b. It is the duty of the ministers of the church to consecrate the elements of bread and wine. For no one can rightly enjoy the eucharist unless the consecration of the bread and wine has preceded, because of the command of Christ in the institution: "Do this"; namely, what you have seen me do in the distribution, when I blessed the bread and wine, and gave the blessed things to you, and what you did by eating and drinking, the same I enjoin you to do in the future, when distributing or receiving these same symbols. Consecration, however, is either total or partial. The latter is twofold, namely of destination and of union; which two, joined together, are called total consecration. The consecration of destination dedicates the symbols to sacred use; The consecration of union, through the testamentary and dispositive words, not as merely historical, nor by reason of the letters and syllables, but as they are operative, by reason of the divine sense ("this is my body," which word retains its efficacy, just as that: "be fruitful and multiply") is performed. Mention of both these consecrations is made in these words: "Christ took" (i.e., separated from profane use) "the bread, gave thanks" (dedicated to sacred use), and said: "this is my body" (i.e., he united it sacramentally to his body). Matthew 26:26. Whence the consecrated cup is called the communion of the blood (κοινωνία τῷ αἵματι), 1 Cor. 10:16. Conf. SCHERZERI System. theol. p. 380.

Proof c. The ministers of the church distribute to the communicants the bread and the blood, through whose ministry Christ, the author of the supper, offers his body to be eaten and his blood to be drunk. This exhibition of the body and blood is not done by a distinct and separate act, but by a conjoined one; because Christ does not present his body and blood, really present in the Holy Supper, immediately, but through the ministry of the word, for a true eating and drinking with the earthly symbols.

#### Question IV. Can a minister of the church lawfully dispense the eucharist to himself?

A minister of the church should ordinarily receive the sacrament of the supper from a neighboring fellow minister a); but in a case of necessity, where another minister is away on a journey, or cannot be had so suddenly, and there is danger in delay, he lawfully administers the sacrament to himself b).

Proof a. 1) The closer the dispensation of the sacrament approaches its first institution, the better and safer it is. But in the first institution the dispensing person, who was Christ, and the receiving persons, who were the disciples, were distinct. 2) Just as no one ordinarily absolves himself from sins; so no one gives the sacrament to himself. 3) The sacrament of the supper is a symbol of charity and brotherly love (Φιλαδελφίας); Wherefore let him seek and employ a neighboring fellow minister as a witness of his faith and charity.

Proof b. 1) All things which are not divinely commanded or forbidden yield to necessity. But it is nowhere commanded that distinct persons should always perform the parts of the communicant and the recipient of the sacrament of the supper; nor is it anywhere forbidden that a pastor in time of necessity should administer the sacred supper to himself. 2) Just as a minister of the divine word can and should console himself from the divine word; so nothing prevents him from refreshing himself by the partaking of the sacrament which he himself dispenses.

#### Question V. What is the norm of the entire doctrine concerning the sacrament of the supper?

*The norm of the sacred supper.* The norm of the entire doctrine concerning the sacrament of the eucharist are the words of institution of the Holy Supper, which are read in Matthew 26:26ff., Mark 14:22, Luke 22:19, 1 Cor. 11:23 a); but by no means is the norm or foundation for knowing and confirming this doctrine the sermon of Christ at Capernaum, which is read in John 6:26ff. b).

Proof a. 1) From the institution of any sacrament, as from its proper seat, where it is proposed and explained not incidentally or in passing, but directly and accurately, judgment must be made concerning its nature. 2) The Apostle of the Gentiles himself, Paul, in 1 Cor. 11:23, in asserting the orthodoxy concerning the Holy Supper, appealed to the words of institution, as the proper seat of this doctrine. 3) The sacrament of the supper is called a testament, Luke 22:20. Therefore, its norm and foundation is the will and ordinance of the testator.

Proof b. The sermon at Capernaum, in John 6, does not formally comprehend the sacramental eating of the body of Christ. For 1) sacramental eating was only instituted and

required on the last night of Christ; but that eating of which John chapter 6 speaks was required long before, because the sermon at Capernaum was delivered a whole year before the sacred supper was instituted by the Lord Jesus. 2) Sacramental eating is done through the medium of symbols, bread and wine; Spiritual eating, which is commanded in John 6, requires no such symbol in itself; because Christ can be perceived spiritually through faith, without any symbol. 3) The former is eating properly so called, and distinct from drinking; for the blood with wine is not given to us to be eaten, nor the body with bread to be drunk; the latter is metaphorical, and not distinct from drinking in reality. 4) The former is done with the mouth of the body; the latter with the mouth of faith. 5) The former can be done unto judgment and death, 1 Cor. 11:29; the latter is always done unto life, John 6:50. 6) The former is not absolutely necessary for salvation; the latter is absolutely necessary, even for infants, v. 53. Therefore, John 6 does not deal with the substance of the sacred supper, although the fruit of all spiritual eating, whether it be with or without a symbol, is explained in the same chapter.

**Question VI. What is the literal sense of the words of institution: "This is my body: This is my blood"?**

In the former proposition the demonstrative pronoun, THIS, denotes the whole sacramental complex, consisting of the bread and the body of Christ; In the latter proposition it likewise denotes the whole complex, consisting of the wine and the blood of Christ, mystically united a). The substantive verb, IS, connects the predicate with the subject, and denotes that what is offered in the sacred supper is truly and really not only bread, but also the body of Christ b). BODY and BLOOD of CHRIST denote the true and substantial body of Christ, and the true and substantial blood of Christ c).

Obs. The letter (Τὸ ξητὸν), the literal sense, are spoken of in two ways; 1) in the comparison of different interpretations of scripture; for the interpretation of scripture is either literal or mystical. The literal sense is that which the words themselves immediately render, when all circumstances are considered, and it is distinguished into the proper literal sense and the figurative. The proper sense is that which the Holy Spirit intends with the words taken in their

native signification, e.g., "God is a spirit." The figurative sense is that which is proximately intended by the Holy Spirit with words affected by some trope, e.g., "God is our shield." The mystical sense is said to be that which is not signified proximately by the divinely-inspired (θεόπνευστα) words, but which flows and is deduced from the thing signified by the divinely-inspired words. 2) The letter (Τὸ ἐκτὸν), the literal sense is spoken of with respect to the different use of words, proper and tropical. Where it is the letter, when the words are used properly and without any trope; but the literal sense is that which is generated from the words taken properly and outside of all trope. In this latter signification the letter (τὸ ῥητὸν) and the literal sense are taken in the present context.

Proof a. 1) We learn that the pronoun THIS (HOC) denotes the whole sacramental complex from the Greek construction. Εθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄζυτον καὶ εὐλογήσας, ἐκλάσας, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε λάβετε, Φάγετε, τὰτὸ ἐστὶ τὸ σῶμά με, Matthew 26:26. Where the demonstrative pronoun does not precisely or only denote τὸν ἄρτον, or the bread; because the Greek construction opposes it; nor does it precisely or only denote the body; because the proposition would be identical and tautological. Therefore, it denotes the whole sacramental complex. We conclude: The pronoun, THIS, either denotes precisely the body of Christ, or the bread, or the whole sacramental complex.

2. From the context itself. What the demonstrative pronoun, THIS, demonstrates, the context of the words of institution teaches. "Jesus, taking the bread, and blessing, broke it and gave it to the disciples, and said: Take, eat, this is my body." From which words we conclude: 1) Whatever Christ, instituting his most holy supper, took from the table, broke, and gave to his disciples, that is demonstrated by the demonstrative pronoun, this. But he took the bread, etc. Therefore. 2) The Lord Jesus added, when he took the bread, broke it, and gave it to the disciples: τέτό ἐστὶ τὸ σῶμά με, this is my body, to demonstrate that in offering the bread, he also offered his body. If he had said: "This is bread"; the demonstrative pronoun would demonstrate precisely and solely the bread; But Christ said, this is my body, to indicate that he was giving not only bread to be eaten, but also his body. 3) The pronoun, THIS, which is of

the singular number, comprehends two things, namely the bread and the body of Christ. It is therefore necessary that these two come into some union, so that it can be signified and said by one singular, this, not, these. 4) The bread is demonstrated not only as present, but also as visible. And this is the reason why bread is not placed in the predicate; nor was it said: "This is bread and my body"; or: "this is bread with my body." For that which is demonstrated and exhibited to the eye does not need an exposition, which is usually made by the predicate. The body, however, is demonstrated as invisibly present; and therefore it is expressly named, so that it may be known.

3. It is the common reason of exhibitiv propositions that, when different things united among themselves are shown, the whole complex is demonstrated in the subject, but in the predicate that is expressed which is more worthy and less obvious to the sense, e.g. If a bridegroom, having offered his bride a skillfully made box as a sign of his love, were to say: "Take, this is a gem"; the demonstrative particle, THIS, would demonstrate both the box and the gem. When a host at a banquet, offering you a cup, says: "Take, this is wine," the demonstrative, THIS, denotes both the cup and the wine. If a doctor were to offer a noble medicine to a sick person in a vessel, and say to him: "Take, this is a noble alexipharmic"; by the demonstrative pronoun both the vessel and the alexipharmic are comprehended. In the same way, when Christ, the physician of souls, offering the bread, says: "Take, eat, this is my body," the deictic word denotes both the eucharistic bread and the body of Christ.

4. In exhibitiv propositions the demonstrative, THIS, is not taken adjectivally, but substantively, involving a substantive noun, and signifying the same as "this thing." It has, therefore, a general signification, and is apt to demonstrate every being, and therefore whatever it signifies, it signifies not distinctly and according to its specific reason, but confusedly and generally, under the concept of "this thing." But what thing this, placed in the place of the subject, designates, is to be taken from the predicate. For subjects are such as they are permitted to be by their predicates. Hence it is that the nobler thing, less obvious to the senses, is noted principally and in the nominative case,

the less noble thing is connoted in the oblique case, e.g. When the bridegroom hands the box to the bride, and says: "Take, this is a gem"; the pronoun THIS in the nominative case, although confusedly and under the concept of "this thing," denotes the gem, in the oblique case it connotes the box, and can be explained: "This thing, which I hand or exhibit to you in and with the box, is a gem." Thus the sacramental proposition, by which Christ, offering the bread to his disciples, says: "Take, eat, this is my body"; has this sense: "Take, eat, this thing, which I hand to you to be eaten with the bread, is my body." Conf. D. DANNH. in hodos. phanom. X. p. 1178. & D. MVSAEVS in controu. theol. p. 365.

5. The sacramental propositions: "this is my body," "this is my blood," are rightly explained by the exegetical particles, "in, with, and under." This is evident; a) Because the pronoun, "this," involves the whole sacramental complex, consisting of an earthly and a heavenly reality, and it denotes the latter in the nominative case, while connoting the former in an oblique case; and an oblique case is conveniently explained by the particles, "in, with, and under." b) Pious antiquity used these particles. AUGUSTINE, in a sermon to the neophytes, says: "Receive this IN the bread, which hung on the cross." AMBROSE, de mysteriis c. 9: "What we see is the species of bread and wine; What we believe UNDER that species is the true body and true blood of Christ." And CHRYSOSTOM, book 3 de sacerdotio, says: "It is believed that the body and blood of the Lord are present at the same time WITH those things which are seen." (\*). c) The sacramental union and communion is explained by these particles, just as the personal propositions concerning the personal union conceived in Holy Scripture are explained by such particles. The personal proposition found in John ch. 1, 14, "The Word was made flesh," Paul in 1 Tim. III, 16, explains thus: "God was manifest IN the flesh." The proposition which the Apostle uses in Rom. IX, 5, "Christ is God," the same in 2 Cor. V, 19 explains by this proposition: "God was in Christ," and Peter in Acts X, 38 by this one: "God was WITH Christ." Nevertheless, the sacramental propositions can also be explained by other particles, for example; This proposition: "Take, eat, this is my body," is declared: "this thing, which I

(\*) More testimonies from the most ancient and excellent Doctors exist, especially in the writings of TERTULLIAN and CYRIL of Jerusalem.

offer to you to be eaten, is not only bread, but also my body"; or: "this, which I offer to you by means of the bread, is my body."

Proof b. The substantive verb, "IS," according to its literal and proper usage, denotes the existence, nature, or state of a thing, i.e., that a thing is, and of what kind it is. Wherefore the verb, "IS," taken properly, as a copula, connects the predicate with the subject, and indicates that what is given to be eaten in the Holy Supper is truly and really not only bread, but also the body of Christ.

Proof c. "BODY" literally signifies the essential body, or the very substance of the body, for it is explicitly added: "which is given for you," Luke XXII, 19; "which is broken for you," 1 Cor. XI, 24. The "BLOOD" of Christ is the true and substantial blood, by which the new testament was sanctioned and confirmed; but the new testament does not have types or shadows; therefore, not a typical, but the true and substantial blood of Christ is present in the sacred supper, which was shed for us for the remission of sins, Matth. XXVI, 28.

You say: I. That which Christ, instituting the sacred supper, took from the table, broke, and distributed to his disciples, that alone is demonstrated by the pronominal particle, "THIS," when he says, offering it: "this is my body." But Christ, instituting the sacred supper, took bread from the table, broke it, and distributed it to his disciples. Therefore. Response: We deny 1) the major premise, taken in an exclusive sense. For no more follows than that this is demonstrated by the pronominal particle, "THIS"; which is true. For in reality the pronoun demonstrates the bread, but not alone, nor precisely, but in a complex, of which it is a part, and the less noble one at that. 2) What thing in the dispensation of the sacrament is designated by the little word, "THIS," in the proposition, "this is my body," by Christ, in the nominative case, is to be learned not from the preceding words, by which what Christ did before he commanded the disciples to take and eat is described, but from the predicate; for predicates are such as they are permitted to be by their subjects. Since therefore the predicate of this proposition is the body of Christ, it is clear that "THIS" in the nominative case signifies the body of Christ, or the concept of this thing, which was offered to the disciples to be eaten with the bread, thus simultaneously connoting the bread in an oblique case.

You say: II. Paul explains the particle, "THIS," of the bread, saying: "The bread which we break, is it not the κοινωνία of the body of Christ?" 1 Cor. X, 16. Response: Paul's proposition: "The bread is the communication of the body of Christ," is different from this: "This is my body." For in the latter, the body of Christ is predicated in the nominative case; in the former, it is at least connoted in the predicate, in an oblique case. Whence it is not necessary that the subjects be the same in both places, or that the same thing be denoted by the subject in both places. Paul elicits his proposition from Christ's proposition. For if that which he gave to his disciples was the body of Christ, it follows that the bread is the communion of the body of Christ, or for that reason used by Christ, that it might be the means through which we might be made partakers of the body of Christ, not that we might fill our belly.

III. If the pronoun, "THIS," denotes the body of Christ, Christ's proposition will be tautological, just as if he had said: "My body is my body." Response: We assert that the pronoun, "THIS," denotes the sacramental complex, of which the principal part is the body of Christ, which is denoted by the pronoun, "THIS," under the confused concept of "this." Whence no ταυτολογία is inferred.

IV. If by the deictic, τοῦτο, Christ had understood the complex of bread and the body of Christ, mystically united, the sense of Christ's words would be this: "The bread together with my body is my body"; or: "the bread and my body are my body, or the communion of my body": How absurd this is, no one fails to understand. Response: We indeed understand by "THIS" the complex of bread and the body of Christ; but we simultaneously maintain that in signifying the two parts of the complex some inequality intervenes; that the body of Christ is designated principally, or in the nominative case, under the most general notion of "this thing," but the bread less principally, or in an oblique case, so that the sense is: "This thing, which is handed over to be eaten with the bread, is my body."

V. The ecclesiastical Doctors used this proposition: "The eucharistic bread is the body of Christ." Response: That proposition is not ἑγγράφος, or biblical, but ἀγράφος, and ecclesiastical. We are presently investigating the sense of the biblical proposition, which Christ himself used.



Question VII. Is the τὸ ῥητὸν, or the literal sense of the words of the sacred supper, to be retained?

We must not depart from the proper meaning of the words of the sacred supper, but they are to be understood most simply according to the letter, as they lie and sound.

Obs. I. We are not presently concerned with all the words of the institution of the sacred supper, but with the οὐστατικοῖς καὶ διαθετικοῖς, the substantial and dispositive words: "this is my body; this is my blood."

Obs. II. A trope is a change of the proper and native signification into another, in a word resolvable to a topical place freely made by the intellect, for the sake of either necessity, or clarity, or propriety. From which it is evident that a periphrasis is not a trope, since the same signification of the word is not changed, but only illustrated.

Our assertion is proven: 1) In the exposition and consideration of any place of scripture, one must not depart from the letter, where the sense of the letter is good, and the most grave and clear reasons do not persuade to the contrary: But the letter of this our scripture, i.e., the words of the sacred supper, has a good sense, nor are there grave reasons present which urge a trope: Therefore, in the exposition of the words of the supper, one must not depart from the letter. The major is a hermeneutical rule and self-evident. For the literal sense has a certain natural prerogative, from which it cannot be dislodged, except by some great right. It is prior in nature, as the simple is to the composite, the straight to the oblique, the naked to the colored. It is also prior in cognition; when I hear: "Herod is a fox," the image of a fox first occurs to my concept, and by a second mental operation, from consideration of the absurdity, I am carried to the cognition of the trope. It is prior in doctrine, and therefore always clearer and better known by nature, even if sometimes later in time. The minor will be more clearly established from what is to be said below.

2) The author and institutor of the sacred supper is our Lord, Jesus, a most truthful teacher, most benevolent, and most powerful in authority. He is most truthful, and so

deceives no one, or he speaks the truth so openly that it can be recognized by men. Therefore, he did not obscurely use a trope. He is most benevolent, because out of love and benevolence towards the human race he instituted the sacrament of the supper, and in the last supper, if ever, he testified his benevolence towards his disciples. Who then will we deny that he dealt clearly with them? He is most powerful in authority. Therefore, all ought so to revere the words of this supreme teacher, that in their interpretation one should in no way rashly depart from the letter, but should solicitously retain it. (\*)

3) The institution of the Lord's supper, after Christ's ascension to heaven, was repeated and committed to writing by different writers in different places. Now, just as at other times the sacred writers undertook these mutual tasks, so that what one had perhaps written less fully, or in less proper words, another would express more fully, or in more proper words: so if in these words: "This is my body: This is my blood," the Lord had wished to signify not what they import when taken properly, but this, that the bread is a sign of his body, and the wine is a sign of his blood; it is not credible that the sacred writers, who described the history of the institution with all care, would all have been silent about it. But they were all silent about it, nor did any one of them indicate by a word that it is only signs of the body and blood of Christ, and not the body and blood itself, which are offered to be eaten and drunk.

4) The Lord Jesus spoke the words of the supper when he was near death, and was not to speak much more with his disciples: And so, in reality, he acted as a testator, who bequeathed his body and blood to his church. But at that time, when anyone is near death, he speaks most clearly and plainly. For everyone prudently avoids lawsuits among the heirs, which necessarily follow when a testament labors with obscurity through tropes. Since this is so, the heirs ought certainly to adhere to the words of the testator as much as possible. For if one were to depart from the proper meaning of the speech, the testator would without doubt have indicated it manifestly. Since such

(\*) He is also most knowledgeable of all things and future events. He certainly foresaw what and how great dissensions would one day tear the church into parts. Therefore, he himself would either have declared his mind in other words, or would have added an interpretation to these words, unless he had wished them to be understood by everyone as properly said as the letter bears.

prudence is found among men, how much more in the Savior!

5) The Lord's supper is a sacred feast; But convivial words never suffer a metonymy of the sign for the thing signified. Because no one, offering a sign of bread, meat, or wine, says without mockery: "Take, eat, this is bread, meat; Drink, this is wine."

6) To depart rashly from the letter of the words is dangerous, as Eve learned by experiment, Gen. III, 6. On the contrary, Abraham constantly adhered to the letter with great fruit, Genesis XXII, 2.

7) The individual words of the institution are so clear that they reject a trope. For the demonstrative particle, "THIS," indeed demonstrates the whole complex, namely the blessed bread and at the same time the body of Christ, yet in such a way that the body of Christ is denoted in the nominative case, but the bread in an oblique case; which is accustomed to happen in all exhibitiv propositions, in which we exhibit two conjoined things to someone. The verbal copula, "IS," is not capable of a trope. For if the copula, "IS," should lose its signification of coupling or uniting the predicate with the subject, and should take on another; then it would also destroy the proposition itself, so that it would no longer be a proposition. But if the word "IS" means the same as "signifies," it will not be a copula, but part of the predicate. For if the word "signifies" is resolved, it is the same as if you said: "Is signifying"; whence from the resolution, the word, "IS," will at length be the copula; but the participle "signifying" can be referred to nothing other than the predicate. Nor does a trope fall upon "body" or "blood," on account of the προσδιορισμὸν, "which is given for us." For that is designated by the name of body and blood which was given for us unto death, and was shed for us for the remission of sins. But now, not a sign of the body, not a tropical, not a figurative one, but the true and proper body of Christ was given for us unto death, and not a tropical, not a

figurative, but the true and proper blood of Christ was shed for us for the remission of sins; Therefore.

8) The new testament differs from the old in this, that there a shadow, here the body is exhibited; in that one signs, in this one the things signified are set forth. Therefore, a merely metonymical and significative theology has no place here. For if the Lord had wished to institute figures of things, he would have retained the paschal lamb, which far more evidently figured the death and promise of Christ, and in the paschal feast he would have said thus, "Eat, this," noting the lamb, "is my body," i.e., signifies my body, as it was formerly to be given, so now given.

Certain doubts are moved against our assertion. (\*)

1. The sense of Christ's words is: "This bread is my body, this wine is my blood." But bread is not properly called the body of Christ, for it would follow that the bread was crucified for us; Therefore, the bread is metonymically and sacramentally called the body of Christ, because it is the symbol and seal of the body of Christ. Response: The sense of Christ's words: "This is my body, this is my blood," is not: "This bread is my body, this wine is my blood"; but this is the literal sense: "This, which I offer to you, which you are to receive and eat, is not only bread, but is in addition my body: This, which I offer to you, and you are to receive and drink, is not only wine, but is in addition my blood."

2. In the words of the Holy Supper recited from Luke, ch. XXII, 20, and Paul, 1 Cor. XI, 25, "This cup is the N.T. in my blood," a figurative expression must necessarily be admitted. For the cup is taken by metonymy, where the container is put for the content, for the wine, and the testament for the sign or seal of the testament. Response: 1) We distinguish between that which is not inconvenient, and that which is necessary. It would not be an inconvenient sense: "That which is contained in this cup is the testament in my blood"; which trope would

(\*) The antithesis is of the Reformed, who, although they agree in the matter itself, yet disagree among themselves about the manner in which the words of institution are to be explained, which variety of opinions, when so great a matter is at stake, is certainly an indication of a bad cause. As many voices as there are, so many are their opinions. Some stick to the word Hoc, which they interpret as εἰκὼν. Others, and almost the majority, want the verb est to mean the same as σημαίνει. Finally, some think that σῶμά με, αἷμά μου are to be understood no otherwise than if it had been said, σύμβολον, a sign of my body, a sign of my blood. Nor have these disagreements arisen among them only in more recent times, but from the very cradles of this sect, as it were, CARLSTADT, ZWINGLI, OECOLAMPADIUS, and the adherents of each, thus went into parties.

not destroy, but would establish the presence of Christ. But it is not necessary to constitute that trope, because the cup is taken complexly, and denotes the cup filled with wine; for Christ did not bless an empty vessel. The cup is considered here not ἐξ ἀφαιρέσεως, but ἐκ προθέσεως, inasmuch as it is constituted in a mystical order, office, and union. The same is said to be shed for us, 1 Cor. X, 21, and capable of εὐλογίας, 1 Cor. X, 16. 2) Nor would you inconveniently say that "testament" by metonymy of the effect for the cause denotes the cause of the testament, so that the sense is: "That which is drunk from the cup, namely my blood, is the foundation and cause of the N.T." Yet it is not necessary to explain the words of the Holy Supper by that trope. For διαθήκη not only signifies a pact, but also, equally with the word ברית, the means by which a covenant and pact is established, and grace and peace are granted; of which kind of means the divinely instituted sacraments are principally. Therefore, the cup taken complexly for the container and the content is properly called the new means of grace and divine peace in the blood of Christ, that is, with respect to the blood of Christ. 3) If there is any obscurity in the words of Luke and Paul, yet Matthew and Mark express Christ's words clearly: "This is my blood of the N.T.," which anyone will recognize as the very words of the Savior, if he will only compare the words of the former part: "This is my body," which all the Evangelists with Paul retain with the highest consensus.

3. The body of Christ is said to be broken metaphorically, 1 Cor. XI, 24. Therefore, a trope is given in the words of the Holy Supper. Response: We distinguish between the words of the Holy Supper that are ουσιαστικά, or substantial, and those that are περιστατικά, or circumstantial. The breaking of Christ's body denotes a circumstance, and is taken improperly, because the history of the passion clearly teaches that no bone of Christ was broken, John XIX, 33. Therefore, a most grave reason urges us to depart from the literal sense.

4. The substantive verb, "IS," is to be explained by "signifies"; because the bread is not properly or substantially the body of Christ, but its memorial, sign, and seal. Response: 1) No grave reason urges us why we should explain "IS" by "signifies," since according to the letter and its proper use it denotes the essence and existence of a thing. 2) The words of the Holy Supper: "This is my

body," do not mean the same as this: "The bread is my body."

5. The proposition: "This is my body," is to be understood sacramentally. But a sacramental phrase is one in which the names of the things signified are attributed to the external symbols, because they signify and seal the things signified. Such sacramental propositions are: 1) "Circumcision is the covenant of God," Gen. XVIII, 10, 13, because it is the sign and seal of the covenant, v. 11. 2) "The lamb is the passover," or transit, Exod. XII, 11, i.e., it signifies the transit of the Lord. Response: 1) Just as the sacraments formally are not signs, but means, and such sacred actions by which God through an earthly thing, joined with the word of institution, exhibits a heavenly thing, for offering, conferring, and sealing evangelical grace: So sacramental propositions are not merely significative, but express the mystical union which is given between the earthly and the heavenly thing, and show that through the earthly thing, as a symbol and means, the heavenly thing is truly and really exhibited. 2) Circumcision considered ὁλικῶς, as it denotes the whole sacramental action, is properly and without any trope ברית, i.e., a means of grace and peace; for the Hebrew word denotes both a covenant and the means by which the covenant of grace is sanctioned: But circumcision viewed μερικῶς, with respect to the external amputation of the prepuce, is a sign of the covenant. 3) Nowhere in scripture is it read: "The lamb is the transit of the Lord"; but it is written: פסח הוא ליהוה, which words some render in Latin: "It is the Lord's passover." For the Israelites are commanded to eat the paschal lamb hastily. And it is added for a reason: "It is the Lord's passover," namely, it is at hand, or it is now imminent, the Lord's passover is at hand. Others, however, understand the paschal lamb, having gotten its name from the Lord's passing over, whence Dr. VARENIUS in his commentary on Exodus translates: "The lamb of the passing over before the Lord," *das ist und heißt alsdenn ein recht Spring- oder Oster-Lamm vor dem HErrn*, and so the sense is: "The lamb set apart, to be slain and eaten at the appointed time, is a paschal lamb consecrated to God and destined for a sacrifice analogically so-called." From which Dr. SEB. SCHMID translates *Pesach* into Latin as *sacrificium praeterificum*. All of which things are said without any trope.

6. The substantive verb, "IS," is also taken for "signifies" in other places of scripture, e.g., "That Rock was Christ," 1 Cor. X, 4. The Apostle speaks of the rock from which water flowed in the desert, which was not Christ, except σημαντικῶς, significatively, because it signified Christ. "The seven good kine are seven years," Gen. XLI, 26. Response: 1) The Apostle speaks of the rock accompanying the Israelites in the desert; Which was not that natural and properly so-called rock from which the water flowed; but a metaphorical and spiritual one, namely Christ, as God, whom we also read was tempted by some of the people in v. 9. But the spiritual rock, accompanying the Israelites everywhere, did not signify Christ, but was truly Christ himself. Therefore, the verb, "IS," is not taken there σημαντικῶς, but ὑπαρκτικῶς. 2) The seven cows are not properly so-called cows, but seen in a dream; and the years for a like reason are not real years, but visional. The sense is therefore: "The seven dreamed cows are seven years prefigured in a dream." 3) Those propositions are extra-sacramental, to investigate whose sense solicitously does little or nothing for our purpose.

7. What Paul's expression, "The bread is the κοινωνία, or communion of the body of Christ," is, such also is Christ's expression; "the bread is my body." But the former is sacramental, of which this is the sense; the bread is the sacrament, or sacred sign of the communion of the body of Christ; Therefore, this latter is also such. Response: 1) Christ does not say: "The bread is my body." 2) Paul's expression is not similar to Christ's expression, but differs from it, in subject and predicate. 3) The bread is not a sign, but a communicating medium of the body of Christ, or a medium, by which being taken and eaten we take and eat the body of Christ.

8. Whoever explain the words of the Holy Supper far otherwise than they were uttered by Christ, they explain them by a trope; But the Lutheran doctors, etc. Therefore. The minor is proved; because Christ said: "This is my body," which the Lutherans explain: "In, with, and under the bread is my body." But this explanation differs much from Christ's expression. Response: 1) Between a periphrastic and a tropical explanation, a periphrasis is not a trope, but only a more copious description of a thing, or a fuller explanation. 2) When in exhibitiv propositions the demonstrative pronoun, "THIS," demonstrates two conjoined things, the exegetical particles, "in, with, and

under," are conveniently used for a more lucid periphrasis, yet they are not simply necessary, as has been shown above.

9. LUTHER explained Christ's words by synecdoche, which is certainly a trope. Response: We distinguish between rhetorical and grammatical synecdoche. LUTHER understands not the former, but the latter, and indeed not that figure which in grammar is called synecdoche; but because synecdoche, by the force of the word, denotes a complexion, LUTHER rightly maintains that the word τοῦτο, or "THIS," is to be understood complexly, so that it denotes the body of Christ in the nominative case, but connotes the bread in an oblique case.

Instance: By this reasoning the ecclesiastical proposition, "The bread is the body of Christ," will be plainly rejected. Response: That ecclesiastical proposition, rightly explained, is not utterly rejected, but is tolerated; because the bread is understood as consecrated and constituted in a sacramental union with the body of Christ, and so the sense is: "The bread is the body of Christ sacramentally," that is, "the bread is the symbol, or medium, with which the body of Christ is exhibited." For the sacramental union is more intimate and closer, although it is mystical, than that we should grasp it with our senses. That this most close union might be signified, it is said: "The bread is the body of Christ," as if to say, "The union of the bread and the body of Christ is so close that, where the sacramental bread is, there is the body of Christ, and if I receive the sacramental bread, I truly also receive the body of Christ." Confer. SEB. SCHMID's treatise de fundamentis praesentiae corp. & sang. Chr. in S. coena, p. 24.

#### Question VIII. How many kinds of matter of the Lord's Supper are there?

*Matter of the Supper.* The matter of the sacred supper is twofold, earthly and heavenly.

Proof. 1) From the nature of all sacraments, which require some external, visible, tangible element, analogous to its signified, determined by the express word of institution, and ordained to this, that it be the ὄχημα, vehicle and exhibitiv medium of the heavenly thing: They require moreover also a heavenly and intelligible thing, exhibited by the visible earthly thing as a divinely ordained medium, from which the

fruit of any sacrament principally depends and flows.

2) The heavenly thing in no sacrament is proposed more clearly by the words of institution than in the sacrament of the supper. Wherefore IRENAEUS, L. IV, advers. haeres., c. 34, says considerately: "The bread which is from the earth, receiving the invocation of God, is no longer common bread, but the eucharist, consisting of two things, an earthly and a heavenly."

#### Question IX. What is the earthly matter of the sacred supper?

*The earthly matter.* The earthly matter of the sacred supper is partly bread, true in respect of its substance a), which, with respect to quantity, whether larger or smaller, round or oblong; with respect to quality, whether unleavened or leavened; with respect to flour, whether of wheat, fine flour, or barley, makes no difference b); Partly wine, true in respect of its substance c), which, whether red or white, pure or slightly diluted with water, makes no difference d). But bread and wine have the nature of matter in the Holy Supper, inasmuch as they are dispensed and received, eaten and drunk e).

Proof a. Christ, instituting the Holy Supper, took bread, blessed, broke, and gave it to the disciples, Matth. XXVI, 26. Which bread is not abolished by consecration, but retains its substance. For thus in 1 Cor. X, 26, the communicants are said to eat bread, and therefore already blessed or consecrated.

Proof b. In the description of the sacred supper, mention is made of bread, without a description of quantity or quality. The quantity of the eucharistic bread is therefore arbitrary: yet a smaller is preferred to a larger, by which 1) men may be reminded that that bread does not serve to feed the belly, but to sanctify the soul and body; 2) that it might be more conveniently distributed among many, and 3) on account of the most ancient practice of the church. The round loaves, or little cakes, which they called hosts and oblates, are rightly used in our churches. For they are, as to matter and form, and therefore as to substance, true bread; because they consist of purer wheat flour, mixed with water, and are baked by the heat of fire. Add that they have been used in the church for more than a thousand years. For by EPIPHANIUS, who lived at the end of the IV century, in his *Ancoratus*, the eucharistic bread is called στρογγυλοειδής,

having a round figure. Indeed, for distribution and partaking, especially for the old, the toothless, and the sick, they seem more suitable than common and table bread. The quality of the eucharistic bread is also arbitrary, and it is all the same whether leavened or unleavened bread is used for the distribution of the sacred supper. Christ indeed in the first sacred supper used unleavened bread; because he celebrated the supper in the days of τῶν ἄζύμων, and after eating the paschal lamb, at which time, according to the law of God, no other bread than unleavened was in use among the Jews. See Exod. XII, 18; Lev. XXIII, 6. Yet he did not institute that either unleavened or leavened bread should be used, but simply instituted bread, whatever it may be, provided it has the true nature of bread. Whence, although Christ used unleavened bread, it is nevertheless probable that the primitive church, even in the time of the Apostles themselves, used leavened bread. For we read in Acts XX, 6, that Paul sailed away from Philippi after the days of unleavened bread, and within five days came to Troas, and on one of the sabbaths the disciples came together to break bread. But after the days of unleavened bread had passed, leavened bread was in use among the Jews. From which we probably gather that the Apostle also used it in the celebration of the sacred supper.

Proof c. The other symbol and visible element is wine. For when Christ, having offered the cup, had said: "Drink from it, all of you," Matth. XXVI, 27, he adds in v. 29 that he would not henceforth drink ἐκ τοῦ γεννήματος τῆς ἀμπέλου, "of this fruit of the vine"; which is an elegant periphrasis for wine.

Proof d. Christ determined the substance, not the quality of the wine. It is indeed probable that the Lord used wine tempered with water, because in the hottest regions (in which Palestine is) the wines produced are more generous or stronger than can be conveniently drunk without tempering with water. But in these northern regions, where the wines are not so strong, there is no necessity of adding water. We distinguish between a light mixture, or the addition of water in a small quantity, and a heavy mixture, or the addition of water in a large quantity. We grant that the former is licit; but we say that the latter is not even licit. The mixture is to be judged so that the odor, color, and flavor of the wine prevail.

Proof e. Bread and wine, considered generally and in themselves, are the remote matter of the Holy Supper: But the same, viewed in their sacramental use, inasmuch as they are consecrated and dispensed among the communicants, and are received, eaten, and drunk by them, are the proximate matter of the Eucharist.

Obs. The reasons why Christ willed to use these symbols in particular are: 1) Because they are almost the most common, and available at all times and everywhere; 2) These are almost the chief nutritive things in every kind of food and drink, Ps. CIV, 15; 3) The union of food and drink with our bodies is a symbol of our most close union with Christ; 4) A reminder of charity, 1 Cor. X, 17.

The antithesis is 1) of the Greeks, who keenly contend that leavened bread must be used in the dispensation of the Holy Supper; who call the Latins azymites on account of their use of unleavened bread in the eucharist, while they themselves are called fermentarii by the Latins. 2) of the Socinians, who deny that round loaves, which we commonly name hosts or oblates, are to be used in the eucharist. 3) of the Pontificians, who assert that crama, or wine mixed with water, must necessarily be used.

The principal argument of the Greeks is that Christ did not celebrate the Passover at the same time as the Jews, but anticipated it. Whence they gather that he used leavened bread. Response: We concede that Christ did not celebrate the Passover at the same time with the Jews; because on the same day that Christ had eaten the Passover, they killed him, and they refused to enter the praetorium, lest, being about to eat the Passover, they should be defiled, John XVIII, 28. But Christ observed the time of the Passover according to the divine institution, the Jews according to human tradition. It was a tradition among them that if the Passover fell on a προσάββατον, or day of preparation, it should be postponed to the next sabbath. For which cause the sabbath day (on account of the concurrence of feasts, to be sure) is said to be great at that time, John XIX, 31. We prove that Christ ate the Passover according to the divine institution on the 14th day of the first month from the fact that he was otherwise most tenacious of the divine commandments, but held the δευτερώσεις of the Jews of no account; partly, because in Luke XXII, 7, Christ, when the day of unleavened bread came, in which it ἔδει, i.e., was necessary to sacrifice the

Passover, sent Peter and John to prepare the Passover; partly from the Jews' own confession about that translation, about which see the Chronologists.

The Socinians object; I. That bread is to be used in the administration of the sacred supper which has the power of nourishing and strengthening the body. But hosts do not have the power of nourishing, etc. Therefore. Response: 1) Round loaves have the power of nourishing; 2) Taken in a larger quantity they actually nourish; 3) We take not much, but little, so that we may recognize that these are taken not εἰς πλησμονὴν, but εἰς ἁγιασμόν (as the Fathers of the Council of Nicaea speak).

II. Between which bread there is no analogy with the body of Christ, that bread is not to be used in the eucharist; But between hosts and the body of Christ, etc. Therefore. Response: 1) The sacrament of the supper was not instituted primarily on account of the analogy of bread with the body of Christ, but so that the eucharistic bread might be the κοινωνία, i.e., the exhibitive medium of the body of Christ, 1 Cor. X, 16. 2) There is a greater analogy of thin and fine breads with the glorified body of Christ than of coarser breads.

III. Christ used a larger bread; Therefore, we should also use the same. Response: We distinguish between what is licit and what is necessary. We licitly use a larger bread, but not necessarily; otherwise, for the same reason, someone might perhaps gather: Christ used unleavened bread; Therefore, unleavened bread must necessarily be used in the dispensation of the supper.

IV. One bread is to be used, of which many may partake, 1 Cor. X, 17. But hosts are not one bread, etc. Therefore. Response: We distinguish between the unity of bread by reason of one mass or substance, and the unity of bread by reason of its sacramental office. The eucharistic bread is one, according to Paul in this passage, in the whole Christian world, by reason of its sacramental function, not by reason of mass and substance. It is one not in number, but in kind, in all churches.

V. True bread is to be used in the eucharist; Hosts are not, etc. Therefore. The minor is proved: True bread has an outer crust and an inner pith; Which cannot be said of hosts. Response: 1) Hosts have an outer crust and an inner pith, but a subtle one; 2) A toothless old woman eating the pith eats true bread.

VI. Hosts derive their origin from the papacy. Response: We deny it. They were in use in the time of EPIPHANIUS.

The Pontificians argue: I. Christ in the institution of the sacred supper used crama, or wine tempered with water. Therefore, it is to be used today in the dispensation of the sacred supper. Response: It is indeed probable that Christ, according to the custom of the region, used wine tempered with water, but it is not infallibly certain. The example of Christ can show that crama is licit; but necessity is not inferred from it, since a precept is lacking, and Christ only makes mention of the fruit of the vine.

II. Whatever was prefigured by the flow of blood and water from the side of Christ, that is to be used in the administration of the Holy Supper; But wine tempered with water, etc; Therefore. Response: 1) Our discussion is about the mixture of water and wine, not about the confluence of water and blood. 2) The two sacraments of the new testament, baptism and the Lord's supper, were prefigured by the flow of blood and water.

III. The mixture of wine and water in the eucharist has many good significations, e.g., the union of the two natures in Christ, the union of Christ with the church. Response: The external symbols were instituted by Christ not for the sake of signification, but for the sake of κοινωνία and exhibition.

#### Question X. What is the celestial matter of the sacred supper?

*Celestial.* The celestial matter of the Lord's supper is the true and substantial body of Christ a), likewise the true and substantial blood of Christ b).

Proof a. That the true and substantial body of Christ is given to us to be eaten with the blessed bread in the Holy Supper is most lucidly clear from the unanimous and unvaried description of the Holy Supper made by the three Evangelists, Matth. XXVI, 26; Mark XIV, 22; Luke XXII, 19, and Paul's repetition, 1 Cor. XI, 24: "This is my body, which is given for you." Since, however, the true body of Christ was given for us unto death, it is easy to gather that in the eucharist there is given to be eaten with the consecrated bread not a typical or figurative body, such as was the body of the paschal lamb, inasmuch as it prefigured or foreshadowed the body of Christ; not a mystical body, which is the church, Eph. I, 23; not a sign of the body, which for its part

was not crucified for us; but the true and personal body of Christ, proper to the Son of God, and therefore full of God and majestic, in which the fullness of the divinity dwells as in its own temple, Col. II, 9. From which it follows that this body is truly life-giving, John VI, 51. It is the body of Christ now glorified and most glorious. For although we always enjoy the crucified and dead body of Christ, as to its merit, it is nevertheless no longer in that state now, but we enjoy it in the state in which it now is. Therefore, it is not to be circumscribed by the rules of nature. The flesh of Christ could be without its own υπόστασις; why not also without quantitative extension? Glorious bodies are affected by the angelic duration of an aevum; why not also by an angelic ubi? Confer. DANNHAVER in hodosoph. phaenom. X, page 1197.

Proof b. The other part of the celestial matter in the Holy Supper is the true and substantial blood of Christ. For, according to the testimony of the Evangelists, Matth. XXVI, 27, 28, and Mark XIV, 23, 24, Christ, having taken, consecrated, and offered the cup to be drunk, said: "This is my blood of the new testament, which is shed for many for the remission of sins." Wherefore, since the true blood of Christ was shed for us, it is easily apparent that in the eucharist there is given to be drunk with the consecrated wine not a typical or figurative blood, not a sign of blood, not the efficacy of blood, but the true blood of Christ, contained in his veins, shed in the passion, but taken up again by him when he rose; the proper blood of the Son of God, Acts XX, 28, therefore most precious, ἱλαστικός and λυτρωτικός, sacrificial and redemptory, 1 Pet. I, 19; Hebr. IX, 12; covenantal blood, Zach. IX, 11, by which the new testament was sanctioned and confirmed; cleansing blood of sprinkling, 1 John I, 7. From which we gather: Whatever is exhibited in the Holy Supper to be eaten with the blessed bread and to be drunk with the consecrated wine, that is the celestial matter of this holy feast; But the true and substantial body of Christ is exhibited to be eaten with the blessed bread, and the true and substantial blood of Christ to be drunk with the consecrated wine, in the Holy Supper; Therefore. The major is self-evident; for whatever is exhibited or offered in a feast to be eaten and drunk, that is the matter of the feast. But the body and blood of Christ is the celestial matter; because it is the proper body and blood of the Son of God, and is

distinguished from the earthly matter, namely bread and wine.

You say: I. When Christ said: "This is my body," he did not wish to designate his body as the celestial matter in this sacrament under the aspect of exhibition; because 1) he himself sat at the table, and 2) since he himself ate of this bread, he would have eaten himself, and also 3) when he spoke, he would have been at the same time mute and speaking; which is contradictory and absurd. Response: To I. Christ sat at the table in a natural manner; but he gave his body to be eaten sacramentally. To II. Christ indeed ate the paschal bread, but not the eucharistic bread; just as he also did not drink the eucharistic wine. For Mark testifies in ch. XIV, 23, that all drank from the blessed cup, but he means the Apostles, to whom the command of eating the body of Christ with the bread, and of drinking his blood with the wine, pertained. To III. Christ spoke, according to his natural condition, and at the same time he did not speak, according to his supernatural condition; which are not contradictory.

You say: II. The blood of Christ is not the celestial matter of the sacred supper, for the reason that, as Luke XXII, 20, and Paul, 1 Cor. XI, 25, relate, Christ, instituting the eucharist, said: "This cup is the new testament in my blood." Response: We distinguish between a real proposition and a usitative one. In the former a thing is predicated of a thing, in the latter a use is predicated of a thing. Luke and Paul in the cited words refer to the use of the Lord's supper; of which kind of usitative proposition is also when baptism is called the stipulation of a good conscience, 1 Pet. III, 21.

**Question XI.** What kind of union is there of the earthly and celestial matter in the use of the Holy Supper?

*Sacramental Union.* The sacramental union in the use of the Holy Supper is a true and real conjunction of the earthly and heavenly matter, by which, from the will and power of Christ the institutor, the external elements, consecrated bread and wine, are united with the heavenly reality expressed by the word of institution, namely the body and blood of Christ, into one sacrament, so that on account of this union, in the very use of this sacrament, the body and blood of Christ are exhibited with the bread and wine to be orally eaten and drunk by all

communicants, in commemoration of Christ's death.

Obs. I. We are not presently speaking of the personal union of the divine and human natures in Christ the God-man (θεανθρώπου), nor of the spiritual union of the souls of the faithful with Christ; but of the sacramental union, which is not merely σημαντική, or significative, nor τυπική, prefigurative, nor only ενεργητική, or operative, nor σχετική, or relative, nor φυσική, natural or local; but it is substantial, with respect to the extremes, although it is sacramental with respect to the means, through a true and real conjunction, and the simultaneous exhibition of the body of Christ with the blessed bread, and the blood of Christ with the blessed wine, in the use of the sacrament of the supper.

Obs. II. The mathematical point of time when the earthly and heavenly things are precisely united in the eucharist cannot be defined; because the Lord promised the presence of his body and blood not to the execution of one, but of several corequisite actions, which requires some latitude of time, and among which actions the last are eating and drinking. For he said: "Take, eat, this is my body," Matth. XXVI, 26. Therefore, to take the bread, to bless it, to distribute it, to eat it, are simultaneously corequisite for the body of Christ to exist united with the bread. In the same way, one must think of the wine being joined with the blood of Christ. Cf. HULSEMANN, *breviarium*, c. XIII, p. 858.

Obs. III. The sacramental union of the earthly and heavenly thing implies a mutual presence and communication of the bread and the body, likewise of the wine and the blood of Christ, so that the blessed bread is the vehicle of the body, and the blessed wine is the vehicle of the blood of Christ.

The assertion is proved: 1) Whatever Christ offers to us in the sacred supper to be eaten with the blessed bread and to be drunk with the blessed wine, that must in the use of this sacrament be conjoined and united with the eucharistic bread and wine; But his body and blood, etc.; Therefore.

2) From the apostolic testimony. Paul explicitly says: "The cup of blessing which we bless, is it not the communication of the blood of Christ? The bread which we break, is it not the communication of the body of Christ?" 1 Cor. X, 16. Where there is a true and real communication, there is a true and real union, nor can κοινωνία have any place without union; because communication is the effect of union.



3) Because from the earthly and heavenly thing one sacrament is made, it cannot happen without some intervening union.

**Question XII.** Is the substantial body of Christ and the substantial blood of Christ truly present in the sacrament of the supper?

The true and substantial body and blood of Christ is really present in the use of the Holy Supper.

Obs. I. Distinguish between physical and hyperphysical presence. Physical presence is local and circumscriptive, proper to bodies behaving naturally. The mode of hyperphysical, or supernatural presence (i.e., which we cannot attain by natural perception), is twofold, definitive and repletive. A finite being is definitively present which is in a certain where without local occupation of space. In this way angels are present, who since they are spiritual essences, cannot be measured by the interval of place. This definitive mode of being present will also be common to our bodies in eternal life. In this way Christ also made use of it when he came out of the tomb through the sepulchral stone, when he entered to the disciples through the closed doors. In which way the body of Christ is also not inconveniently established to be present to the elemental bread in the use of the sacred supper; although in addition there also accedes the sacramental union of the bread with the body of Christ, which depends not precisely or simply on that definitive mode of presence, but on a special divine promise. Repletive presence is omnipresence, which belongs to God alone by himself and essentially, to the human nature of Christ through union with the divine and personally.

Obs. II. Distinguish between objective, or intentional presence, and true and real presence. Something is said to be objectively present through this, that it is actually the object of our cognition, or that it is known by a knowing power, such as our intellect. But that which is present only through this, that it is known by the intellect, is not really present; For what is really present, is present without this, that it is known by the intellect. Therefore, what is only objectively present, is present only by its species, not in itself. But what is not present in itself, but only through a species impressed on the intellect, how can it be said to be truly and really present? If in a common feast a conversation

arises about the king of France, and about the exquisite delights of food and drink with which the royal table is furnished; it is rightly said that the king of France and his dishes are present there objectively, while they are known through their species, impressed on the intellect; But who would bear someone saying that the king of France and the royal dishes are truly and really present in that feast? Besides, it is established that even those beings of reason, which are imagined to be, though they neither are nor can be, have their objective presence; as when I conceive a chimera, or a goat-stag, which are nevertheless not truly and really present to the one conceiving. That which is truly and really present to someone, is present according to its true and real being: How then can that be truly and really present to someone, which has neither its true and real being, nor can have it, but consists entirely of fiction?

Obs. III. The body of Christ is present to the eucharistic bread distinctly, and the blood of Christ to the blessed wine distinctly; because Christ willed the distribution to be made by distinct symbols. That discrete exhibition, however, does not imply a separation, so that the body is really separated from the blood. Whence we distinguish between a material, a personal, and a sacramental presence; in which last way only, the body of Christ is present to the bread, and his blood to the wine in the use of the Holy Supper. Thus, although the blood is inseparable from the body of Christ as to natural and personal presence, they can nevertheless be distinctly present and exhibited by a sacramental presence; because this sacrament does not result from nature, by virtue of which the body of Christ is not without blood; nor from the personal union, according to which the blood equally as the body was assumed into the hypostasis of the Son of God; but solely from the ordinance and institution of Christ, by which these were ordained to a distinct distribution, and the eating of the body of Christ with the blessed bread, and the drinking of the blood of Christ with the blessed wine.

Obs. IV. The question is not of a virtual or operative presence of Christ, i.e., whether Christ is present in the Holy Supper by an effect, or operation, as the sun is present to us by light and heat; nor of a significative or prefigurative presence, as the body of the paschal lamb in the O.T. prefigured the body of Christ; but of a sacramental, real, and

substantial presence of the body and blood of Christ in the action of the Holy Supper.

Our assertion is proven: 1) From the words of institution. Whatever is exhibited in the sacred supper to be eaten and drunk by the mouth of the body, that is substantially and immediately present to the communicants in the Holy Supper; But the body and blood of Christ is that which is exhibited in the Holy Supper to be eaten and drunk by the mouth of the body; Therefore, the body and blood of Christ is substantially and instantly present to the communicants in the Holy Supper. The major is self-evident, unless you wish to say that what is exhibited to them to be eaten and drunk in the Holy Supper is not eaten and drunk by the communicants. For for something to be eaten or drunk by the mouth of the body, which is not substantially and immediately present to the one eating and drinking, implies a contradiction. The minor is also manifest from the words of institution. For, having exhibited the blessed bread, the Savior says to his disciples: "Take, eat, this is my body." Similarly, having exhibited the blessed cup: "Drink of it, all of you. For this is my blood, that blood of the new testament, which is shed for many for the remission of sins," Matth. XXVI, 26, 27, 28. Where the words of the command: "eat, drink," are doubtless to be taken of oral eating and drinking, which alone is properly so called eating and drinking; Which drinking, immediately performed at the command of the Lord, Mark also commemorates, ch. XIV, 23: "And they all drank of it." The verb, "drank," designates an external act, concerning which testimony could be borne. Now, that the very body and blood of Christ is that which is exhibited to be eaten and drunk by the mouth of the body in the Holy Supper, is likewise clear from the words of institution. For when Christ commanded the disciples to eat, he immediately adds, explaining the object which ought to be eaten: "This is my body." And when he had commanded them to drink, he adds, explaining the object which ought to be drunk: "This is my blood." What else is this than that Christ commands his body to be eaten, and his blood to be drunk?

2) From the periphrasis of the blood of Christ. For as Matthew relates, ch. XXVI, 28, Christ described the object of drinking thus: "This is my blood of the new testament, which is shed for many for the remission of sins." Namely, just as, when the law was promulgated, and the people had bound

themselves by its religion, Moses, sprinkling them with the blood of victims, thus addressed them: "Behold the blood of the covenant, which the Lord hath made with you concerning all these words," Exod. XXIV, 8; so Christ, exhibiting his own blood, than which nothing is more precious, soon to be shed on the altar of the cross, by instituting a new sacrament, says: "This is my blood," etc. From which we gather: In whatever sense the blood of bulls sprinkled is called the blood of the O.T., in that sense the blood of Christ is called the blood of the N.T. But the blood of bulls is called the blood of the O.T. not significatively, but effectively and constitutively, through a real presence; Therefore. Especially the words of Luke, ch. XXII, 20: "This cup is the new testament in my blood, which is shed for you," most clearly demonstrate the power of the blood of Christ, present in the chalice. For nothing is more certain than that the cup was shed for us not on account of its material, nor on account of the wine contained, but solely with respect to the blood of Christ. For either the wine is present in the cup without the blood, or the blood of Christ with the wine. Not the former; because that is present which is the basis of the sanctioned new testament, and which is shed for us. But wine alone is not the basis of the new testament, nor was wine shed for us. Therefore, the blood is present with the wine.

3) From the true and real *κοινωνία* which is between the eucharistic bread and the body of Christ, and likewise between the wine and the blood of Christ, as Paul testifies, 1 Cor. X, 16. Where there is a true and real communication of the distributed bread with the body, and of the consecrated wine with the blood of Christ, there is a true and real presence of the body and blood of Christ with the blessed bread and wine; But in the eucharist, etc. Therefore.

4) From the guilt of the body and blood of the Lord, concerning which Paul says, 1 Cor. XI, 27. Those who incur guilt of the body and blood of the Lord by eating and drinking it unworthily, to them the body and blood of the Lord must be really present; But impenitent sinners, etc. Therefore.

5) From the necessary discretion of the Lord's body, concerning which Paul says, 1 Cor. XI, 29. For if the body of Christ is to be discerned in the eucharist from common food, it is certainly necessary that it be truly and really present; But the antecedent is true; Therefore, so is the consequent.

6) From the testimony of the blood of Christ concerning our salvation on this earth, of which John speaks in 1 ep. ch. V, 8: "There are three that bear witness in earth, the Spirit, and the water, and the blood." He who testifies on earth must be present on earth; But the blood of Christ, etc. Therefore.

7) From the absurdities which follow the contrary opinion. If the body and blood of Christ are not truly and really present in the sacred supper, it follows: 1) only bare sacramental symbols are left; 2) the sacramental signs of the N.T. are more obscure than the signs of the O.T.; for the paschal lamb represented the death of Christ more clearly than the eucharistic bread; 3) Christ is no more present in the eucharist than he was present to the fathers of the O.T.

8) Christ, who is the only-begotten Son of God, and himself true God and omnipotent, can easily, through his omnipotent power, bring it about that he presents his body and blood, endowed with divine subsistence, in that divine subsistence, present in the Holy Supper, wherever and whenever it is celebrated. If anyone should deny this, we oppose to him the divine omnipotence, by which the angel Gabriel once confirmed the virgin Mary, saying, Luke I, 37: "For with God nothing shall be impossible."

The antithesis is of the Anabaptists, Arminians, Socinians, and Schwenkfeldians, who deny the true and real presence of the body and blood of Christ in the Holy Supper. Their arguments are:

I. Every natural body is in a certain and determined place, and therefore not in many places where the sacrament of the supper is administered; But the body of Christ, etc. Therefore. Response: 1) We distinguish between a body called natural with respect to its substance, and with respect to its affections or qualities. The body of Christ is a true and natural body with respect to its substance, but with respect to its affections it is glorified and majestic, and therefore supernatural. 2) No natural body by the powers of nature can be in several places, yet by the omnipotence of God the presence of a certain body can be multiplied, without its essence being multiplied. What is impossible for nature is possible for God. Let us therefore grant that God can do something which we confess we cannot understand. 3) Grant that no body, subsisting with a finite and created subsistence, can be in several places; it is nevertheless otherwise with the body of Christ, which has been exalted into

the infinite υπόστασις of the λόγος; This the Son of God by his omnipotent power can and will make present, wherever and whenever the sacred supper is celebrated.

Instance: Christ assumed a human body, of the same kind as our body, Hebr. II, 14. Therefore, it enjoys the same affections. Response: As close as the body of Christ the θεανθρώπος approaches the condition of the body of a mere man (ψιλλῷ ἀνθρώπῳ) as to essence, so far by a long interval does it differ from the same as to subsistence, and its consequent, the participation of divine majesty, so that the whole fullness of the divinity dwells in it σωματικῶς, Col. II, 9.

II. Whatever doctrine subverts the truth of the human nature of Christ is not to be asserted; But the doctrine of the substantial presence of the body of Christ in the sacred supper is subverted, etc. Therefore. The minor is proved; because every true human body is visible, palpable, and circumscribed in a certain place; which kind of body is not that which is said to be under the hosts in many places. Response: Every body is visible, palpable, and circumscribed in a certain place according to its natural condition; I grant. But by divine omnipotence it is made invisible, impalpable, and not actually circumscribed in a place, if it is divinely constituted in a supernatural state. For glorified bodies, endowed with spiritual qualities, are not seen, touched, and are not circumscribed by a physical place.

III. If the body of Christ is co-present with the eucharistic bread, there will be as many bodies of Christ as there are hosts distributed; The consequent is absurd; Therefore, so is the antecedent. Response: denying the consequence. For for the same reason someone might perhaps gather: If God is mystically united with all faithful Christians, there will be as many Gods as there are faithful Christians. This therefore only follows, that the body of Christ is under as many breads as are distributed in the sacred supper. Then, all the breads in the Holy Supper are as one bread, as the Apostle teaches, 1 Cor. X, 17: "we being many are one bread." It should therefore rather be concluded: Although there are many breads, since they are as one, there will also be one body.

IV. If the body of Christ were present distinctly in the Holy Supper under the bread, and the blood under the wine, the body of Christ would be separated from his blood; The consequent is absurd; Therefore,

so is the antecedent. Response: We distinguish between a sacramental union and presence, and a natural union and presence. The body of Christ is under the bread sacramentally; because the body is under the bread as under its sacramental symbol, and the blood is under the wine as under its sacramental symbol. For the bread in the sacrament was instituted by Christ to be the symbol of his body; and the wine was instituted to be the symbol and vehicle of his blood. By this the natural union of the body and blood of Christ is not broken; since the Son of God by his omnipotence can make his body and blood present in various ways, its nature remaining safe.

V. If the body of Christ were in, with, and under the bread, it would certainly have to be adored in, with, and under the bread. The consequent is false. Therefore, so is the antecedent. The consequence is evident; because Christ is to be adored where he exhibits his gracious presence to us. The falsity of the consequent is manifest, because those who adore Christ in or under the bread, adore the bread itself at the same time. Response: 1) Not always that with which Christ is united is to be adored. For he is united with the faithful; are the faithful therefore to be adored? 2) The object of adoration is one thing, the place of adoration another. Where the eucharistic bread is distributed, there Christ is to be adored; but the eucharistic bread is not the object of adoration.

VI. Whoever do not want to assert consubstantiation in the Holy Supper, they ought not to assert that the body of Christ is in, with, and under the bread. But the Lutherans do not want to assert consubstantiation; Therefore. The major is clear; because he who says that the body of Christ is in, with, and under the bread, by this very thing indicates that the body of Christ is commingled with the bread, or impanated. Response: Those explicative particles do not infer a physical presence, but a hyperphysical one; not a local inclusion, but a unique union; not a carnal impanation or consubstantiation, but a mutual presence and sacramental communion of the blessed bread and the body of Christ, of the blessed wine and the blood of Christ.

VII. Whatever body has been taken up into the heavens is not present on earth. But the body of Christ, etc.; Therefore. Response: 1) Christ ascended into heaven, that he might fill all things, Eph. IV, 10, i.e., that he might

be omnipresent, Jer. XXIII, 23. He was exalted to the right hand of the omnipresent God, which permeates, embraces, and exceeds all places; Therefore, by virtue of this exaltation he can make his body present in a special way, where and when he wills. After his ascension, Christ was seen several times by Paul, Acts IX, XXII, XXIII, XXVI. 2) By the ascension, indeed, the mode of visible presence was taken away; but not the invisible and sacramental one.

VIII. The substantial presence in the eucharist conflicts with the end of the instituted supper, which Paul says is that we should remember Christ and proclaim his death until he comes to judgment. But if he is already present with his body, the proclamation of his death will cease; for commemoration is of things not present, but absent. Response: It is denied that it conflicts. For 1) we remember him who is not seen, even if he is present; 2) Indeed, we remember him who makes himself visibly present to us, if we have previously forgotten him. 3) Christ is present and comes with his body in the sacred supper, but he does not come to judgment. Whence the proclamation of his death, suffered so many ages ago, and therefore now by no means present, does not cease, although the body of Christ is now present, but invisibly. In the other life, the proclamation of Christ's death will not cease among the elect, when they will behold the present body of Christ in glory, Apoc. V, 9.

IX. The substantial presence of the body of Christ in, with, and under the bread conflicts with the first institution and administration of the supper. For when Christ took bread from the table, broke it, and distributed it, he sat at the table together with the disciples; But he was not in, with, and under the bread, nor did he break himself in, with, and under the bread, nor did he carry himself in his hands. Response: It does not conflict with the first institution and administration of the supper. When Christ took bread from the table, broke it, and distributed it, he sat at the table naturally together with the disciples; and when he distributed the bread, he at the same time caused his body to be in, with, or under the bread sacramentally, not by removing his session at the table, but by multiplying the presence of his body through divine omnipotence.

X. The substantial presence of the body of Christ in, with, and under the bread conflicts with the scope and intention of

Christ. For Christ willed his body to be eaten by the faithful principally inasmuch as it was given and crucified for us. Whence he says: "This is my body, which is given for you." But those who assert a substantial presence in the bread exhibit only a glorious and impassible body to be eaten. Response: It does not conflict with the scope and intention of Christ. For he willed his body to be eaten, which was to be given and crucified for us; Not inasmuch as it was given and crucified for us. Christ in the first supper exhibited his body soon to be given, not yet given; Now he himself exhibits it to us, having been given.

XI. Whatever body is omnipresent is not only exhibited to be eaten under the blessed bread, but under all bread; But according to the opinion of the Lutherans, the body of Christ is omnipresent; Therefore. Response: We distinguish between a general and a special presence. They are not opposites, to be omnipresent, and nevertheless to be exhibited to someone in a certain special mode of presence. For thus we read that the omnipresent Holy Spirit descended upon Christ in the form of a dove, Matth. III, 16, was given to the disciples by an external breath, John XX, was communicated to the Apostles in the form of fiery tongues, Acts II, 3, and dwells truly and by a gracious presence in the bodies of the pious, 1 Cor. III, 16. Although, therefore, through the grace of the personal union, general omnipresence was communicated to the assumed flesh of Christ, that presence nevertheless does not take away or destroy the special and sacramental presence of the body of Christ.

XII. The substantial presence of the body of Christ in the eucharist conflicts with express testimonies of scripture, which deny that Christ is always with his body on this earth, such as are: 1) "I came into the world, again, I leave the world," i.e., the earth, John XVI, 28. 2) "ye have not me always," John XII, 8. 3) The angel said of Christ, who had risen: "He is risen, he is not here," Matth. XXVIII, 6. 4) "If he were on earth, he should not be a priest," Hebr. VIII, 4. Response: These and similar places of scripture do not simply deny the presence of the body of Christ on this earth, but a certain mode of presence. For 1) when the Lord says: "I leave the world," the leaving of the world is to be understood according to the ordinary and visible conversation, according to which the Word made flesh had hitherto dwelt among men. But nothing prevents Christ, having left the

world according to that visible presence, from nevertheless being present with his body in the Holy Supper in another way, namely invisibly, according to his promise. 2) Thus the Savior denies only a certain mode of presence, John XII, 8: "ye have not me always," namely in such a way that you can do good to me, as you can to the poor. 3) Similarly when the angel, Matth. XXVIII, 6, says: "He is not here"; namely dead, lying in the tomb, whom you can anoint, such as you seek. 4) In Hebr. VIII it is written of our Pontiff, Christ: "If he were on earth," to wit, in the manner of other pontiffs, who offer gifts according to the law, and serve the shadow of heavenly things, he would not even be that true priest, prefigured in the O.T. by the Levitical priests; and therefore it was not fitting for him to remain on earth in the manner of priests serving a shadow, but to penetrate into heaven itself and to sit at the right hand of God. But the ascension of Christ into heaven, and his session at the right hand of God the Father, do not destroy the invisible presence of Christ in the sacred supper, although they take away the visible, ordinary, humble, and local presence.

XIII. What the union of the members, i.e., the faithful, is with Christ the head, such also is the presence; But the union of the faithful with Christ is nothing but spiritual; Therefore, the presence is also nothing but spiritual. The major is established; because the presence of Christ in the supper is for the sake of our union with Christ. The minor is proved; because the union is by faith, Eph. III, 17. Response: The union of the faithful with Christ in the Holy Supper is twofold, one corporal, the other spiritual. It is called corporal with respect to the substance united, not with respect to the mode of uniting; by which, namely, not indeed in a corporal, natural, and sensible manner, but yet truly the very substance of the body of Christ, present with a substantial proximity, in, with, or under the bread, is united, or joined to the faithful. The spiritual union is by faith, of which John VI, 36 speaks. The unfaithful in the Holy Supper do not have a spiritual union with Christ, but only a corporal union; Which, however, does not profit them, but rather harms them, and leads to greater condemnation, 1 Cor. XI, 29.

Instance: If the presence of the body and blood of Christ in the Holy Supper is not spiritual, it will be corporal, and will be made by a physical contact of the body of Christ, which is absurd. Response: The presence of

the body of Christ in the Holy Supper is not merely spiritual, which is made by a representation of faith alone, nor is it corporal with respect to the mode, or physical; but it is true, real, and substantial indeed, yet supernatural, incomprehensible, and known to God alone.

**Question XIII. What is the form of the eucharist?**

*Form of the Supper.* The form of the eucharist is completed by the formal acts of this sacrament, following one another undistractedly: a) εὐλογία, the blessing, or consecration of the symbols; b) δόσις, or the distribution of the consecrated symbols; c) λήψις, the reception of the distributed symbols, consisting in the eating of the body of Christ with the blessed bread, and the drinking of the blood of Christ with the blessed wine.

Proof a. We learn from the words of institution that the first formal act of this sacrament is εὐλογία. For, as Matthew testifies, ch. XXVI, 26, "Jesus took bread, and having blessed (καὶ εὐλόγησας), broke it, and gave it to the disciples," and v. 27, "and taking the cup, and having given thanks (καὶ εὐχαριστήσας), he gave it to them." The εὐλογία, or blessing, differs from the εὐχαριστία, if not really, yet objectively and formally; in that the former was directed to the external symbols, the bread and wine; the latter to the heavenly Father. Confer. 1 Cor. X, 16, where Paul makes mention of the cup of blessing. The blessing, or consecration, is done by a) prayer, b) the repetition of the words of institution. For whatever is sanctified, is sanctified by the word of God and prayers, 1 Tim. IV, 5. We do not find in the sacred code a certain formula of prayers, described by Christ or by the Apostles, for consecrating the eucharist. Since therefore it is not established what prayer Christ used in blessing the symbols, we gather that the Savior left the form of the prayer in the discretion of the church, so that for this reason not even the Lord's prayer is simply necessary by divine right for this act, provided that such formulas of prayers are used which are full of devotion and are particularly accommodated to the consecratory act. Meanwhile, since Christ elsewhere prescribed this formula of praying: "Our Father, who art in heaven," indeed commanded us to pray thus, and no better prayer is given, the church from the beginning has rightly and piously sanctioned

this prayer in consecrating the eucharist. Moreover, the consecration is done by the Lord's prayer indeed in general, but by the accession of the words of institution that generic consecration is determined to this specific use, which is proper to the eucharist, so that it is not just any consecration, but specifically the consecration of the eucharist. The repetition of the words of institution, however, is not a bare historical recitation of the words of institution, or a doctrinal review directed to informing the people; but it is a) ἀγιαστική, or separative of the symbols from natural and profane use; b) effectively elevative and destinate, to a holy and supernatural use, so that the consecrated bread and blessed wine may be the adequate matter of this sacrament; c) exhibitiv of the body of Christ in many ποῦ, and unitive of the same with the bread and wine, inasmuch as it is conjoined with δόσει καὶ λήψει; for the εὐλογία alone is not the cause of the sacramental union; for Christ gave, and said: "Take," and only then did he utter these words; "THIS IS MY BODY." Therefore, unless the eucharistic bread is at the same time offered and received, it cannot be said: "this is the body of Christ." Cf. Dr. HULSEMANN, breviarium, chap. XIII, p. 675. It is to be well observed here that this threefold effect of consecration does not depend on some magical incantation, which is inherent in the consecratory words according to the tips of the letters, or according to the husk of the syllables, or on a created power which is given to the priest through an indelible character. Far be it from us to think these things about this venerable sacrament! But we distinguish between the efficient and the impulsive cause of the sacramental union. The efficient cause is solely the omnipotent power of Christ, by which he makes his body and blood present, and sacramentally unites them with the bread and wine, whenever and wherever the Lord's supper is rightly celebrated. The impulsive cause is the benevolent will of Christ, by which it pleased him, and he also promised to make his body and blood present, and to unite them with the bread and wine, wherever his supper is rightly celebrated. The words of institution contain this will and promise of Christ, the recitation of which is for that reason necessary, and is required by way of an impulsive cause. Which the solid declaration of the Formula of Concord, p. 747, does not deny but declares: "We believe, teach, and confess that

the true presence of the body and blood of Christ in the supper is effected neither by the word nor the work of any man, nor by the dignity or merit of the minister, nor by the eating or faith of the communicants: None of these has made the body and blood of Christ present for us. But this whole thing, that we have the body of Christ present in the supper, is to be ascribed simply and solely to the omnipotent power and word, institution and ordinance of the Lord Jesus Christ."

Proof b. The second formal act of this sacrament is δόσις, or the distribution of the Holy Supper, by which the consecrated symbols are distributed among the communicants according to the Lord's institution. It is, however, all the same whether these sacred symbols are given into the hands of the recipients, or are immediately applied to their mouths by the minister of the church. For since the mode of distribution is not expressed in Holy Scripture, it is left to the discretion of the church.

Proof c. The third formal act of this sacrament is λήψις, or reception, by which with the consecrated bread the body of Christ is received and eaten, and with the consecrated wine the blood of Christ is received and drunk, according to the Lord's institution, Matth. XXVI, 26, 27.

#### Question XIV. Is the breaking of the bread necessary in the administration of the Holy Supper?

The breaking of the bread in the administration of the supper is indeed free and licit in those places where it has obtained a), but it is not simply necessary b).

Obs. I. The word "breaking" is sometimes taken broadly for distribution, Is. LVIII, 7, sometimes strictly for comminution into parts.

Obs. II. The question is not: whether the bread should be broken before distribution? but: whether it must necessarily be broken in the very act of distribution? Among us the mass of bread is broken before distribution; but the breaking of bread in the very act of distribution is adiaphorous, or indifferent.

Proof a. The example of Christ teaches that the breaking of bread is free and licit in the act of distribution, Matth. XXVI, 26.

Proof b. 1) The breaking of the eucharistic bread was accidental to the first supper, on account of the larger loaves, and as was in use among the Hebrews, of fragile ones. The

breaking of the bread was therefore a παρασκευαστική action, and a minister of the principal action, i.e., distribution.

2) If the breaking of the bread is necessary, it must be done either for the sake of distribution or for the representation of the broken body of Christ. If for the sake of distribution, it will be a ministerial act serving the principal, and therefore left to the discretion of the church. If for the sake of representation, it is necessary that some analogy intercede between the sign and the thing signified. But the body of Christ, properly speaking, was not broken, John XIX, 36.

You say: I. Whatever Christ himself did, and commanded to be done by us, that must necessarily be done by us; But Christ himself broke the bread, and commanded the breaking of the bread to us; Therefore. Response: 1) We distinguish between formal acts and ministerial or concomitant acts. In the formal acts of the Holy Supper, we should always imitate Christ, the author of the Holy Supper. But the concomitant acts can be in some way different with respect to circumstances. For Christ distributed the sacrament of the supper a) in Jerusalem, b) in the evening, c) after a common supper, d) in an upper room of a house, e) among the disciples reclining at table. Just as we do not necessarily imitate Christ in these circumstances, so also not in the breaking of the bread. For the Jews at the time when Christ instituted the supper used not such thick loaves as we do, but broad and less thick ones, or cakes, which could be more conveniently broken by hand than cut with a knife. 2) What Christ commanded is clear from the words of institution: "Take, eat; This is my body. This do in remembrance of me." There no mention is made of breaking.

II. The apostles broke bread, Acts II, 24; Acts XX, 7. Therefore, we should also necessarily break the bread. Response: 1) The question is not: whether the breaking of bread was customary in the apostolic church? but: whether it was performed with the opinion of a command? 2) The apostles, in the manner of the Jews, even when about to eat outside the eucharist, are read to have broken the bread which we cut.

III. Whatever action is most full of solace is necessary: But the breaking of bread, etc. Therefore. The minor is proved: because ἀρτοκλασία shows and represents Christ broken for us, 1 Cor. XI, 24. Response: 1) Christ, properly speaking, was not broken,

John XIX, 36. 2) Paul in this passage understands a metaphorical breaking, i.e., the passion or crucifixion of Christ; which if the breaking of bread in the eucharist referred to, this would have to be not a metaphorical, but a true and properly so-called breaking, since every type is more obscure than its antitype; which is not the case here, since the breaking of bread is proper, but that of which it is established as the antitype, the breaking of Christ's body, is metaphorical.

**Question XV. Are the bread and wine essentially changed, or transubstantiated, into the body and blood of Christ by the consecration?**

The bread and wine are not essentially changed into the body and blood of Christ by the consecration.

Obs. We distinguish between an essential and an accidental change. When the holy Fathers wrote that the bread and wine in the eucharist are changed or transelemented by consecration, they did not understand an essential change, but an accidental one, namely with respect to the office and mystical use, i.e., the elevation of the elements to a nobler state, so that the bread is and remains the same in respect of its essence as it was before consecration, but according to the institution and promise of Christ, by his omnipotent power it becomes a communicative symbol of the body of Christ, when before consecration it was common bread.

Proof. 1) Because transubstantiation, or the essential change of the blessed bread and wine, cannot be demonstrated from the words of the institution of the Holy Supper; for in the words of Christ there is an exhibitiv expression, by which two things accidentally united are exhibited, one of which, the nobler and less obvious to the senses, is expressed in the predicate, the other not expressed, without any change of one thing into the other. See above, q. 5.

2) Whatever Christ in the institution of the supper took, consecrated, broke, and distributed, this very thing he commanded to be eaten; But he took, consecrated, broke, and distributed the substance of the bread, not the bare accidents. Therefore.

3) The eucharistic bread is called by Paul κοινωνία, the communion of the body of Christ, 1 Cor. X, 16, which would be taken away if one of those things between which κοινωνία ought to be, were removed and ceased to exist.

4) The consecrated bread is explicitly called bread, 1 Cor. X, 16; chap. XI, 26, 27.

5) Every sacrament, and specifically the eucharist, as IRENAEUS teaches, L. III, c. 34, consists of two things, an earthly and a heavenly.

6) If a mouse were to eat the consecrated bread, it would have eaten the very body of Christ; which is most absurd.

The antithesis is of the Pontificians, who maintain that by consecration the substance of the bread and wine is changed and converted into the substance of the body and blood of Christ, so that after the blessing only the external species and accidents of the bread and wine remain. Their principal arguments are:

I. The words of institution: "Take, eat; This is my body," either note only a significative representation of the body of Christ, or an essential change of the blessed bread into the body of Christ; But they do not note only a significative representation; Therefore, they infer an essential change. Response: A third option is given. The words of Christ note a sacramental union, which sacramentally unites two things.

II. If the eucharistic bread is not essentially changed into the body of Christ, it follows that that proposition: "The bread is the body of Christ," is false. But that proposition is true and was used by the holy Fathers and LUTHER. Therefore. Response: We distinguish between a biblical and an ecclesiastical proposition. That proposition: "The bread is the body of Christ," is not biblical, but ecclesiastical, to be understood by reason of the sacramental union.

Instance: On account of the union of disparate things, one cannot be predicated of the other in the nominative case. Response: In an unusual predication, one disparate thing can be predicated of another in the nominative case, which is established from the personal predication: "Man is God," to wit, on account of the personal union.

III. Whoever cannot at the same time receive the food of the mind and of the belly, they must explain the words of institution not by a sacramental union, but by transubstantiation; But the communicants, etc.; Therefore. The major is established; because the sacramental union joins the food of the belly, namely bread, and the food of the mind, namely the body of Christ. Response: We distinguish between the primary and secondary use or end of the body of Christ. Primarily indeed the body of



Christ confirms faith and refreshes the soul: the secondary use consists in this, that the life-giving flesh of Christ confers a blessed resurrection on our bodies.

**Question XVI. Do we eat and drink the body and blood of Christ not only with the mouth of faith, but also with the mouth of the body?**

The body and blood of Christ, in the legitimate use of the sacred supper, are received, eaten, and drunk by the communicants not only with the mouth of faith, but also with the mouth of the body.

Obs. I. Eating, formally, is the reception of a thing, offered under the aspect of food, through the mouth into the body, for the nourishment of man.

Obs. II. There are three kinds of eating: one is natural, another spiritual, another sacramental. The first is done with the corporeal mouth, and was instituted for the nutrition and refreshment of the natural powers; the second is done with the mouth of faith, and tastes Christ with all his merits and benefits, offered in the gospel, for the refreshment of the soul and conscience; the third can be done with the mouth of the body, but in a supernatural manner, for spiritual refreshment.

Obs. III. Spiritual and sacramental eating differ. The former belongs to all times; the latter is proper to the N.T. The former also occurs outside the supper; the latter has place only in the supper itself. The former can also be done without symbols; the latter is performed only by means of external symbols. The former always profits unto salvation; the latter sometimes is also unto judgment. The former apprehends the whole Christ with all his benefits; the latter only the body of Christ in and under the bread. The former is metaphorical; the latter is proper with grammatical propriety, though not with physical propriety.

Obs. IV. We distinguish between oral eating that is physical, or natural, and that which is hyperphysical, or supernatural. The former is that by which food taken by the mouth is sent down into the belly, is digested, and is ejected: The latter is that by which the offered food is indeed received through the mouth into the body, but is not digested and ejected in a natural manner. The angels ate, Gen. XVIII, 8, and Christ after his resurrection, Luke XXIV, 44, which eating, however, was not of the natural order, nor was the food digested in a natural manner.

But just as the earth absorbs water differently than the sun does, so also that food was not digested in a physical way. Dr. DANNHAVER in *hodos. phanom.* X, p. 1233, subdivides proper supernatural eating into economic and sacramental.

Obs. V. Sacramental eating and drinking is one and undivided action, by which at the same time and in the same moment we eat the eucharistic bread and the body of Christ sacramentally united to it, and we drink the same wine and the blood of the Lord sacramentally united with it from the eucharistic chalice. But of that one eating and that drinking there is a twofold mode. For although the earthly and the heavenly thing are taken with one and the same organ, yet not in the same way. The bread and wine are received by the mouth immediately and naturally, the body and blood of Christ mediately and supernaturally. It can be declared by similarities. Water is immediately poured upon the infant to be baptized, the Holy Spirit mediately. The disciples immediately received the breath of Christ's mouth, with which he breathed upon them, the Holy Spirit mediately. The Apostles immediately saw the Son of the virgin Mary with their corporeal eyes, and handled him with their hands; mediately they saw and handled the Word of life, 1 John I, 1, on account of the personal union. The whale immediately swallowed the body of Jonah, mediately his soul on account of their natural union. Thus, in the legitimate use of the eucharist we immediately eat and drink the blessed bread and wine, mediately the body and blood of Christ on account of the sacramental union.

The assertion is proved: 1) Whatever is eaten with the blessed bread in the same eating, that is eaten with the mouth of the body. But the body of Christ, etc. Therefore. The minor is proved: because the single verb in number, "EAT," is predicated of the bread and the body at the same time. Therefore, it will enjoy only one signification in this proposition. It will therefore signify either only oral eating, or only spiritual, or both at the same time. If the former: Therefore, both the bread and the body of Christ will be eaten at the same time by the mouth, which we desire. If the latter: Therefore, we will at the same time believe in the bread, which is idolatrous. If both at the same time: Therefore, one word, in the same place, and in the same member of the proposition, will have a double literal sense, which is false.

2) The verb, "EAT," joined with "TAKE," in a convivial proposition signifies properly. But "EAT" in this place is joined with "TAKE" in a convivial proposition. Therefore, "EAT" in this place is taken properly. But all proper eating is oral.

3) Whatever things are sacramentally united in the same sacrament and in the same action, they are also received with the same organ. Now, in the use of the Holy Supper, the bread and the body of Christ, the wine and the blood of Christ are sacramentally united. Therefore, the bread and the body, the wine and the blood of Christ are also received with the same organ in the use of the sacrament. The major is established; because one and undivided action cannot be done with a double instrument.

4) All eating, contradistinguished from drinking, is oral eating; But sacramental eating is contradistinguished from drinking. Therefore. The major is established; because spiritual eating, which is done by the mouth of faith, does not differ from spiritual drinking.

5) Whoever distinctly eat the body of Christ with the blessed bread, and distinctly drink the blood of Christ with the blessed wine, they eat the body and drink the blood of Christ with the mouth of the body; But the communicants, etc. Therefore. The major is established; because spiritual eating and drinking refers to the whole Christ with all his benefits. Therefore, that eating by which the body of Christ is distinctly eaten with the blessed bread, and the drinking by which the blood of Christ is distinctly drunk with the blessed wine, is not a merely spiritual eating and drinking, which is done by the mouth of faith.

6) Whoever eat the body of Christ without the mouth of faith, they eat the body of Christ with the mouth of the body; But unworthy communicants, etc., 1 Cor. XI, 26. Therefore. The minor is established; because the unworthy do not have the mouth of faith.

7) Against which, as an object, one sins by eating and drinking which is done with the mouth of the body, that is also eaten and drunk with the mouth of the body; But one sins against the body and blood of Christ, as an object, by eating and drinking which is done with the mouth of the body! Therefore.

8) Pious antiquity believed in the oral eating of the body and drinking of the blood of Christ. TERTULLIAN, de resurrect. carn., c. 8, says: "The flesh feeds on the body and

blood of Christ, so that the soul also may be fattened on God." CHRYSOSTOM, hom. XXIX in 2 Corinth.: "Our mouth has not attained a common honor, receiving the Lord's body." And the words of AMBROSE to Theodosius are known: "With what rashness will you receive the cup of the precious blood with your mouth, when by the fury of your words blood was unjustly shed?"

You say: I. Whatever sacramental eating was not instituted by Christ is not to be asserted; But oral sacramental eating, etc. Therefore. The minor is proved; because the eating of the body and blood which is done with the mouth is the Capernaïtic butchery of human flesh, John VI, 52, 63, and cyclopean ἀνθρωποφαγία. Response: 1) A distinction must be made between oral eating that is physical, or natural, and that which is hyperphysical, or supernatural. The physical eating of human flesh is cyclopean ἀνθρωποφαγία, which we do not assert; but we believe that sacramental eating is indeed oral, because it is done with the mouth as an organ, but supernatural, mystical, incomprehensible, and known to God alone; for it is done without injury to the body of Christ, which exists unextended and indivisibly in the Holy Supper. 2) The Capernaïtes thought, a) that Christ was a mere man; but we are fed with the flesh of Christ the θεανθρώπος. b) They thought that the flesh of Christ was to be eaten immediately and naturally; but we assert that the flesh of Christ in the use of the Holy Supper is truly and really eaten by the mouth of the body, but mediately, by means of the blessed bread, and supernaturally, for concerning this highest mystery we do not think naturally, vulgarly, or in a Capernaïtic manner.

Instance: There is no proper, true, and real eating that is not physical. Response: Just as there is a proper, true, and real generation of the Son of God from the substance of the Father, which however is not physical; so there is a proper, true, and real eating of the body of Christ, which however is not natural.

II. Whatever body is eaten with the mouth is eventually consumed; But the body of Christ is not consumed, because it is incorruptible; Therefore, it is not eaten with the mouth. Response: 1) Whatever body is physically eaten is consumed; I grant; But the body of Christ in the Holy Supper is eaten supernaturally. 2) The whale devoured Jonah, and yet did not consume him.

III. If the body of Christ were properly and orally eaten, it would certainly be ground by the teeth and cast down into the stomach; The consequent is absurd; Therefore, so is the antecedent. Response: 1) We deny the consequence, because the body of Christ is not eaten in a natural or common way, but in a supernatural and mystical one. 2) We distinguish between a universal and a particular requisite of eating. If all food had to be ground by the teeth, toothless old women and infants would not truly eat. 3) If someone has received food in his mouth and swallowed it, but by nausea or weakness of strength is prevented from sending it down into the stomach, but before it reaches there is forced to cast it out by vomiting; he has truly eaten the food, although he has not sent it into the stomach. 4) The body of Christ is not a natural food, destined for the digestion and natural nourishment of man, to which alone the casting of food into the stomach is directed; but it is a supernatural, celestial, and in a certain respect spiritual food.

IV. Whatever food is celestial and spiritual is not eaten with the mouth of the body; But the body of Christ; Therefore. Response: 1) We deny the major. For the word of the gospel is also spiritual food, and yet it is perceived by the corporeal ears. 2) Celestial and spiritual food is not eaten with the mouth of the body in a natural and common way, but in a supernatural way. 3) The body and blood of Christ is spiritual food and drink, not simply with respect to its essence, as if the body of Christ were changed into a spirit; for that conflicts with the truth of the human nature; but comparatively and in a certain respect; a) In opposition to common and natural food; because sacramental food is not coarse and physical, but mystical and supernatural; b) With respect to its qualities; because the body of Christ is glorified and majestic, and therefore endowed with spiritual gifts; c) With respect to its effect; because it nourishes us to spiritual life, and confers spiritual and celestial benefits.

V. If the eating of the body of Christ which occurs in the Holy Supper is real and proper, it will be either corporal or spiritual; But it is not corporal; because it is not done in a corporal manner, i.e., natural and common. Therefore, it is spiritual, and is done by the mouth of faith. Response: A third option is given, namely, supernatural, mystical, and incomprehensible. For just as the conception of Christ in the womb of

Mary is true and proper, yet with respect to its manner is not natural and common, nor merely spiritual, which is done by faith; so the eating of the body of Christ in the supper, with respect to its manner, is not corporal, i.e., common and natural, nor merely spiritual, which is done by faith; although in a certain respect it can be called corporal, with respect to the organ, because it is done with the mouth of the body; and spiritual, inasmuch as spiritual is opposed to natural and coarse. Cf. Dr. DANNHAVER in *hodos*, p. 1243.

VI. Whoever sat alive at the table, his body could not be eaten by the disciples; But Christ, etc.; Therefore. Response: Christ sat at the table naturally, and yet by his omnipotent power, having multiplied the presence of his body, he gave his body to the disciples to be eaten sacramentally.

VII. If the blood of Christ is drunk with the mouth of the body, the new testament of Christ will also be drunk with the same; The consequent is absurd; Therefore, so is the antecedent. The consequence is proved from Luke XXII, 20, where Christ, instituting the supper, says: "This cup is the new testament in my blood." Therefore, if the blood of Christ is drunk with the mouth, the N.T. will be drunk with the same. Response: We distinguish between a real and a usitative predication. Matthew and Mark use a real predication when they describe the other species of this sacrament: "This is my blood of the N.T." Luke and Paul use a usitative predication: "This cup is the N.T. in my blood, which is shed for you." Christ commands the blessed cup to be drunk, comprising the wine and the blood, of which he predicates this use, that it is the N.T. in his blood, i.e., the medium of grace and peace, not with respect to the wine, but with respect to the blood.

VIII. Whatever eating of the body of Christ is useless is not to be asserted; But the oral eating of the body of Christ, etc. Therefore. The minor is proved from John VI, 63: "The flesh profiteth nothing." I respond with the words of CYRIL, book IV on John, ch. 23: "The flesh of other men (ψιλῶν) indeed profits nothing truly; But the flesh of Christ, because in it the only-begotten Son of God dwells, alone can give life." Therefore these words are premised: "It is the spirit that quickeneth," i.e., the principle, fount, and origin of quickening is the spirit, or that spiritual nature in Christ. Whence the flesh of a mere man, naturally eaten or Capernaïtically torn, profits nothing. There

are some who think that by "flesh" in this passage is denoted the carnal intellect, or the wisdom of the flesh, Rom. VIII, 6, so that this is the sense; carnal thoughts about this so great mystery profit nothing.

IX. If the oral eating of the body of Christ were profitable, it would also be salutary to the unworthy. Response: 1) Even the word of the gospel, indeed the very death and shedding of the blood of Christ, do not profit the unfaithful; are they therefore simply of no profit? 2) The spiritual eating of the body of Christ, conjoined with oral eating, profits more than without it: It profits, I say, to a closer union of ourselves with Christ.

**Question XVII. To which guests is the Holy Supper to be offered?**

*Guests.* The Holy Supper is to be offered to Christian men a), who are willing and able to eat and drink b), and to discern this mystical food, to prove themselves, and to announce the Lord's death c).

Proof a. The guests of the first supper were the Apostles, who represented adult faithful Christians. Therefore, the guests of this mystical people are not Pagans, Turks, Jews, nor even catechumens not yet baptized; because baptism is, as it were, the door to the church, whose proper goods are the sacraments.

Proof b. Those are not guests who are destitute of the faculty of eating and drinking. Therefore, the Holy Supper is not to be offered to dead men, nor to those abstainers who cannot taste even a drop of wine; but they are to be well instructed about spiritual eating and drinking, of which AUGUSTINE says: "Believe, and you have eaten."

Proof c. Welcome guests are those who have both the will and the power to recognize the dignity of this most august feast and to discern it from common food, to prove themselves according to the law and the gospel, and to announce the Lord's death with a grateful mind. Therefore, the following are excluded: 1) Notorious sinners, whose crimes, e.g., adulteries, fornications, thefts, blasphemies, and given scandals are manifest, as long as they indulge in their sins and do not perform serious penance. But the church does not judge of secret things, but commits them to the judgment of the all-knowing God. Hence hypocrites, although they are unworthy of the Holy Supper, and therefore deserve to be excluded, are not, however, excluded by the church, because

through hypocrisy, by which they feign piety, they are not known to the church. But notorious sinners are kept away, for the reason that they are unwilling to prove themselves rightly. 2) Heretics, who err in the foundation of the faith and subvert the substantial of this sacrament, who, being involved in gross error, neither will nor can prove themselves. 3) Infants, who on account of their age cannot announce the Lord's death and prove themselves. 4) Those possessed by the devil, who are perpetually infested by this enemy. 5) The furious, or those who are delirious from disease, who are perpetually excited by fury. But if the possessed are sometimes free from the attack of the devil, and the furious have some lucid intervals from their madness, they are to be admitted to this sacred feast, that they may be refreshed by the most divine goods which are conferred in the sacred supper. As for the deaf and mute, we follow the counsel of LUTHER: "If signs of desire and penitence are present, the mute and deaf person should not be kept away from the altar." For communicants are not considered worthy unless they are penitent and faithful, who have laid the foundations of saving faith, as much as suffices for attaining salvation. And it is fitting for communicants to be not only of proven faith, but also of proven life. Hence the deacon in the primitive church would exclaim to them: "Holy things for the Holy!"

**Question XVIII. Do hypocrites and unworthy communicants receive the body and blood of Christ in the use of the Holy Supper?**

Hypocrites and all the unworthy, in the use of the Holy Supper, receive the true body and blood of Christ; Yet in such a way that they perceive neither consolation nor life from it, but rather that that reception turns to their judgment and condemnation, if they do not convert and perform penance.

Obs. Unworthy guests are not the weak in faith, the fainthearted, or disturbed Christians. For the Lord's Supper was instituted primarily for the weak in faith, who are nevertheless penitent, so that they might perceive from it true consolation and confirmation of their weak faith; but unworthy are those who approach the Lord's Supper without true penitence and contrition, and true faith, and without the purpose of amending their life. Confer. solid. declar. Form. concord. p. 745.

Proof. 1) From 1 Cor. XI, 27, 29: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord... For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." From which apostolic words we gather: Whoever by unworthily eating the blessed bread and drinking the cup of the Lord become guilty of his very body and blood of Christ, they in the Holy Supper truly and really receive the body and blood of Christ; But unworthy communicants, etc. Therefore.

You say: Guilt is contracted by the unworthy, not by unworthily eating the very body of Christ, or unworthily drinking the blood; but by approaching the Holy Supper, profaning the sacred symbols, and treating them irreverently, inasmuch as the unworthy with profane impiety of heart do not even worthily esteem the symbols; just as he is considered guilty of *lèse-majesté* who tears up and tramples a royal diploma, even if he does not substantially touch the king. Response: 1) The unworthy do not become guilty of some act, but of an object, namely the body and blood of Christ; not by approaching unworthily, but by eating and drinking unworthily, which cannot happen unless the object to be eaten and drunk, against which they sin, is presupposed. They become unworthy by not discerning the Lord's body; therefore, this is exhibited to them to be eaten. 2) The simile is dissimilar. For the bread and wine is not a bare sign of the body and blood, like the diploma of an absent king; but it is at once the organ and vehicle by which the body of the Lord is conferred upon us. Nor does he who tears up the king's diploma touch the very substance of the king; but only his majesty, office, and authority. Hence, he is never said to become guilty of the king himself, but of the royal majesty. But the unworthy communicant is said to become guilty of the substance, guilty of the Lord's body and blood.

2) From 1 Cor. X, 16. Whoever receive the blessed bread, by which the body of Christ is communicated, and partake of the Lord's cup, they also become partakers of the Lord's body and blood; But unworthy guests in the Holy Supper, etc. Therefore.

3) From the reception of the whole sacrament. Whoever receive the whole sacrament of the eucharist, they receive not only the earthly thing, but also the heavenly. But unworthy guests, etc. The minor is

proved; because faith does not constitute the essence of the sacrament, nor does it contribute to its integrity, but the integrity of the sacrament depends on the institution of Christ.

The antithesis is of the Anabaptists and Schwenkfeldians, who deny that unworthy guests receive the body and blood of Christ in the Holy Supper. Their arguments are:

I. Whoever eat the body of Christ are spiritually quickened, John VI, 54: Hypocrites are not spiritually quickened; for they are destitute of faith, without which there is no spiritual life; Therefore. Response: The body of Christ is always life-giving in the first act; but hypocrites are not quickened by the same in the second act; because they impede the operation of the body of Christ by their malicious hypocrisy.

II. If Christians cannot at the same time drink the cup of the Lord and of devils, it follows that hypocrites cannot receive the body and blood of Christ; The antecedent is true, as Paul testifies in 1 Cor. X, 20: Therefore, so is the consequent. The consequence is proved; because hypocrites persuade themselves that they can approach the sacred synaxis, and yet at the same time be present at feasts which the gentiles have prepared from foods which they have sacrificed to their gods, or from idol-sacrifices. Response: The Apostle speaks of right, not of fact; but the question is now about the thing itself.

III. Christ and Belial cannot be at the same time in the same man, as Paul testifies in 2 Cor. VI, 15. Therefore, the body of Christ cannot be received by the unfaithful. The reason for the consequence is; because in the unfaithful the devil dwells and operates. Response: We distinguish between participation in the body and blood of Christ, and gracious inhabitation. Hypocrites are indeed made partakers of the body and blood of Christ, but to judgment, on account of their lack of faith; Therefore, Christ does not graciously dwell in them.

IV. Whoever do not rightly use the sacrament of the supper do not receive the body and blood of Christ; Hypocrites do not rightly use the sacrament of the supper; Therefore. The major is established; because outside the sacramental use there is no sacrament. Response: We distinguish between the formal use of the sacrament and the final, or salutary, use. Outside the formal use there is no sacrament; but hypocrites do not obtain the salutary end and fruit,

because to obtain this, besides the sacramental eating, which is done with the mouth of the body, spiritual eating is also required, which is done with the mouth of faith.

V. The unfaithful reject Christ; Therefore, they do not receive his body in the Holy Supper. Response; Just as the unfaithful receive the word of God with their corporeal ears, which they nevertheless reject with their heart; so the same, externally using the Holy Supper, receive the body of Christ to judgment, because they do not receive Christ with true faith. They receive with the mouth what they spurn with the heart; because they reject Christ not orally, but morally.

VI. The impious are dogs and swine, and therefore not worthy for the body and blood of Christ to be offered to them, Matth. VII, 6. Response; 1) The notoriously impious are to be completely kept away from the use of the supper; but hypocrites feign piety, just like Judas Iscariot, who was admitted by Christ to the Holy Supper, which Luke clearly records. When he had recited the words of institution, he adds in ch. XXII, 21: "But, behold, the hand of him that betrayeth me is with me on the table." 2) The impious are not worthy of the sun and daily bread, upon whom nevertheless the heavenly Father confers many benefits.

VII. "For we being many are one bread, and one body; for we are all partakers of that one bread." The unfaithful are not one body with the faithful; Therefore, they do not partake of the body of Christ with them. Response; 1) It is certain that the unfaithful partake of the one eucharistic bread, which is the κοινωμία of the body of Christ. 2) The major speaks of the mystical body, which is the church, which is either visible, the assembly of Christians, in which hypocrites are mixed with the faithful, or is invisible, by reason of faith and election. Hypocrites pertain to the visible body of the church.

**Question XIX.** Is the sacrament of the supper to be offered to the laity under both species?

The sacrament of the supper is to be offered not only to the clergy, but also to the laity under both species.

Proof. 1) Whoever were commanded by Christ in the institution of the eucharist to eat the blessed bread, the same were also commanded to drink the blessed wine; But all the Apostles, and under their name all adult faithful, were commanded by Christ in the institution of the eucharist to eat the blessed bread. Therefore, all the Apostles, and under their name all adult faithful, were commanded to drink the blessed wine. The major is clear; for to the same to whom Christ said: "Eat," he similarly said: "Drink." Indeed, he also expressly added: "Drink from it, all of you!" Matth. XXVI, 27. The truth of the minor concerning the Apostles is plain; For to all of them the Lord says: "Take, drink." Mark adds in ch. XIV, 23: "they all drank of it." It is also plain concerning all adult faithful. The Apostles, whom Christ commanded to eat and drink, represented either only the clergy, or both the clergy and the laity. But not only the clergy; because thus no Christian layman ought to receive the sacrament of the supper, either under one or under both species; Therefore, they represented all adult faithful, whom Christ under the name of the Apostles commanded to eat the consecrated bread and drink the consecrated wine (\*).

You say: I. Communion under both species was indeed instituted by Christ, but not commanded. Not all things which God instituted did he command to all. God instituted matrimony by imperative words, yet he did not command it to all. Response; Although divine institution and command differ; if, however, the persons for whom the institution was made are added, the institution is equal to a command, especially if it is done by imperative words, such as are here, "eat! drink!" For matrimony was not only instituted by God, but also commanded to all persons who are fit for marriage and do not have the gift of continence, to avoid fornication and all impurity.

(\*) This consideration also has great weight; that the blood of Christ is not just some part of this sacred action, but is also the principal part, is effected from this principle; Without the shedding of blood there can be no remission of sins, Hebr. IX, 22. Therefore, the death which Christ suffered for us, if it had not been bloody, would not have been valid for expiating the sins of men. Therefore, if someone partakes of the body of Christ, given to death for us, but does not likewise drink his blood, shed for us, he will have only a general remembrance of the death of Christ, but not a special one of the bloody death, in which lies the greatest force of consolation.

II. The Apostles commanded to eat represented all the faithful, but commanded to drink represented only the priests. Response; a) If Christ had regarded the Apostles in a different respect when he said: "Eat," than when he said: "Drink," certainly he himself, or Paul, repeating the Lord's institution in 1 Cor. XI, would have made at least a slight indication of that double respect. b) Christ in the first eucharist regarded the Apostles not as priests, but as communicants.

Proof 2) Paul repeated the words of institution, 1 Cor. XI, 23, where he exhorts all who can prove themselves to eat of this bread and drink of this cup, v. 28.

Proof 3) The same Apostle in 1 Cor. X, 14, says: "Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ?" Where observe; 1) That Paul addresses all the faithful of Corinth, both teachers and learners, and exhorts them with an argument (among others) taken from the communion of the whole supper. 2) That he himself distinguishes the blessed cup from the broken bread, calling the former the *κοινωνία* of the blood, the latter of the body of Christ.

The antithesis is of the Pontificians, who maintain that the blessed cup is not to be offered to the laity. Who rely on the following arguments:

I. Whoever receive the blood of Christ under the consecrated bread, to them the blessed wine is not to be offered; But the laity, etc. Therefore. The major is proved; because those who have received the blood of Christ under the blessed bread have no need to receive the blood of Christ under another symbol. The minor is established; because the body of Christ is not bloodless. Response; 1) If this argument is valid, it can be inferred that not even to the clergy is the blessed wine to be offered, since they also receive the body of Christ full of blood under the blessed bread. 2) We distinguish between the natural union of the body and blood of Christ, and the sacramental union of the body and blood of Christ under distinct symbols, instituted by Christ. If you look at the natural union, the body of Christ is never without the blood, and the blood is never without the body of Christ; yet if you consider the sacramental union, it pleased the Savior, under a distinct symbol to give and distribute to us his body, and under a

distinct symbol his blood, the former for eating, the latter for drinking. We ought not, however, to be wise beyond what is written and instituted by Christ, 1 Cor. IV, 6.

II. Whoever both by words and by deeds approved the celebration of the Holy Supper under one species, he did not will the same to be necessarily celebrated under both species; But Christ, etc. Therefore. The minor is proved; Christ approved the celebration of the Holy Supper under one species 1) by words, John VI, 50 ff., where he four times promises eternal life to those who eat his flesh, with no mention made of drinking. 2) He approved the celebration of the Holy Supper under one species by deed, Luke XXIV, 30, where Christ offered the sacrament to two disciples in the inn at Emmaus under the species of bread alone. Response; John VI deals with spiritual eating; Luke XXIV deals with a common breaking of bread, or a charitable meal, not a eucharistic one. For the same words are read of the feeding of the people, Matth. XIV, 19; Mark VI, 41. Grant that Luke XXIV is to be understood of the celebration of the Holy Supper; yet the position of one will not be the exclusion of the other. The breaking of bread does not exclude the distribution of wine.

III. There are abstainers who cannot taste even one drop of wine. To these the sacrament of the supper must be exhibited under one species. Response; 1) Those abstainers are few and rare, on account of whom the blessed wine is not to be stolen from all the laity. 2) Abstainers are to be well instructed, so that with true faith they may spiritually eat and drink Christ, with all his benefits.

IV. The Catholic church did not approve communion under one species without grave causes; to wit, a) because there is not a supply of wine in all places; b) because irreverence for the sacrament is to be feared, if one drop should fall into the beard, clothing, or onto the ground; c) it has, however, meanwhile conceded the ablution cup. Response; a) In any place there is as much supply of wine as is required for the celebration of the Holy Supper. b) The blessed cup, outside the use of drinking, is not the *κοινωνία* of the blood of Christ. c) The ablution cup is a common cup, not a blessed cup.

Question XX. What is the end of the eucharist?

*End of the Holy Supper.* The end of the eucharist is: a) the remembrance and proclamation of the passion and death of Christ, which is performed with faith and thanksgiving; b) the sealing of evangelical grace; c) the mutual love of the communicants.

Proof a. Christ, the institutor of the Holy Supper, says in Luke ch. XXII, 19: "This do in remembrance of me." Paul, repeating these words in 1 Cor. XI, 24, 25, adds in v. 26: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." The remembrance and proclamation of Christ's death is done 1) by true faith, by which we ponder and believe that his body, which he offers to us to be eaten with the blessed bread in the Holy Supper, he offered as a victim for us on the altar of the cross, and that his blood, which he exhibits to us to be drunk in the blessed cup, he offered for us, that he might obtain for us the grace of God and the remission of sins. And thus the application of faith, inasmuch as it is directed to the body of Christ given to death for us, is called the spiritual eating of the body of Christ, and inasmuch as it is directed to the blood of Christ shed for us, it is made the spiritual drinking of the blood of Christ, concerning both of which see John VI, 35 ff. Without this spiritual eating, oral eating does not receive the salutary fruit of the eucharist; because all spiritual benefits are received by faith. Meanwhile, however, the oral eating of the body of Christ is a medium promoting the spiritual eating and fruition of Christ; just as the corporeal reception of the word of God within the ears is a medium promoting the spiritual cognition of the mind. cf. Dr. CHRIST. FRANCK, Exam. Antipap., p. 562.

Proof b. Christ offers us his body to be eaten and his blood to be drunk for this end, that the evangelical grace, that is, the divine grace promised and offered to us in the gospel, may be applied to us individually and be sealed; Which becomes more abundantly known to us as we ponder the acts of applying grace. God promised, through regenerating grace, to give faith to all, Acts XVII, 31. Which regenerating grace, and its effect, namely faith, God confirms, strengthens, and increases through the eucharistic sacrament. For he who receives the body and blood of the Lord can most

firmly resolve that the evangelical promise pertains to him individually. For he receives here and now the body of Christ, offered to him individually, the Lord himself saying: "Take, eat, this is my body given for you." Then, through justifying grace God remits the sins of the reborn and imputes the righteousness of Christ; Which justifying grace and remission of sins are sealed by the sacrament of the supper. For when we receive that very body of Christ which was given to death for us, and that very blood which was shed for us for the remission of sins, in the sacrament of the supper, we are thereby, as by a seal of the N.T., made most certain that the remission of sins, procured by the giving of the body and the shedding of the blood of Christ, has been granted and applied to us who believe in Christ. Through indwelling grace God graciously unites himself with us, which mystical union is rendered closer and firmer by the eating of the body and drinking of the blood of Christ. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," says Christ, John VI, 56. Surely it is an indication of ineffable charity that Christ, not content to have dwelt in us spiritually by faith, in addition comes to us with his body and blood by a special approximation, and thus joins himself to our body as well as to our soul. Through renewing grace, spiritual powers are conferred on us, so that we may bear the fruits of righteousness. In the Holy Supper we are more closely united to Christ, as to a vine, so that in him, as branches, we may bear more abundant fruit, John XV, 5. Through conserving grace we are preserved from sins and refreshed with consolation. The sacrament of the supper is a medicine against daily sins, in the judgment of AMBROSE, L. V, de Sacram., c. 4. And just as the complete refection, or nutrition of bodies consists of food, which is dry nourishment, and drink, which is moist nourishment; So in the eucharist Christ is proposed to us as food and as drink, lest we should think that anything is lacking to us for our complete nourishment, or spiritual nutrition, in the opinion of AUGUSTINE, tract. XXVI on John. Through glorifying grace, blessed immortality is conferred on us, of which the symbols or pledges are the body and blood of the Lord, taken in the Holy Supper. "Whoso eateth my flesh, and drinketh my blood, hath eternal life," says the Savior in John VI, 54. "We have the Lord's body here, as the root of



the resurrection," says ATHANASIUS, quoted by Theodoret, L. I, c. 22.

Proof c. Through the sacred supper, being united to Christ the head, we are also united among ourselves, as members of the mystical body, and so the eucharist is the foundation of charity between us and our neighbor. Paul touches on this end of the Holy Supper when he says in 1 Cor. X, 17: "For we being many are one bread, and one body; for we are all partakers of that one bread." Whence it is also a mark of ecclesiastical communion, and a token of that church with which we communicate in faith.

The antithesis is of the Socinians, Arminians, and Anabaptists, who deny that faith is confirmed by the eucharist, but maintain that it is only a ceremony, instituted in commemoration of the Lord's death. Their arguments are:

I. The eating of bread and drinking of wine can work nothing in the soul of man; Therefore, it cannot confirm faith in the soul. Response: Common eating and drinking can work nothing in the soul of man; but the eating of the body of Christ and the drinking of the blood of Christ is the nourishment of the soul and the firmament of faith.

II. The Holy Supper was instituted for the commemoration of Christ's death; Therefore, not for the confirmation of faith. Response: That commemoration is not bare, but ἐνεργητική, conjoined with a fiducial application.

III. It is possible that someone may approach the Holy Supper with a firm faith; Therefore, his faith is not confirmed by the Holy Supper. Response: No faith is so firm that it cannot receive increments, or that it may not sometimes waver. The apostles, confirmed in faith, sought a more abundant confirmation, Luke XVII, 5. And to Abraham, the father of believers, circumcision was a seal of the righteousness of faith, Rom. IV, 11.

**Question XXI.** Is the mass a sacrifice, properly so called?

The mass is not a sacrifice, properly so called, propitiatory for the sins of the living and the dead.

Obs. I. There is a distinction between the Christian mass and the superstitious or idolatrous mass. The former is the legitimate celebration of the Holy Supper; The latter is defined by the Pontificians as being an unbloody sacrifice of the N.T., propitiatory and satisfactory, in which a properly so-called priest, and the sole communicant,

upon a properly so-called altar, offers to the heavenly Father the same Christ, and the same host, which was offered on the cross, under the species of bread and wine, for the sins, pains, satisfactions, and other necessities of the living and the dead, not yet fully purged in purgatory.

Obs. II. The name "sacrifice" is taken either improperly or properly. It is taken improperly 1) for every work that is done so that we may adhere to God in holy society, related to that end by which we can be truly blessed, as AUGUSTINE speaks, L. X, de Civ. Dei, c. 6. 2) for the worship of the N.T. and the preaching of the gospel, Rom. XV, 16; Phil. II, 17. 3) for beneficence and offices of charity towards one's neighbor, Phil. IV, 8; Hebr. XIII, 16. 4) for prayers and thanksgivings directed to God, Hebr. XIII, 16; Apoc. V, 8. A properly so-called sacrifice is either מִנְחָה, an oblation of inanimate things, both solid, e.g., from bread, salt, incense, and liquid, which were called libations; or it is זֶבַח, a bloody sacrifice, in which animate things are immolated in honor of God by divine command. We do not deny that the mass, or the celebration of the eucharist, can improperly be called a sacrifice; because 1) it is a work which is done so that we may adhere to God in holy society; 2) it is not the last part of the worship of the N.T.; 3) formerly, when the eucharist was celebrated, gifts were wont to be offered, which would go to the use of the ministers of the church and the poor; 4) conjoined with the Holy Supper. The administration of the supper with prayers and thanksgivings is instituted in memory of the sacrifice of Christ offered on the altar of the cross.

Obs. III. A distinction must be made between sacrifice taken materially and formally. If we take it materially, in the eucharist it is the same sacrifice in number as was on the cross, the being and substance being entirely the same; the same, I say, victim or host. But if we take sacrifice formally, or for the act of sacrificing, then, even if the victim is one and the same in number, it is not, however, the same action or immolation that occurs in the eucharist as the immolation that was performed on the cross. For on the cross the offering was made through the true passion and death of a living thing being immolated, without which a sacrifice properly so called can in no way exist; but in the eucharist the offering is made through prayers, and through the

commemoration of the death, or sacrifice, offered on the cross.

Proof of our assertion: 1) What living thing is properly sacrificed is killed and destroyed by death; The living body of Christ in the mass is not killed, nor is it destroyed by death; Therefore, the body of Christ in the mass is not properly sacrificed. The major premise is clear from the nature of a sacrifice properly so called. The minor is clear from the testimony of Paul, Romans VI, 9.

2. A sacrifice that must be repeated is imperfect and argues for an imperfect priesthood; The sacrifice of Christ is neither imperfect, nor does it argue for an imperfect priesthood; Therefore, it should not be repeated. The major and minor are evident from Hebrews VII, 27 and c. IX, 25, 26.

3. If the mass were a sacrifice properly so called, it would have been instituted by Christ at the last supper. But it was not instituted in it. Therefore, it is not a sacrifice properly so called. The reason for the consequence is; because according to the Papists the mass does not differ from the eucharist, as to the thing; but the eucharist was finally instituted at the last supper. The consequent is proven; because the institution of a sacrifice properly so called, by which a living thing is offered, implies a command to slay that which is to be offered. But concerning the slaying of Christ, no command is contained in the institution, neither explicitly nor implicitly.

4. According to the mind of our adversaries, the mass is an unbloody sacrifice. From which we infer; No propitiatory sacrifice, properly so called, occurs without blood, Hebrews IX, 22. But the missal sacrifice occurs without blood. Therefore, it is not a propitiatory sacrifice, properly so called.

5. No sacrament can be a sacrifice; The Eucharist is a sacrament. Therefore. The major is proven; because in the sacraments God offers and confers His grace upon men; but in sacrifices men offer certain gifts to God (\*).

The Antithesis is that of the Papists, who state that Christ is sacrificed in the mass properly, but in an unbloody manner. Their chief arguments are:

I. If the sacrifice of the new testament must be daily and universal, it follows that the missal sacrifice should not be called into question (for it is daily and universal); The antecedent is true, according to Malachi c. I, 11. Therefore also the consequent.

Resp. The cited passage is not understood as an expiatory sacrifice, properly so called, but as a spiritual sacrifice, namely the preaching of the gospel in the whole world, Rom. XV, 16, a sacrifice of charity, or beneficence, a sacrifice of prayers and a host of praise.

II. Whoever is a priest after the order of Melchizedek, his office is to be performed by offering bread and wine; But Christ etc. Hebr. V, 6. Therefore. The major is proven; because Melchizedek is said to have sacrificed and offered Abraham bread and wine. Gen. XIV, 18.

Resp. 1) Melchizedek did not sacrifice, but brought bread and wine to refresh Abraham and his soldiers. 2) Christ sacrificed once, and immolated Himself on the altar of the cross, Hebr. IX, 12.

Instance; But the sacrifice of Christ must be eternal; because He is a priest forever after the order of Melchizedek. Resp. The sacrifice of Christ

performed on the altar of the cross is eternal, not because of perpetual repetition, but because of its perpetual value, Hebr. X, 10.

III. No true religion can exist without a constant and perennial sacrifice. But the Christian religion is a true religion. Therefore. The major is proven; because the Israelite religion was not without daily sacrifices; Indeed, even the gentiles sacrificed. Resp. 1) The Christian religion is based on the sacrifice of Christ, which, in terms of its value, is eternal, Hebr. X, 14. 2) The Christian religion is practiced through daily eucharistic sacrifices, or hosts of praise and prayer.

(\*) There is also in the missal sacrifice a great heap of errors and false principles, of which the worst are these; that Christ underwent only eternal vicarious punishments; that man himself must satisfy for temporal ones; that sins must be expiated by some Purgatorial fire, I know not what, and temporal punishments endured, unless either satisfaction for them has been made before departure from this life, or liberation has been effected by the benefit of indulgences; that the works of those who are still among the living, and especially the office of the Priests, by which Christ is daily immolated, can make the torments of the dead in that fictitious fire both more tolerable and shorter.

## SUSPIRIUM

**D**ou, **J**ESUS **C**HRIST, **A**LMIGHTY **L**ORD, fount of life and immortality, I pray and beseech, as devoutly as can be, that by Your most **H**OLY **S**PIRIT you would illumine my mind, filled with innate darkness, so that concerning the sublime mystery of your sacred supper I may think, feel, speak, or write nothing that is either alien to your majesty, or abhors from the truth, or deviates from the words of your testament! And as often as I am to approach Your holy table, for the sake of refreshing my soul, I beseech You, make me, unworthy, worthy by Your grace, cleanse me who am impure, clothe me who am naked, so that Your body full of divine virtue, and Your most precious blood, may not lead me, Your lowest servant, to judgment or punishment, but to a monument of your death, suffered for me, to the strengthening of my faith, to a pledge of the remission of my sins, to a bond of closer union with you, to an increase of holiness, to the root of a blessed resurrection, to a down payment of eternal life!

CHAPTER VI.  
ON THE  
PENITENCE OF THE SINNER  
IN GENERAL,  
AND  
ON CONTRITION IN PARTICULAR.

Question I. What is penitence?



**P**ENITENCE IS A movement of the soul, aroused by the grace of the Holy Spirit, converting and regenerating, by which a sinful man, having recognized his sins from the divine law, seriously detests them with sorrow, and at the same time, with true faith, apprehends and applies to himself the satisfaction and merit of the mediator Christ, and the mercy of God obtained thereby, promised in the gospel, so that, having obtained the gratuitous remission of sins, he may be saved eternally.

Obs. I. Penitence can be described succinctly as a movement of the soul, seriously detesting its sins with sorrow, and apprehending the grace of God, founded on the merit of Christ, with true faith.

Obs. II. Penitence is an ἀποτέλεσμα, or a common effect of divine converting and regenerating grace; because through conversion, strictly speaking, contrition is aroused, and through regeneration, faith in Christ is divinely excited: Since this has been demonstrated in the preceding section, c. III, & IV, there is no need to treat here of the efficient cause of penitence.

Obs. III. Penitence is also called intransitive conversion, by which the sinner, being prevented by the Holy Spirit and furnished with supernatural powers, is said to convert himself; also repentance, by which the sinner returns to a better mind. In Greek it is called μετάνοια, μεταμέλεια. This denotes a change of mind, by which we

disapprove of the evil which we previously approved, and approve of the opposite good; that denotes a change of will, by which we grieve because of the memory of the evil perpetrated, and are solicitous about obtaining the good. The former can be rendered in German as *die Nachwis*; the latter as *die Nachsorge*. In Hebrew it is called תשובה which generally designates a return, specifically the return of a sinner to God. The same for נחם which denotes displeasure.

Question II. In how many ways is the name penitence taken?

*Homonymy of penitence.* The name penitence is used in either a general or a special sense. In a general sense, penitence denotes a change of mind, by which the things we have done later begin to displease us and to afflict and distress our soul with sorrow a). In a special and proper sense, penitence denotes the internal change of a sinful man, by which the sins with which he is polluted displease him, and afflict his soul with sorrow, so that he meditates on offering satisfaction to God, whom he has offended, to obtain the remission of sins; in which special sense penitence is taken either μερικῶς, partially, for contrition, which is a change of mind to sorrow b), or ὁλικῶς, totally, for the whole intransitive conversion, which is a change of mind to sorrow and trust at the same time c). In an improper sense, it designates an external change, or one declared by external signs d).

Prob. a. Penitence is formally a displeasure of a deed combined with sorrow, and therefore denotes any change of mind by which a deed displeases and afflicts the mind

with sorrow. In this sense the name penitence is taken in Hebrews XI, 17. Where Esau is said not to have found a place for repentance, however much sought, i.e., Esau could not move his father Isaac with his tears to change his mind and revoke, retract, and render void the blessing by which he had transferred the right of the firstborn to Jacob.

Prob. b. When faith, or a related word, to believe, is added to penitence, then in Holy Scripture penitence is not understood as the whole intransitive conversion, but only contrition. This is clear from Mark 1, 15. μετανοήτε καὶ πιστεῦτε ἐν εὐαγγελίῳ, "Repent and believe the gospel." Where penitence cannot be understood as the whole intransitive conversion of man; because τὸ πιστεῦν is expressly annexed to penitence.

Prob. c. When an express denomination of faith is not added to penitence, and yet a saving effect is attributed to it, by penitence the whole intransitive conversion of man is denoted; This is established from Luke XXIV, 47, where our Savior says: "It was necessary for Christ to suffer, and to rise from the dead on the third day, and that repentance and remission of sins should be preached in His name." Here a saving effect is connected to penitence, namely the remission of sins, which is not obtained without faith in Christ, Acts X, 43. Therefore, by penitence in this passage is understood the whole intransitive conversion, which is completed by contrition and faith, as its essential parts.

Prob. d. External penitence is also called ecclesiastical. Because penitent sinners are accustomed to testify to their inner sorrow, arisen in the soul from the recognition of sins, with lamentation, fasting, sordid clothes, ashes cast on the head, and other gestures and actions, and to make it publicly known by these as signs; therefore the name of penitence has also been accustomed to be transferred to those actions and external signs, by a metonymy of the sign for the thing signified. To which can be referred the oracle of Christ, Matthew XI, 21. "If the mighty works which were done in you had been done in Tyre and Sidon, they would

have repented long ago in sackcloth and ashes."

### Question III. How many kinds of penitence are there?

*Division of penitence.* Penitence, with respect to the subject, or the penitent man, is twofold, of the fallen, and of the standing a). The fallen are either unbelievers, who have never been reborn through baptism or circumcision, and yet by the grace of the Holy Spirit are converted from idols to the true God b); or malicious sinners, who, though reborn through baptism, or in the Old Testament through circumcision, have lapsed into deliberate sins and are illuminated by the thunder of the law and the light of the gospel, so that they may repent c). The penitence of the standing is a daily sorrow for sins of infirmity, and a daily fiducial embrace of divine grace, obtained by the merit of Christ d).

Prob. a. Paul makes mention of the standing and the fallen, 1 Cor. X, 12. "Let him who thinks he stands take heed lest he fall." The standing are those who persist in the covenant of grace through faith; The falling are those who fall from grace through voluntary sins.

Prob. b. From 1 Thess. 1, 9. "You turned to God from idols to serve the living and true God." The Thessalonians, converted from the worship of idols to the worship of the true God, performed the first penitence.

Prob. c. From Apoc. II, 5. "Remember therefore from where you have fallen, and repent." With these words Christ addresses the bishop of Ephesus, whose ardor for converting the Ephesians had grown tepid, due to the persistent resistance of the Jews and gentiles. And since he is accursed who does the work of the Lord negligently, Jer. XLVIII, 10, this bishop, having gravely fallen, is urged to do penance.

Prob. d. Standing Christians daily sigh, Matthew VI, 12. "Father, forgive us our debts." For there is no man who does not sin, 1 Kings VIII, 46. Standing Christians do not indeed sin from deliberate purpose; but from infirmity and ignorance (\*).

(\*) Two things are altogether required for daily penitence; 1) a continual remembrance both of the former sorrow for voluntary sins, perpetrated before the return of the soul to God, and also of the evangelical message of forgiving grace, perceived with saving trust, Ps. LI, 5. 1 Cor. XV, 9. 1 Tim. I, 13, 14.; 2) a continual inquiry into, recognition and detestation of the sins of infirmity, with which the man who has returned to God feels he still labors, and partly an imploring of grace, and a confirmation of the saving trust placed in Christ.

Antithesis is that of the Socinians, who maintain that perfect Christians, as they call them, do not need penitence. They support their opinion with the following arguments;

I. Christ says explicitly: "The just have no need of penitence," Luke XV, 7. Resp. AUGUSTINE on Ps. LXI understands Christ's words to be about the just κατὰ δόξαν, according to opinion, such as the Pharisees were. But it is more accurately distinguished between the penitence of the standing and of the fallen, in this sense: the just do not need such penitence as those who are carried away into the byways of mortal sins require (\*).

II. Matthew IX, 13. The Savior says: "I came to call sinners to repentance, and not the just." Resp. All men are sinners, 1 Kings

VIII, 46. But those who are just in their own opinion, i.e., swollen with the persuasion of their own justice, think that they do not need Christ's call to penitence.

III. Certain men are called perfect, like Josiah, 2 Paral, XXXIV, 2. But those who are perfect do not lapse into sins, and therefore do not need penitence. Resp. I distinguish between comparative and absolute perfection, not only of parts, but also of degrees. Josiah was not perfect in all respects, which is evident from the useless war he waged, to his own and his people's harm, against Pharaoh Necho, 2 Paral. XXXV, 3. He also did penance; for he is said to have turned to God with his whole heart, 2 Kings XXIII, 25. Moreover, all men are commanded to repent; Acts XVII, 30.

Our doctrine concerning this daily penitence, and its necessity, rests on this foundation and principle: that the condition of a man born again and renewed is indeed good, but always imperfect; that no voluntary sin is committed by him, but many out of ignorance and haste of mind, 1 Cor. IV, 4. Jas. III, 2.; that he himself has sin, and feels its enticements within himself, though very unwillingly, although he himself commits no sin knowingly and consenting, Rom. VII, 15. seq. coll. with VIII, 1. 1 John 1, 8, 9. III, 9. Therefore, there is a great necessity and consequence of this matter. Nor is the necessity of the precept less, as is wont to be said. The name of the penitence of the standing is written in Apoc. II, 16: μετανοήσον. This Christ commands to a man born again, and even persisting in faith, but sinning in some matter out of ignorance and without purpose, v. 13, 14, 15. As to the matter itself, the formula of prayer, prescribed to us by Christ, provides us with a most valid argument. He Himself taught us, indeed commanded us, to pray thus to God, as a Father reconciled and benign to us: "Forgive us our debts, as we forgive our debtors!" To whom, indeed, does this pertain? Certainly not to the impious, who have not yet repented of their evil deeds, who neither will nor can offer prayers pleasing to God, and in whose minds no vice is wont to be more tenaciously fixed than implacable hatred, so that they are unwilling to forgive their brothers their debts and forget injuries. Christ addressed in this way the men added to His discipline. Let us also consider both the connection and the order of the words and things. The things that precede the fifth prayer all indicate the good disposition of a renewed soul. The two things that follow it signify the imperfect condition of the same, not to be perfected before we depart from this life by a blessed transit. From this link in the prayer a twofold argumentation is effected. One: When we are in such a condition that we hallow the name of God, perpetually desire the kingdom of God, piously venerate the will of God, receive our bread with a grateful mind (petitions I, II, III, IV); then it is our duty to ask forgiveness of sins from God. The other is this: As long as we are subject to many and various vexations and incitements to evil, and not yet delivered from all evil (petitions VI & VII); so long must this prayer be continued: "Propitious Father! forgive us our debts!"

We have as adversaries in this cause not only the Socinians, but also the Pseudo-mystics and fanatical men, and all those who, with rash audacity, go about asserting legal perfection, both of parts and of degrees, for a renewed and, as it were, adult man.

(\*) That this is so, appears 1) from the very meaning of the words: Those whom Christ counts among His sheep are certainly not from the number of the Pharisees, but are truly added to Christ and truly just. It is also evident 2) from the coherence of the words, the occasion and the scope, if we now compare this verse 7 with v. 1. ἀμαρτωλοί, men hitherto notoriously wicked, had approached Christ. Therefore, the just, already reconciled to God, who nevertheless daily and accurately examine, sorrowfully feel, and studiously correct their many defects, are not in need of that μετάνοια of which those men were in need, and which is the return of an impious man from sins to God.

Observe here the difference between men as wayfarers and angels. Good angels do not need penitence; evil angels are neither called to penitence, nor can they hope for the grace of conversion; but all men as wayfarers are in need of penitence, and are called to it by God.

#### Question IV. How many parts of penitence are there?

*Parts of penitence.* The parts of penitence are two, contrition and faith. This bipartite division is proven; 1) From the nature of penitence. For since penitence is the intransitive conversion of the sinner, it moves between two terms; namely, between the term from which, and to which. The term from which is the sin committed, from the acknowledgment of which contrition is born; The term to which is God, to whose mercy on account of Christ the sinner flees by faith, Acts XIV, 15.

2) From the principal efficient cause. The justice and mercy of God show that there are two parts of penitence. From the consideration of justice, contrition arises; from the meditation of mercy, trust springs forth, Dan. IX, 15. "We have sinned, we have done iniquity, we have been impious," v. 18. "But yours, O Lord, is mercy and remission."

3) From the twofold intermediate cause of penitence. Since there is a twofold kind of doctrine by which God effects penitence in us, the law and the gospel; and it is the role of the law to crush sinners; but of the gospel, to kindle living faith; it is clearly established that contrition and faith are the two parts of penitence.

4) From the effect. Penitence is a spiritual movement by which sins are abolished, and we are reconciled to God, who was offended by sins. But for the abolition of sins, there is required 1) a moral retraction of sins, which is accomplished by contrition, and 2) the offering of satisfaction for the injury and offense inflicted upon God, by which we are freed from the debt of undergoing punishment, or from the guilt of punishment, which is not accomplished except by faith, apprehending the satisfaction of Christ, and applying it to ourselves and offering it to God.

5) In Holy Scripture, penitence is described as a conversion to the living God, Acts XIV, 14, to God, c. XX, 21, repentance unto life, c. XI, 18, repentance and conversion εις τὸ ἐξαλειφθῆναι τὰς ἁμαρτίας, that sins may be blotted out, c. III, 19, conversion from

darkness to light, c. XXVI, 18. But without faith in Christ, it is impossible for there to be penitence, or conversion to God, to life, to light, to the remission of sins. Through faith in Christ we obtain the remission of sins, Acts X, 43. Through faith, saving penitence is distinguished from destructive penitence, as the example of Peter and Judas shows. If faith did not enter into the essence of penitence, all of penitence would be a work of the law; from which there is no consolation, no justification; Indeed, penitence would also be deprived of its term to which.

6) From the examples of the truly penitent, our first parents, David, the hearers of John the Baptist, the sinful woman, the prodigal son, the thief on the cross, in whose penitence two things are seen, contrition and faith.

Antithesis is 1) that of the Papists, according to whose opinion there are three parts of penitence: contrition of the heart, confession of the mouth, and satisfaction of the work. 2) That of the Arminians, asserting that penitence is the correction of life. 3) That of the Socinians, according to whose mind, new obedience is almost the only part of penitence. Whose arguments are:

I. Faith is contrasted with penitence, Mark 1, 15: "Repent, and believe the gospel." Resp. Then penitence is understood μερικῶς, or partially so called, and denotes contrition. Faith pertains to the whole scope of saving penitence.

II. Faith precedes penitence: Therefore, it is not a part of penitence. The antecedent is evident from Jonah III, 5. "The Ninevites believed in God, and proclaimed a fast, and put on sackcloth." Resp. Historical faith precedes penitence; because no one seriously grieves for sins unless he believes that God is a severe hater and avenger of sins; But saving faith constitutes penitence.

III. The faith which is required for penitence cannot be a certain trust in the remission of sins; because the Ninevites believed in God, and yet they doubted the remission of sins; which is established from their words, Jonah III, 9. "Who knows? God will turn and repent, so that He may turn from the heat of His anger, that we may not perish?" Resp. 1) The Ninevites did not doubt the remission of guilt, but the forgiveness of temporal punishment and affliction; since God sometimes sends temporal afflictions even to truly faithful penitents who are certain of the gratuitous remission of sins.

David, Job, and others are examples to us. 2) The particle, "who knows," is not always of one who doubts, but sometimes also of one who hopes well. Vid. 1 Sam. XIV, 6. 2 Sam. XII, 22.

IV. Penitence, or contrition, is a moral virtue, faith a theological virtue, which cannot concur to constitute one essential thing. Resp. Contrition is not an active virtue, but a sorrow and passion of the soul. Nor here is faith considered as a theological virtue, but as an ὀργάνον, or a medium receptive of divine grace and the merit of Christ.

V. Penitence, by the force of the word, denotes displeasure of some deed combined with sorrow, but the word does not signify faith or trust. Therefore, faith is not a part of penitence. Resp. Although among profane authors of the Latin language penitence denotes displeasure combined with sorrow; yet among sacred and ecclesiastical authors it is taken with such latitude that it designates the whole conversion to God, and the abolition of sins.

VI. "Pænitentia" is derived from "pæna," and "pænitet" means the same as "pæna me tenet" (punishment holds me). Therefore, "pænitentia" denotes a certain external punishment for sins, which ecclesiastical authors commonly call satisfaction. Resp. To ERASMUS "pænitere" is the same as "pone tenere" (to hold after) because later thoughts are better; but to us the verb "pænitere" seems to be primitive, not derivative. What "pænitere" means from the usage of the Latin language, GALLUS ASINIUS & LARGIUS LICINIUS, ancient writers, teach, according to A. GELLIUS, book XVII. Attic Nights. c. I. when they say "pænitere," we are then accustomed to say, when the things which we ourselves have done, or which have been done by our will and counsel, afterwards begin to displease us, and we change our opinion on them.

Instance: If the name penitence in its meaning includes sorrow for a past life, it certainly follows that it includes some punishment. Resp. Punishment is taken in two ways: 1) in a general and improper sense, by which it denotes an evil, or a harm inconvenient to an intelligent nature, contracted on account of guilt. 2) In a special and most proper sense, by which it designates an evil, or harm, by which guilt is vindicated, and an injury inflicted upon someone is compensated. In a general and improper sense, penitence with respect to its

prior part, or contrition, can be called a punishment; for it is a certain evil, inconvenient to the nature and will of man, and that contracted on account of guilt, namely an evil placed in the lack of delight and tranquility of soul, which is also commonly considered as a punishment. But in a special sense, contrition is not a punishment, but only a certain disposition to faith, to be kindled by the voice of the gospel; for by contrition man does not compensate for the injury inflicted upon God, but is only disposed to conceive faith in Christ. Confer, MUSAEUS disp. II. de convers. p. 78. seqq.

VII. The true parts of penitence are salutary to man; Contrition is not salutary to man. Therefore. The major is clear; because penitence is given for life, Acts XI, 18. The minor is proven from 2 Cor. VII, 10. & the example of Judas, whose contrition was not salutary. Resp. 1) In general. Something is said to be salutary either remotely or positively. Contrition is salutary partly remotely, inasmuch as it removes the purpose of sinning, which is an obstacle to faith and the remission of sins; partly positively, not indeed effectively, as if it effected salvation by itself, but yet pedagogically, inasmuch as through it the way is prepared and made plain for the Lord, to be received by true faith, Matthew III, 3. 2) In particular, to 2 Cor. VII, 10. The sorrow of the world, conceived from impatience of punishments and the loss of earthly goods, works death, but not the sorrow according to God, aroused by the Spirit of God through the moral law, and conceived from the offense of the best Deity and the loss of divine grace. 3) The penitence of Judas was not joined with faith in Christ, by which it ought to be tempered, so that it might be not only pedagogically, but also effectively and therefore completely salutary.

VIII. Whatever works penitence is not a part of penitence. But contrition &c. Therefore. The major is clear; because nothing works itself. If, therefore, contrition were penitence, or a part of penitence, it could not work penitence. The minor is proven from 2 Cor. VII, 10. "For godly sorrow produces repentance that leads to salvation without regret." Resp. Godly sorrow is that which God not only commands or approves, but also excites by the word of the law, making the heart of man contrite, and thus works penitence unto salvation, inasmuch as through contrition it softens, prepares, and



disposes the hard heart of man to receive saving faith from the gospel, by which penitence may be saving.

IX. Contrition precedes penitence; Therefore, it is not a part of penitence. The antecedent is clear from Acts II, 37, 38, where St. Peter urges those who were already pricked in their heart to do penance; and therefore the pricking of the heart precedes penitence. Resp. 1) By denying the consequence; because the parts by nature precede the whole. 2) More is required for contrition than the pricking of the heart, namely, the detestation of sin and faith in Christ.

#### Question V. Is new obedience a part of penitence?

New obedience is not a part, but an effect of penitence.

Obs. New obedience is the study of good works, or a serious and indefatigable study of keeping the precepts of God, and of living soberly, justly, and piously, and it is distinguished into new internal and external obedience. The former is the internal purpose of the mind and will to obey the divine precepts promptly; the latter is the external execution of the internal purpose. Confer. D. HULSEM. breviar. c. IX. p. 526.

Prob. 1) From Matthew III, 8, where the study of good works is called the fruit of penitence. Therefore, just as the fruit of a tree is not a part of it, so new obedience is not a part of penitence.

2) Scripture describes the study of good works as a consequent of conversion. Christ admonishes the bishop of Ephesus: "Repent, and do the first works," Apoc. II, 5. where good works are distinguished from penitence and are placed after it.

3) Penitence is divinely ordained for the remission of sins, Acts III, 19. Luke XXIV, 47. But new obedience is the fruit of the remission of sins. The Apostle to the Gentiles says gravely: "But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life," Rom. VI, 22.

Antithesis is that of the Socinians, who opine that new obedience is a most essential part of penitence. They rely on the following arguments:

I. Penitence is called in Greek *μετάνοια*, i.e., a change of mind and of all actions flowing from it, and therefore *μετάνοια* denotes the entire reformation of man. Resp. *Μετάνοια* is a change of mind either only to

sorrow for sins committed, and is called contrition, and is penitence *μερικῶς* so called; or to sorrow and at the same time to a trust resting in Christ, and is penitence *ὀλικῶς* understood. But *μετάνοια* in Holy Scripture is not used for sanctification, which is the fruit of the remission of sins. Rom. VI, 22.

II. Holy Scripture describes penitence through the study of good works. Therefore, new obedience is a part of penitence. The antecedent is clear from Ps. XXXIV, 15. "Depart from evil, and do good." Ezech. XVIII, 27. "Turn from your wickedness and do justice." Resp. In the cited places, the conversion of a sinner is not described according to its essential parts, but the renewal which follows conversion and which notifies and declares it a posteriori.

III. The Apology of the Augsburg Confession, art. XII, counts new obedience among the parts of penitence. "You see, here two parts are joined, contrition, when sins are argued, and faith, when it is said: Believe the gospel. If anyone here says that Christ also includes the fruits of penitence, we will not disagree. For this is sufficient for us, that these parts are chiefly named, contrition and faith." Resp. 1) The Apology of the Augsburg Confession expressly calls new obedience the fruit of penitence; therefore it is not a principal part of penitence. 2) If penitence is taken broadly, as it includes its immediate effect, we will not disagree either.

#### Question VI. Is new obedience a necessary and inseparable consequent of penitence?

New obedience follows penitence with an inseparable connection, and cannot be separated from it even in the dying.

Prob. 1) Penitence without new obedience is like a tree that does not bear good fruit and is to be cast into the fire, Matth. III, 10.

2) Faith without good works (at least internal ones) is dead, James II, 20. For which reason, concerning those who in the agony of death do not seriously propose to themselves that they wish to pursue new obedience, it cannot be said that they truly repent.

#### Question VII. Are mortification and vivification true parts of penitence?

If by mortification is understood the passive mortification, by which our hearts are crushed and mortified by God through the law; and by vivification, living faith, by

which our hearts are raised up and sustained, this bipartite division is conformable to orthodoxy a). But if by mortification is understood the active putting off of the old man, and by vivification the putting on of the new man, this dichotomy is to be referred not to conversion, but to renewal b).

Prob. a. The Apology of the Augsburg Confession, p. 160, admits these parts of penitence, namely mortification and vivification; but by mortification it understands the serious sorrow of the heart and conscience, excited by the legal sermons on account of sins committed through the power of the Holy Spirit; and by vivification it understands the unshaken trust of the heart, by which we are plainly certain of the remission of sins through and on account of Christ.

Prob. b. Active mortification and vivification belong to the reborn and justified man; This we learn from Rom. VIII, 12, 13. "Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live." The Apostle addresses the brethren, who are inhabited by the Holy Spirit, v. 11. But spiritual brethren are reborn and justified men, who in continued renewal mortify the flesh, subduing its desires.

#### Question VIII. What is the end of penitence?

*The end of penitence.* The simply ultimate end of penitence is the glory of God a), with respect to man the ultimate end is eternal life b). The intermediate and proximate end is the remission of sins c).

Prob. a. The penitent give God the honor of omniscience, justice, mercy. Vid. the example of Achan, Josh. VII, 19.

Prob. b. God gave the Gentiles repentance unto life, Acts XI, 18.

Prob. c. From Acts III, 19. "Repent therefore and be converted, that your sins may be blotted out." But the remission of sins is the end and effect of penitence not by reason of contrition, but by reason of faith, which is, as it were, the soul of penitence.

### ON CONTRITION.

#### Question IX. What is contrition?

*Definition of contrition.* Contrition is a serious and holy sorrow of the heart, by

which a sinner, having recognized his sins from the divine law, detests them.

Obs. Not a simulated or feigned sorrow, such as that of hypocrites and Pharisees, Matth. VI, 18. nor a worldly sorrow, conceived from impatience of punishments, or the loss of earthly things, such as that of Pharaoh and the Egyptians, Exod. XII, 30. but a serious and holy one, i.e., excited by the most holy Spirit through the divine law, illustrated by the ray of the gospel, is true contrition.

#### Question X. Is contrition a meritorious cause of salvation, or at least a causal means of salvation?

Contrition is neither a meritorious cause of salvation a), nor a positive causal means of salvation b). But it is only a means of order, and that a privative one, removing the impediments to the remission of sins and eternal salvation c).

Prob. a. 1) Merit is an undue, perfect work, proceeding from one's own powers, equal and proportionate to its reward. But the contrition of a sinner is due, imperfect, proceeding from supernatural powers conferred by the Holy Spirit, and in no way equal or proportionate to meriting eternal life. Therefore, contrition is not a meritorious cause of salvation.

2) The one and only meritorious cause of the remission of sins is the satisfaction and merit of Christ. For what the law could not do (from which is contrition), in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin; He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us, as Paul teaches, Rom. VIII, 3, 4.

Prob. b. The causal means of salvation that exhibit it are the word of God and the sacraments; The means of salvation that apprehends, or is receptive, is faith resting on the merit of Christ. "He who believes in the Son has everlasting life," John III, 36. But contrition is destitute of the faculty of apprehending Christ the mediator.

Prob. c. Although contrition is not a causal and positive means of obtaining salvation; It is, however, a means of order, established by God; Just as passing through a road is an ordinal means, but not the cause of the journey. For thus said Jehovah: "To this one I will look; to him who is poor and of a contrite spirit, and who trembles at My word," Is. LXVI, 2. For God has sanctioned

this order, that the sinner should recognize his miserable state, fear the wrath and punishments of God the judge, grieve bitterly for his sins, and detest them with his whole heart; because He does not want to remit sins unless the recognition and detestation of them precedes in the subject to be justified and saved. But nowhere in the sacred code is it said that the recognition and detestation of sins merits remission. For which reason contrition is not a meritorious cause, or a causal and positive means of the remission of sins and eternal salvation, but only a means of order, and that a privative one, removing, prohibiting, just as in surgical medicine the removal of pus precedes; because a wound cannot be healed or close as long as the pus is not removed. But just as the removal of pus is not a positive cause of healing, but only a privative and removing means of an obstacle, without the removal of which healing could not follow; So sorrow for sin is not the cause of remission, but only a means removing obstacles, which would otherwise impede remission from following; for it removes the opinion of not being in need, and the purpose of continuing in sins. Conf. D. HULSEMANN. breviar. cap. IX. pag. 503. & D. DANNHAV. hodos. phanom. XI. p. 120.

Antithesis is that of the Papists, asserting that contrition is necessary for obtaining the remission of sins and salvation, and that it in its own way merits the remission of sins. Whose arguments are:

I. "Godly sorrow works repentance unto salvation," 2 Cor. VII, 10. Godly sorrow is contrition; Therefore. Resp. Godly sorrow is that which God Himself excites, so that a preparation and disposition may be made for conceiving faith, with which conjoined penitence becomes salutary.

II. If contrition did not merit the remission of sins, God would not look upon the contrite sinner with propitious eyes; But he does look etc. Therefore. The reason for the consequence is; because a man is looked upon with a serene countenance on account of his merits. The truth of the consequent is evident from Is. LXVI, 2. Resp. God does not look upon contrition itself as a merit for remission, but upon the contrite man, who

recognizes his own misery and flees to the mercy of God with true faith; for in the penitent heart, contrition is tempered by faith.

III. That to which spiritual vivification is attributed has the power of justifying (because justification is spiritual vivification); But to contrition etc. Therefore. The minor is established from Ezech. XVIII, 27. "When the wicked man turns away from his wickedness which he has committed, and does what is lawful and right, he shall save his soul alive." Resp. By conversion is understood not only contrition, but also faith, from which the entire intransitive conversion consists. Faith vivifies not ενεργητικῶς, effectively, by producing spiritual life, but ληπτικῶς, by receiving the life of grace and glory; But contrition removes the obstacles to spiritual life.

IV. Whatever is a sacrifice, that placates God, and is a meritorious cause of the remission of sins; But contrition is a sacrifice, Ps. LI, 19; Therefore. Resp. 1) Whatever is a ἱλαστικὸν sacrifice, that placates God; I grant. But the contrition of the standing is a εὐχαριστικὸν sacrifice. 2) The cited passage speaks of the subject that pleases God, not indeed of the cause from which that favor befalls us. 3) Contrition is a sacrifice grateful to God, not inasmuch as it is separate from faith, but inasmuch as it is tempered by faith resting in the merit of Christ, 2 Cor. VII, 10.

#### Question XI. Is contrition a good work?

The contrition of the fallen is not a good work, properly speaking.

Obs. 1) There is one contrition of the fallen, who live in a state of wrath; Another of the standing, who by regeneration and justification have been translated into a state of grace. The question is understood concerning the contrition of fallen men. For we not unwillingly grant that the contrition of the standing, which follows faith and concerns the remnants of sin, can come into the account of good works, in the opinion of D. KROMEYER in theol. positivo-polem. p. 382 (\*).

(\*) If a good work is understood strictly and properly, this name does not sufficiently suit the daily penitence of the standing either, the effect of which is a daily more ardent study of good works, so that we may also profit more and more. I demonstrate the matter thus: Strictly and properly named, a good work is an action consonant with the divine law, by which someone promptly does his duty, willingly doing it out of trust in Christ, and love

2) Good works are usually taken in two ways: 1) generally; and thus all movements of the soul which are prescribed in the word of God are called good works, whether they be internal or external acts, and whether they be formally free actions, or whether they be passions and movements excited by the Holy Spirit, without the free consent of man. 2) Specially and properly: Thus good works are the free actions of man, which he, as a new creature, exercises through the powers given by the Holy Spirit. Confer. D. MUSÆI praelect. in Form. Concord. p. 177.

Our assertion is proven: 1) Every good work proceeds from justifying faith, Phil. I, 11, Rom. XIV, 23. But contrition precedes faith.

Prob. 2) Every good work is a free action of a reborn and justified man, performed through the grace of renewal according to the prescription of the divine law. But the contrition of the fallen a) is not an action, but partly a passive movement of the soul, inasmuch as it is sorrow for sins, partly a privative movement, inasmuch as it is displeasure of sins. b) It is not free; because a fallen man, before he is transferred into a state of grace, enjoys no liberty in spiritual matters, whence sorrow for sins, which is λύπη κατὰ θεόν, is not placed in the choice of the penitent, but is on his part an involuntary passion of the soul, or inconvenient to the nature and will of man, since by contrition he is deprived of his delight and tranquility of soul. c) Contrition precedes regeneration, justification, and renewal. Therefore, contrition is not a good work.

Antithesis is that of the Papists, who maintain that contrition is to be counted among good works. They go about flouring their opinion with the following arguments:

I. Whatever is a work of the Holy Spirit, which He works in us through the word of the law, that is a good work; But contrition &c. Jer. XXIII, 29. Therefore. Resp. Whatever is a work of the Holy Spirit inhabiting us, that is a good work, properly so called; I grant. But contrition is an effect of the grace of the Holy Spirit externally assisting, striking and crushing the heart through the hammer of the law; and therefore it is not a good work properly so called.

II. Every action, prescribed in the word of God, is a good work; Contrition is an action &c. Therefore. Resp. 1) For a good work, the command of God is not sufficient, but grace is also required for it. The indwelling Holy Spirit, and faith, without which it is impossible to please God, Hebr. XI, 6. 2) If in a general and improper sense a good work is called that which is commanded in the divine word, we readily grant that contrition can be called a good work. 3) Contrition is not an action, but an involuntary passion of the soul. For God actively crushes the sinner, the sinner is passively crushed.

Instance 1. To full contrition pertains the recognition of sin, meditation on the divine law, detestation of sins, which are true actions. Resp. The recognition of sin and meditation on the law concur to contrition, not formally or constitutively, but antecedently and efficiently. But the detestation of sins is an effective displeasure, which is a privative movement.

Instance II. If contrition is not voluntary, it will be forced: The consequent is absurd; since God does not compel a reluctant man to penitence. Therefore, it is voluntary. Resp. Contrition, by reason of its cause, is not voluntary because it does not proceed from the natural powers of free will; nor is it forced; since God does not convert man by

for God reconciled to him. 1 John V, 3, 4. But the prior part of daily penitence pertains to grieving for the neglect of duty, not indeed voluntary, but yet contrary to the divine law and the religion of duty: The other part altogether looks to the supreme benefit of saving grace, to be known and perceived more clearly and certainly. But the more a good man knows the defects of performing his duty, reproaching himself every day, and the more the saving knowledge of the benefits of God's grace in Christ is increased; the more eager he becomes to do his duty, in which he still experiences much deficiency. Universal virtue, which is the general ability and alacrity of a soul inclined to all good movements of the soul, and good acts, commanded by divine laws, this virtue, I say, proceeds from saving trust, and therefore the one is distinguished from the other, as an effect from its cause, and they are the standing to whom that exhortation pertains, from 1 Peter 1, 3, 4, & 5. Therefore, just as the beginning of faith, in the penitence of the fallen, is not itself a good work, strictly so called, but is the cause of all; so the increase of the same faith, in the penitence of the standing, is not itself a good work, but is the cause of a new and daily corroborated study of all things, whatever are truly good works.

irresistible force; but it is excited through the law, by a supernaturally acting cause, namely by the Holy Spirit, whose grace bends the mind of man, and finally overcomes his repugnance.

III. Contrition is either good, or it is bad. If it is good; why can it not be called a good work? If it is bad; it is forbidden by the divine word, which is false. Resp. The contrition of the fallen is indeed pedagogically good; because by it man is divinely prepared for faith in Christ; but it is not a free action of a reborn and justified man, performed through the grace of renewal.

**Question XII. What are the requisites of true contrition?**

*Requisites of true contrition.* To true contrition, as the prior part of penitence, by which sins are morally retracted, there pertains and is required antecedently the recognition of sin a), not only theoretical, but also practical b): Formally it is constituted by an effective displeasure, or detestation of sins, joined with serious sorrow c).

Prob. a. Penitence, or intransitive conversion, is directed to the abolition of past sins, lest they remain morally. But they have it, so that they remain morally, partly from the fact that, after they have been perpetrated, they are held as ratified, or certainly because they are not retracted; partly from the fact that the offense and injury inflicted upon God, and the obligation born from this to satisfy God for it, has not been removed by the satisfaction rendered, nor is the wrath of God against sins placated. Whence penitence, or intransitive conversion, is also directed in that twofold reason; one, by which it may cause them no longer to be held as ratified; the other, by which it exhibits satisfaction to God for the offense and injury inflicted upon him, and placates the offended God through it. That sins may not be held as ratified, after they have been perpetrated, conversion effects through their retraction, opposed to ratification, which by ecclesiastical writers is commonly called CONTRITION; to which various acts pertain, of which some look to the intellect of the man to be converted, others to his will. To the intellect pertains the RECOGNITION OF SINS, which is preredquired as a necessary condition, and without which the retraction of sins finds no place; since the will, to which it formally pertains to retract what once pleased, is a blind power, and in its acts so depends on

the previous cognition of the intellect, that it can render nothing null, unless it has first been known by the intellect. Which the practice of the scriptures also proves, in which, when secure sinners were to be led to their conversion through the ministry of the word, it is found that the beginning was always made from the manifestation of sins, by which they might be led to their recognition. See the example of David, 2 Sam. XII, 7. seq. Ps. LI, 5. This recognition of sins is made a) by a judgment of the speculative intellect, by which sins, whether they present themselves to the mind by themselves (when they are more serious), or are known by a more diligent examination or scrutiny of past life, and a more accurate comparison instituted with the norm of the divine law, are known to be adverse to the divine law, hateful to God, and worthy of temporal and eternal punishments; as in Rom. III, 20 the recognition of sin is said to be through the law; b) by a judgment of the practical intellect, which dictates that the sinner should not proceed or persevere in his sins, but should diligently apply himself to their abolition, and solicitously consider how and by what means they can be abolished. But it is established from the examples of the penitent in scripture, how, having known their sins, they solicitously sought by what means they could abolish their sins, e.g., Josiah, 2 Kings XXII, 11. seq. of certain Jews at the time of John the Baptist, Matthew III, 6. Mark 1, 5.

Prob. b. From the part of the will, there is required for contrition, or the retraction of sins. DISPLEASURE and detestation of them. For if the intellect recognized even all sins, and dictated that one should not persist in them; they would not however be retracted, unless they displeased the will. But displeasure is twofold: one simple, by which sins known according to some reason of evil displease the will, without the intention of fleeing them; the other effective, by which a thing, known as evil, so displeases that the will at the same time intends to flee it, and is otherwise called DETESTATION. For contrition, or the retraction of sins, simple displeasure is not sufficient, such as is also in the impenitent, who see and approve better things, but follow worse; but an effective displeasure, or detestation, is required, by which we utterly avert ourselves from sins, inasmuch as we wish to render them undone, if it were possible, and abhor from perpetrating similar ones.

Prob. c. Through effective displeasure, or detestation, sins cease to be voluntary, and take on the nature of involuntary actions. But involuntary actions are accompanied by an individual connection with SORROW, which is a passion, perturbation, and inquietude of the soul, arisen from the apprehension of sin as a present evil, and the cause of many evils, to be atoned for in this life and the next. And this sorrow is indeed the graver, the more deeply the sinner considers the foulness of sins, the offense of God, the punishments of this and the future life merited. Whence it is clear that the bites and terrors of conscience are contained under this sorrow. Conf. D. MUSAEUS. disp. III. de conversione, p.131. seqq. D. SCHERZERI system. LXI. p. 297. D. BAYERI comp. theol. p. 687.

Obs. These requisites of true contrition are enumerated and explained otherwise by other authors. D. MART. CHEMNITZ, in Exam. Conc. Trid. Fol. 38. proposes them in the following manner: It pertains to contrition; 1) That the mind of the sinner from the judgment of the law should understand, acknowledge, and seriously consider the manifold uncleanness and abomination of sin before God; 2) From the doctrine of the wrath, indignation, and judgment against sins, the conscience understanding how seriously and horribly God is angered by sins, and wishes to punish them, acknowledges that on account of sins it is held entangled in the bonds of the wrath and judgment of God to eternal condemnation; 3) Thence arises in the conscience fear, terror, dread of the wrath and judgment of God against sins; 4) From this follows sorrow of the conscience, grieving gravely that it has sinned, and by sins has offended God; It begins therefore to hate and detest sin, and to cast away the purpose of it; 5) But this recognition, this dread and sorrow excites and urges the conscience, so that it thinks and seeks whether, and how it can escape the wrath of God, and the judgment of condemnation, as the Baptist says: "Who warned you to flee from the wrath to come?"

D. GERHARDUS in confess. cathol. f. m. 1262. writes concerning the requisites of true contrition: Although five things occur in contrition; 1) In the memory, the recollection of sins, 2) in the mind, the consideration of the divine offense, 3) in the will, the detestation of the recognized sins, 4) in the heart, the fear of vengeance and of the

future judgment; 5) In the conscience, wounded by the sting of the law, horror, sorrow, bite and compunction; yet the essence of contrition does not consist in the first two degrees, which are internal acts, but rather in the latter three. For the former do not so much constitute contrition as effect it; They relate to it προκαταρκτικῶς rather than ἐσιωδῶς. They are the efficient cause, not the formal cause of contrition; since it is properly a passion of the heart.

D. DANNHAVERUS in hodos. phen. XI. p. 1281. judges thus concerning the requisites of contrition: Formal contrition consists 1) in sadness for the good omitted, and sorrow for the evil committed, so great as is wont to be in the loss of friends and offspring by death. This sadness is not worldly, which flows from the consideration of the loss of temporal things, from impatience, from melancholy excited by Satan, from the bites of conscience, of which kind was the sadness of Judas, such as was also in Cain, in Ahab over Naboth's vineyard, in the incestuous Amnon; but divine, from the loss of spiritual good and the foulness of sin as such; a sadness serious and sincere, not perfectly at an ἰσοῤῥοπὸν weight, so that God desires nothing in it. For who can understand his errors? Ps. XIX, 13, let alone grieve precisely for all of them. Sin, like indigestible food, creates torments in the stomach far more bitter and prolonged than was the duration of pleasure in its consumption. 2) In hatred, aversion, and detestation, 2 Sam. XIII, 15, but a hatred not only of the act, but also of the affection for sinning, and in self-denial, Luke IX, 23. 3) In fear and terror, which although by itself turns away from God, yet accidentally works for good, and leads to God by another way, and by God's intention is salutary, Jer. XXXI, 19. 4) In shame, on account of God being offended. Finally 5) in a real desertion of sin. "Hassen und Lassen gehören zusammen" (Hating and leaving belong together).

From these requisites of true contrition, a more abundant definition of it can be deduced: Contrition is a passive movement of the soul, excited by the Holy Spirit through converting grace, by which a sinful man, having recognized his sins from the divine law, feels the wrath of God, fears His temporal and eternal punishments, is afflicted with grave sorrow on account of the foulness of sin, the offense of God, and the loss of divine grace, is affected with shame, and so detests both original evil and actual

sins, that he casts away and exterminates from his heart the purpose of sinning.

**Question XIII.** Do the terrors of conscience, instilled by the law, also pertain to contrition?

The terrors, instilled into the conscience by the divine law, pertain to the essence of contrition.

Prob. 1) All sorrow instilled into the soul, on account of the offense of the supreme Lord and Judge, is joined with terror and dread in the conscience. But contrition is such a sorrow. Therefore. The minor is explained by the Apol. Aug. confess. p. 165. "We say; contrition is the true terrors of the conscience, which feels that God is angry with sin; and grieves that it has sinned."

2) The examples of penitent sinners teach this. King David, repenting, says, Ps. XXXVIII, 9. "I am feeble and severely broken; I have roared because of the groaning of my heart." Conf. Ps. VI, 3.

Antithesis is that of the Papists, who deny that the terrors instilled into the conscience by the law enter into the essential constitution of contrition. Whose arguments are:

I. The terrors instilled into the soul are natural affections, which are found both in children and in beasts, who are incapable of penitence. Resp. Contrition is not simply called terror, but terror arisen from the recognition of sins and the view of divine wrath, which is a movement of the soul excited by the Holy Spirit, and therefore is not by nature in children and beasts.

II. Terrors are also given in devils, James II, 19, who yet do not repent. Resp. The terrors of the evil demons are neither joined with an effective displeasure of sins, nor with the hope of pardon, and therefore are not penitential.

III. Penitence flows from love, not from terror, as the example of the prostitute shows, Luke VII, 47. "Her many sins have been forgiven, for she loved much." Resp. 1) Christ is not speaking in that place of penitence, but of the remission of sins, which is the effect of penitence. 2) The particle, "for," is not taken αιτιολογικῶς, causally, as if love were the cause of the remission of sins, but συλλογιστικῶς, ratiocinatively, to indicate the reason of the consequence from the posterior. This is abundantly clear from the comparison of this verse 47 with those, 42, 43. 3) That that sinful woman felt terrors

and sorrows of conscience, her tears abundantly testify.

**Question XIV.** Are only actual sins, or also habitual ones, retracted through contrition?

Through contrition, actual sins are retracted proximately and immediately a). Consequently and by means of the acts of sinning, also habitual ones b).

Prob. a. Actual sins, when they have been perpetrated, present themselves to the sinner's soul by themselves and immediately, and burden and distress his conscience; and therefore intransitive conversion tends to their abolition first, proximately, and immediately.

Prob. b. King David, after perpetrating the crimes of adultery and homicide, repenting, besides the sins actually committed and now past, also disapproved, and with much sorrow detested his own connate malice, as the cause and fount of the perpetrated crimes, Ps. LI, 7. And although original sin cannot be completely extirpated in this life, yet the inordinate motions, erupting from it against the will, can be restrained and inhibited by the reborn, lest it give birth to voluntary and actually mortal sin.

**Question XV.** What are the reasons that impel a fallen sinner to contrition?

*Causes of contrition.* There are very many and most grave causes that move a fallen sinner to sincere contrition.

Prob. A sinner, constituted outside the state of grace, is impelled to serious contrition by 1) the offense to the divine majesty; 2) the rupture of the baptismal covenant, on the part of the malicious sinner; 3) the foulness of deliberate sin; 4) the shipwreck of faith, which is inconsistent with deliberate sins; 5) the lack of the solace of the Holy Spirit; 6) the gravity of temporal and eternal punishments; 7) the scandal given to the weak; 8) the lack of angelic protection; 9) the rigor of divine judgment; 10) the loss of eternal life.

**Question XVI.** What is the end of contrition?

*The end of contrition.* The end of true contrition is preparation for faith in Christ, to be conceived from the gospel.

Prob. 1) Just as the law is a pedagogue to Christ, Gal. III, 24; so contrition, which is from the law, is a pedagogical means to faith

in Christ, to be kindled by the word of the gospel.

2) By contrition the way of the Lord is made plain, Matth. III, 3, inasmuch as by it are removed the obstacles which would otherwise impede the generation of faith in Christ. Whence the Form. Concord. p. 688. "True and saving faith is not in those who lack contrition and have the purpose of continuing and persevering in sins."

**Question XVII. What are the signs of true contrition?**

*Internal signs of contrition.* The signs of true contrition are some internal and certain, others external and probable. The internal are: a) the abnegation of an evil purpose, and the omission of deliberate sin; b) indeed the legal and pedagogical desire for a most approved physician, or a most benign and most powerful liberator.

Prob. a. Contrition is formally a serious sorrow for sins committed, joined with an effective displeasure, or detestation of sins. But it cannot be that sins seriously displease someone, or that someone seriously detests sins, and yet has the purpose of sinning. But here a careful distinction must be made between the purpose of amending one's life, and the abnegation of an evil purpose. The former, as an internal work, follows justifying faith; The latter precedes faith, and is not a good work; because it does not consist in a positive action or commission, but only in the omission of an evil work, the cessation of morose resistance, and the removal of acts impeding regeneration. Conf. D. HULSEMANN. breu. p. 523.

Prob. b. From Acts II, 37. "Now when they heard this (the Jews), they were cut to the heart, and said to Peter and the rest of the apostles, 'Men and brethren, what shall we do?'" The hearers of Peter, by the preaching of the divine word, were cut to the heart no differently than if their hearts had been pierced or transfixed by sharp swords. Which compunction of heart excited a general and confused desire, which they express with the question: "What shall we do?" A distinction must be made here between a legal and an evangelical desire. The former supposes a knowledge of the disease, the latter a knowledge of the physician. The former is pedagogical, the latter is actually saving; The former is a consequent and testimony of contrition, the latter is an effect of faith, seeking an effective medicine in the wounds of Christ.

**Question XVIII. What are the external and probable signs of contrition?**

The external and probable signs of contrition are detected in the sinner's mouth, in his habit, and in his external work.

**Question XIX. What external sign of contrition is observed in the mouth of the penitent sinner?**

*External [signs] in the mouth.* The external and probable sign of true contrition, which is observed in the mouth of the sinner, is the confession of sins, which is either of the whole church, since it confesses its sins then ordinarily in public prayers, and extraordinarily in public calamities a); or it is of a private person, who confesses his sins immediately before God b), before the church c), before a minister of the church d), before his neighbor e).

Prob. a. That a general confession of the sins of the whole church is necessary and useful, is clear, among other things, from Lev. XVI, 21. "Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and shall send it away by the hand of a suitable man into the wilderness." We observe here: 1) A public confession of the whole church is made, with the voice of God's minister preceding, such as the priest Aaron once was. Conf. 1 Sam. VII, 5. Neh. IX, 1. Jud. X, 10. 2) Public confession is joined with faith in Christ, whose type was once the ἀποπομπαῖος, or emissary goat; For Christ is the lamb of God, who takes away the sins of the world, John 1, 29, on whom we lay the hand of faith.

Prob. b. From Ps. LI, 6. "Against You, You only, have I sinned, and done this evil in Your sight." King David confesses his sin to God, as the supreme lawgiver, judge, and καρδιογνώστης (knower of hearts), as one whose law he had violated. He had indeed also sinned against his neighbor, but principally and ultimately against God the lawgiver. This confession, which is made immediately to God, is called by LUTHER the confession of faith.

Prob. c. Achan confessed his theft before the face of the entire Israelite church, Josh. VII, 19. This confession before the church was once called ἐξομολόγησις, and was either voluntary, by which the sinner willingly



published his crime, or involuntary, to which he was compelled by the church to make it.

Prob. d. From Matthew III, 6. "And were baptized by him (John) in the Jordan, confessing their sins." The hearers of John, testifying to the internal contrition of the heart by the external confession of the mouth before this sacred preacher, received baptism as an efficacious means of regeneration and justification.

Prob. e. From James V, 16. Where the Apostle says: "Confess your trespasses to one another, and pray for one another, that you may be healed." The Apostle James is not speaking of a confession to be made to a priest; because this is not mutual. St. James says: Εξομολογεῖθε ἀλλήλοις, i.e., mutually and in turn. But a neighbor confesses guilt to a neighbor, either for the sake of reconciliation, when he has affected his neighbor with an injury, see Matthew V, 23; or for the sake of seeking counsel, when a hidden crime has wounded the conscience; or also for the sake of mutual prayers, so that one may pour out pious prayers to God for the well-being and salvation of the other. This confession, which is made to a neighbor, is commonly called the confession of charity.

#### Question XX. What signs of contrition are detected in the face and external habit of the sinner?

*In the face and habit.* In the face and habit of the sinner certain external signs of contrition are observed: a) tears; b) haircloth and sackcloth; c) sprinkling of ashes; d) striking of the breast and thigh; e) tearing of garments; f) squalid lying on the ground.

Prob. a. Tears, shed without hypocrisy, are ambassadors of sorrow, and the blood of a wounded heart. The penitent Israelites shed tears, Exod. XXXIII, 4. David, Ps. VI, 7. Peter, Matth. XXVI, 75. the sinful woman, Luke VII, 38.

Prob. b. The king of Nineveh, about to declare his penitence by external signs, arose from his throne, and laid his robe from him, and covered himself with sackcloth, Jonah III, 6. Sackcloth is also called haircloth, and is a mournful, vile, hairy garment, woven from the hairs of beasts, narrow, pricking

and tearing the skin, an indicator of a mourning, humbled, suppliant soul.

Prob. c. The repenting Israelites sprinkled themselves with ashes, 2 Sam. XIII, 19. Neh. IX, 1, by which they then testified that they were nothing but ashes and dust, and then were to invite God to commiseration towards his fragile work, formed from dust.

Prob. d. The penitent publican struck his breast, saying: "God, be merciful to me a sinner," Luke XVIII, 13. To strike the breast is to chastise a hidden sin with an evident blow, says AUGUSTINE, serm. 8. on the words of the Lord.

Prob. e. The Hebrews tore their garments in the highest mourning, and in the more vehement commotions of the soul, Vid. Gen. XXXVII, 34. 2 Sam. III, 31. That the tearing of garments is a sign of penitence is evident from Joel II, 13.

Prob. f. King David, struck with grave sorrow, lay on the ground, 2 Sam. XII, 16, which χαμευνία or lying on the ground, is a sign of a submissive soul.

#### Question XXI. What external signs of contrition are detected in the work itself?

*In the work.* About internal contrition, a) fasting, b) satisfaction, testify externally.

Prob. a. Fasting is a voluntary abstinence from food, so that the flesh may be coerced, and the soul humbled. When Ezra undertook the journey from Babylonia to Jerusalem, he immediately proclaimed a fast for this purpose, that the flesh might be afflicted, and the Israelites might be more fit to ask for a right way from the Lord. Vid. Ezra VIII, 21. Thus the Ninevites fasted, Jonah III, 5. Jehoshaphat, 2 Paral XX, 3. Nehemiah, c. I, 4. Daniel, c. X, 3.

Prob. b. Satisfaction here is understood as that which is rendered to an injured neighbor, or to the church, offended by a public scandal. Thus Zacchaeus, being penitent, said, Luke XIX, 8. "If I have taken anything from anyone by false accusation, I restore fourfold." Therefore, Zacchaeus made satisfaction not to God, but to the defrauded neighbor (\*). That incestuous man, whom the Apostle mentions, 1 Cor. V, 1, was

(\*) The necessity of this satisfaction is effected from the very nature of a true change of mind. For to this is also required care and solicitude, partly concerning abolishing the injury inflicted on another, partly concerning removing the things in which the sin consisted. A serious detestation of sin is surely so powerful that a man vehemently desires that the deed could be made undone. But this is possible, insofar as the sin is a violation of human

delivered to Satan for the destruction of the flesh, that his spirit might be saved. About this the Apostle writes in 2 Cor. II, 6. "This punishment, which was inflicted by many, is sufficient for such a man." The Corinthian church, admonished by St. Paul, had gravely rebuked (for ἐπιτιμία denotes a rebuke joined with infamy) the incestuous man, and had shunned his company; afterwards, by the will of the Apostle, it forgave this repenting sinner his crime, and consoled him, lest he rush headlong into desperation, but imposed no fine by which he might satisfy God for the temporal punishment. Conf. CHEMNITZ ex. concil. Trident. fol. 721. where this most grave author also shows that the ἐπιτιμία of the Greeks is more fitting for the church than the satisfaction of the Latins; since that word is more inconvenient and arrogant.

**Question XXII. Are the mentioned signs of contrition infallible?**

They are probable, but not infallible. Prob. Those external signs of contrition sometimes do not proceed from serious sorrow, but are assumed by art, and for this reason are hateful to God. Vid. Is. LVIII, 5. Luke XVIII, 12.

**Question XXIII. Is a special enumeration of each and every sin to be required in confession?**

Concerning the enumeration of individual sins. A special enumeration of each and every sin according to circumstances is not necessary in confession before a minister of the church.

Prob. 1) An enumeration of each and every sin according to circumstances is impossible. "Who can understand his errors?" "Cleanse me from secret faults, O Lord," says King David, Ps. XIX, 13. This king was of a most perspicacious genius, and yet he did not have all his שגיות (errors) known. Therefore

he sought cleansing from secret sins, which escape memory.

2) That articular, special, and circumstantial confession is a torture of consciences, and the nearest way to desperation. For sinners are deterred by shame, or fear of punishment, from disclosing each and every sin; indeed, many are also obliterated by forgetfulness when the confession is made. But a snare is tied to consciences, that there is no remission for sins not expressed in confession.

3) That special confession is superstitious; for it is considered to be meritorious, on which absolution is to be suspended.

4. It is hostile to honesty and modesty, pernicious to the secret counsels of Princes and private individuals, and a machine of avarice (\*).

Antithesis is that of the Papists, who require a special enumeration of each and every sin in confession before a priest. They rely on the following arguments:

I. Whatever has been enjoined upon us by God, that is necessary by force of a divine command; But a special confession of sins is &c. Therefore. The minor is proven from James V, 16. "Confess your trespasses to one another." Resp. The Apostle James speaks of the fraternal confession of charity, not of ecclesiastical confession.

Instance; Christ commanded the leper to show himself to the priests, Matth. VIII, 4. Therefore, a special confession of sins is necessary by force of a divine command. Resp. The cause of the delegation to the Levitical priests was not a special confession of sins, but the showing of the cleansing already done.

II. Whatever has a divine promise annexed to it, that is necessary for Christians; A special confession of sins &c. Therefore. The minor is proven from 1 John I, 9. Resp. St. John in that place deals with a

law, it can therefore be done in two ways: 1) in words, by revocation; 2) in deeds, by restitution, if the thing taken away is still intact in the hand and power of the unjust possessor, and he himself is strong enough to repair the damage; or, if restitution cannot be made, compensation. 18. Vid. Ex. XXII, 3. Dan. IV, 24. Lev. VI, 4, 5. XVIII, 31. And these words, James IV, 8. καθαρίσατε τὰς χεῖρας, seem to me especially to be understood thus: if you hold anything ill-gotten in your hand, by the example of Zacchaeus, Luke XIX, 8.

(\*) This is not the only argument from which it appears how pernicious it is. The evil is increased by another certain evil counsel, by which a most special confession is required from each one, so that satisfaction may be imposed on the confessor, according to the variety of circumstances, now graver, now lighter, which also has much value before God, and which the Roman Catholics think is the third part of penitence, indeed the principal one, so that it may truly be called penitence, by which name it would scarcely be worthy, as they say, unless some punishment were inflicted on him who had confessed the crime.

confession to be made before God, not before a priest.

III. Whoever ought to remit sins, to them sins must be recounted; But priests &c. Therefore. The major is established; because to remit and to confess sins are related. But if one of the related terms is posited, the other is also posited. The minor is proven from Matth. XVI, 19. Matth. XVIII, 18. John XX, 22. Resp. A general confession is sufficient, a special and circumstantial confession is not necessarily required.

Instance; The key of loosing and binding denotes the power of judging; But to a judge, the deed with all its circumstances must be recounted; Resp. The key of loosing and binding does not infer the power of judging, but of discerning sinners, and of decently applying promises and comminations to certain individuals. God is an omniscient judge, priests are ministers and messengers. He *αὐτοκρατορικῶς*, or principally, they *διακονικῶς*, ministerially remit sins.

IV. In what manner Christians confessed their sins in the Apostolic church, in the same manner let us also confess our sins; But in the Apostolic church Christians confessed their sins specifically and individually. Therefore. The minor is proven from Acts XIX, 18. "And many who had believed came and confessed and told their deeds." Resp. 1) CHRYSOSTOM takes this place to be about miracles; because the verb *ἀναγγέλλειν* is never used for the confession of sins. 2) Let it be understood of evil deeds, yet that confession was not private and auricular, but public, before the whole assembly of believers. 3) They did not recount each and every sin with their individual circumstances, but the more atrocious ones, especially acts of curious vanity and magic art. Vid. the following verse 19.

**Question XXIV. Is private confession before a minister of the church rightly retained in the orthodox church?**

*Concerning private confession.* Private confession, in which sins are recounted before a minister of the church in general and in particular the more atrocious ones and those that prick the conscience, is rightly retained in the orthodox church, not under the condition of absolute necessity for salvation, but on account of its most abundant utility.

Prob. 1) From the general command of God, Lev. V, 5. "He shall confess that in

which he has sinned," & Num. V, 7. "They shall confess their sin." Every Israelite who had sinned brought sacrifices, and confessed his private offenses to the priest before the slaughter and offering of the sacrifices, especially the more atrocious ones; which is gathered from Lev. c. IV, V, & VI.

2) From the rite of private absolution. The power of privately absolving has been divinely granted to the minister of the church, Matth. XVI, 19. XVIII, 18. John XX, 22. Therefore, the power of privately hearing the confession of sins has been granted to the same.

3) By the examples of David, 2 Sam, XII, 13, the sinful woman, Luke VII, 38, those baptized by John, Matth. III, 5.

4) Because confession and absolution do much, a) for the information of the young, b) for the correction of the dissolute, c) for the testing and preparation of the guests who are to partake of the Lord's supper, d) for the special application of the remission of sins, e) for the consolation of afflicted consciences.

Antithesis is that of the Socinians, Anabaptists & Weigelians, who abominate private confession and absolution. They attack our assertion with the following arguments;

I. Whatever confession enervates and subverts ecclesiastical discipline, that is to be abrogated; Private confession of sins before a minister of the church &c. Therefore. The minor is proven; because formerly malicious sinners, when they had once turned away from grave sins and returned to their vomit, were exterminated from the embrace of the church. Resp. Ecclesiastical discipline is not taken away by private confession of sins, but only the degrees of ecclesiastical censure are observed, according to the admonition of Christ, Matth. XVIII, 15. Public ecclesiastical censure, by which sinners are barred from the use of the sacraments, is to be used modestly and prudently.

II. Whatever pertains to the relics of popery, that is to be abrogated; Private confession of sins &c. Therefore. Resp. There is a great difference between the confession used among the Papists and the Evangelicals. The former is a confession of sins, special and circumstantial; the latter is a general confession of all sins and only respectively special, viz. with respect to the sin pricking the conscience. The former is considered absolutely necessary; the latter is seemly by reason of order, useful by reason of solace,

just by reason of a scandalized neighbor. The former is held to be meritorious; the latter is declarative of internal penitence. The former is a way to desperation; the latter to consolation and the δοκιμασία (testing) of the conscience.

III. Whatever confession brings with it very many inconveniences, that is to be abrogated: Private confession &c. Therefore. The minor is proven; because a special confession of a more atrocious sin a) casts a man into the most present danger to his reputation and life; b) establishes the avarice of the ministers of the church, who eagerly receive penitential money; c) inflames envy among them, when one has a smaller, another a larger number of confessants. Resp. a) A special confession of an enormous offense is not held by us to be simply, but only hypothetically necessary, for a fuller exoneration and information of the conscience, but the confessor should impress the seal of silence on his mouth. b) Penitential monies have been abrogated in certain orthodox churches, in some they are offered to the ministers of the divine word as gratuitous gifts, not as prices by which the remission of sins is for sale. c) Envy is of dogs, not of the ministers of the church; that it should arise by accident, detracts nothing from confession itself.

**Question XXV. Does temporal punishment remain after the guilt is remitted, to be redeemed by one's own satisfactions?**

After the guilt is remitted, no τιμωρία, or punishment, properly so called, threatens converted and justified sinners a); yet sometimes παιδεία, or fatherly chastisement and medicinal affliction, remains b).

Prob a, 1) From the perfect remission of guilt; For whomever all guilt is remitted, in

them no guilt of punishment remains. But for all believers guilt is remitted, Acts X, 43. Therefore. The major is confirmed from the relation of guilt and punishment. Where there is no guilt, there is no place for punishment; since it is the vindication of guilt.

2) From the explicit testimony of the Apostle, saying, Rom. VIII, 1. "There is therefore now no condemnation to those who are in Christ Jesus." Where there is no condemnation, there is no guilt of punishment.

3) From the parabolic illustration. The heavenly King not only remits the debts to the servant burdened with very great debts, but also the punishments, Matth. XVIII, 32.

4) Christ most fully satisfied divine justice, not only deriving our sins upon Himself, but also the punishments of sins, Is. LIII, 5. For which reason, much is derogated from the most cumulative satisfaction of Christ by the persuasion of one's own satisfaction.

5) From the defect of our powers to satisfy God. To render satisfaction to God requires infinite virtue, which no mere man possesses. For which cause our redeemer had to be God, so that He could pay a λύτρον ἰσόρροπον, a most sufficient price of redemption, to divine justice.

Prob. b. "For whom the Lord loves He chastens (παιδεύει)," Hebr, XII, 6. & 1 Cor. XI, 32. "We are chastened (παιδευόμεθα) by the Lord, that we may not be condemned with the world." Therefore, παιδεία, chastisement, is imposed on the faithful, which arises not from an angry God, but a placated one, and does not lead to condemnation, but to the amendment of the chastised.

Antithesis is that of the Papists, who impose various satisfactions on the penitent for temporal punishments. (\*). Moreover,

(\*) It can hardly be said what a great troop of many others is closely joined with this error. 1) What is the foremost πρῶτον ψεῦδος (first falsehood), they think that Christ indeed took upon Himself the entire guilt of our sins, but did not bear all the vicarious punishments, but only the eternal ones. a) They feel, therefore, that each one must still make satisfaction for temporal punishments, either after death, in the fire they have invented, purgatory, or before their last day. 3) Satisfaction in this life, in their opinion, is rendered in various ways, but especially in these three: fasting, to which they refer all stricter discipline; 4) liberality towards the poor, or, as they commonly say, almsgiving, as well as prayer. 5) In explaining the definition of each of these, they err vehemently and greatly. 6) They admit a manifest contradiction of things; and not just one; For a) a duty always owed can never become a satisfaction for another and neglected duty; b) All satisfaction for undergoing punishment cannot but be the suffering of an evil, to be felt with a sad mind; but the exercises of their duties are surely good actions, to be undertaken with a cheerful mind, see e.g. Rom. XII, 8.

they assign three kinds of satisfactory works: Prayer, fasting, and almsgiving.

They refer to prayer those things which are exhibited immediately to God, as praises, acts of thanksgiving, acts of contrition and confession; To fasting, those things which afflict the body, and are repugnant to the concupiscence of the flesh, as are hair-shirts, ashes, flagellations; To alms, all works of mercy, which are repugnant to avarice, and lead to the utility of the neighbor. They rely on the following arguments:

I. A punishment was announced to King David after his guilt was remitted, 2 Sam. XII, 14. Resp. Distinguish between τιμωρία, or punishment, inflicted by an angry God, and between παιδεία, or chastisement, sent by a placated God. Not the former, but the latter was announced to David, so that it might be both a memorial of a most grave past lapse, and a προφυλακτική medicine, preserving from sins. AUGUSTINE elegantly says: "Calamities before remission are punishments, after remission they are contests and exercises of the pious."

II. The prophet Daniel gave King Nebuchadnezzar this counsel: "Redeem your sins with alms," Dan. IV, 24. Resp. In the original text it has פָּרַק, which means, "he broke off." Whence in the source the words flow thus. "Therefore, O king, let my counsel

be acceptable to you, that you break off (change) your sins into righteousness, and your iniquities into mercy on the afflicted." From this it is clear that in that place is not understood a satisfactory redemption, but an emendatory change.

III. Tob, XII, 9. The angel Gabriel says: "Almsgiving delivers from death, and it is that which purges sins, and makes one find mercy and life." Resp. 1) The Book of Tobit is apocryphal. b) It is understood as a liberation from an untimely death, which God often averts from those who are beneficent to the poor out of true charity, Ps. XLI, 1, not as if beneficence were satisfactory for punishment, but because God compensates it out of grace. c) Almsgiving purges not past sins, but future ones, by inducing a habit opposite to the former. For while a man studies beneficence, he avoids avarice, rapacity, inhumanity, and similar vices. d) The last words in the source sound thus: "They who do alms and righteousness shall be filled with a long and lasting life."

IV. The penitent Ninevites fasted, clothed themselves in sackcloth, sprinkled themselves with ashes &c. to make satisfaction for temporal punishments. Jonah III, 5. Resp. Those were not satisfactory works, but external signs and testimonies of internal penitence.

7) In a strange manner they impose on the penitent a punishment which he ought to inflict on himself. 8) They have subtly made a distinction of the satisfaction of passion, which is assigned to the purgatorial fire, and of satisfaction for averting it. But they also wish to appear very liberal and merciful. Namely 8) they say it is not so simply necessary that each one should make satisfaction for himself; but it is permissible for a miserable person, whose flesh and skin may perhaps be very tender, it is permissible therefore to redeem this burden, imposed on you, for a certain price. You ask, how? 9) They answer: by the benefit of indulgences. By whose authority? Why 10) that of the Roman Pontiff, as if he were truly the vicar of Christ. From where do they come? 11) From the treasury of the church, and indeed of the Roman one. And what is that treasury? 12) That, forsooth, in which the merits of holy men, collected for many centuries, and increased more cumulatively every year, are preserved with the greatest care. Who are those holy men? 13) Not all the blessedly deceased, but only those whom the Roman Prelate has judged worthy, whom he, moved by political reasons, has referred to the number of the saints, who are barbarously called canonized, and to whom others are thought inferior, whom they are accustomed to call beatified. About those blessed and saints, the matter is very uncertain, whether they are also blessed and holy by divine judgment, indeed it is agreed among all today that some of them were never even men. What finally are their merits? Namely, 14) as they say, works entirely excellent and abundant, or, as they love to speak barbarously, works of supererogation, which surpass the whole number of precepts, and which are thought to be sufficient not only for the saints themselves, but can also bring pardon of sins and salvation to many others. You are silent about more. What the ancient Doctors, at the time when a stricter ecclesiastical discipline flourished, were accustomed to signify by the name of satisfaction and indulgences, and how far their mind was from the sense of the Roman-Catholics, today no one fails to know, unless he who has brought a mind utterly foreign from the monuments of sacred history.

Instance: In the primitive church, canonical satisfactions were received in use. Resp. They were imposed on sinners who had lapsed into graver crimes, not to satisfy God for the punishment, but a) for the exercise and probation of serious penitence; b) for the example and terror of others; c) for the authority and reconciliation of the church offended by the scandal, to which satisfaction had to be made by an external declaration of penitence.

## SUSPIRIUM

*With the powers of grace, O most HOLY GOD, instruct and strengthen me, a most miserable sinner, that I may restrain and inhibit the vicious motions of my soul, lest they erupt into grave crimes! Give me, HEAVENLY FATHER, true and sincere penitence, give me a contrite heart, give to my head water, and a fountain of tears to my eyes, that by temporal weeping I may prevent the weeping and gnashing of teeth! Slay, I pray, my flesh, prone to evils, break and crush my hard heart, so that, the obstacle being removed, the spirit of faith may inhabit, live, and reign in me!*

## CHAPTER VII. ON FAITH IN CHRIST.

### Question I. What is faith in Christ?



FAITH IN CHRIST is a gift of the Holy Spirit, by which a converted and reborn sinner salutarly recognizes the evangelical promise of God's grace and the remission of sins and eternal salvation, to be obtained on account of the satisfaction and merit of Christ, approves it with solid assent, and with singular trust applies it to himself, that he may be justified and be saved eternally.

Obs. Etymology. "Fides" is said from "fidendo" (from trusting), and so, by the force of the word, it is trust. CICERO indeed in Book 1 of *De Officiis*, c. 7, adduces another etymology of faith, saying: "We believe, because what is said, fiat (may it be done), faith was so named." But this is an allusion, not a genuine derivation.

### Question II. What kind of faith is understood here?

*Homonymy.* It is not understood here as objective faith, or that which is believed; but subjective, by which one believes a): not false, or dead, but true and living b): not another's, but one's own c): not historical, or dogmatic, nor miraculous, but justifying d): not general, but special e): not considered absolutely, but relatively f).

Prob. a. Objective faith, or that which is believed, is the doctrine of faith; which is improperly called faith, because it is the object of faith. Conf. Acts VI, 7. c. XIII, 8. cap. XVI, 5. Rom. XII, 6. But subjective faith, or that by which one believes, is faith properly so called, which is in the believing man, as its subject.

Prob. b. False faith, or vain and dead faith, is equivocally called faith, since it is only an empty persuasion and boasting of faith, or a rash presumption concerning the mercy and grace of God, on account of the merit of Christ, in an impenitent man, indulging his sins, about which James in his epistle, chap. II, 20. Do you want to know, O vain man, that faith without works is dead and not saving? Our discussion here is about true and living faith (\*), which has received its life from Christ, and when it has justified the converted sinner, it shows and manifests itself to be alive through charity and the study of good works.

Prob. c. We are not dealing at present with another's faith, by which the necessities of a neighbor are commended to God, and temporal and spiritual goods are obtained for him, Matth. IX, 2. but with one's own faith, about which the Prophet Habakkuk, c. II, 4. and with him Paul, Gal. III, 11. "The just shall live by his faith." As anyone naturally lives by his own soul; so anyone spiritually lives by his own faith. Observe, that by one's own faith here is not understood a faith of our own words and deeds, which is called

(\*) The blessed Author said nothing superfluous, but deliberately employed both these epithets: true and living. Both are necessary, and opposed to the terrible error of the Roman Catholics, which they openly professed in their Council of Trent, Session VI. ch. 15. & can. 28: faith can be true, although it is not living; if anyone thinks otherwise, let him be ἀνάθεμα (anathema / accursed)! The false principle, from which so destructive a decree was born, is a false definition of faith, concerning which we shall see hereafter.

faithfulness, integrity of soul, and candor; but the faith receiving the word of the gospel and the merit of Christ.

Prob. d. Historical faith, which is also called dogmatic, is twofold; one rests on human authority; the other on divine revelation. That the former is different from justifying faith is beyond doubt; saving faith embraces the latter; just as the rational soul embraces the vegetative and sensitive soul. But just as the vegetative soul in plants, and the sensitive in brutes exists without the rational soul; so historical faith exists without saving faith in hypocrites. For they know the documents of divine grace and the deeds of Christ externally and historically, so that they do not place their trust in Christ, the author of salvation. But trust is the complement, soul, and life of faith in Christ. Historical faith is found even in devils, Jas. II, 19. Moreover, the historical faith of impious men differs from the faith of demons; not indeed essentially, but accidentally: 1) In the principle of knowledge, which in impious men is only scripture, in demons also *αυτοψία* (seeing for oneself). 2) In the applicability of the object believed, which demons lack, but not men. The faith of miracles, or miraculous faith, is that by which we firmly resolve that what God has either predicted, or willed to be done, either by us, or by others, for our or others' benefit, will happen from the infinite and absolute power of God; Matth. XVII, 20. It is subdivided into active and passive. The former is that by which someone is divinely endowed with the special gift of performing miracles, Matth. XVI, 17. The latter is that by which a man certainly resolves that he will be a participant in the singular benefits which happen through miracles, Matth. IX, 27. But the faith of miracles differs from justifying faith. The former is an extraordinary and periodic gift; the latter is ordinary and perpetual. Without the former many have been saved; without the latter no one. The former is given in hypocrites and the impious, Matth. VII, 22. only the truly converted and reborn have the latter. The object of the former is the omnipotence of God; of the latter, His mercy. Yet miraculous faith is 1) a certain, as it were, image of saving faith. For Christ in visible miracles adumbrated His invisible grace, in healing the saving, in resurrection the vivifying, which the healed and the resurrected received, with no cooperation of their own good work. 2) The end of the same

miraculous faith is saving faith, which if present, saves, not because it is miraculous, but because through the miracle that faith which is saving was excited. Confer. D. DANNHAV. in hodos. phanom. XI P. 1302.

Prob e. General faith is that by which a man to be saved believes all things to be true which have been revealed in the divine word; we are not now speaking of this general faith, because we consider faith as a means of salvation, and therefore in order to a special, or particular object, which has the power of recovering salvation, lost through sin, and in view of which faith can be reckoned among the means of salvation. Therefore, it is a special faith, by which a converted and reborn sinner applies to himself individually the universal promises concerning Christ the mediator and the grace of God, to be obtained through him, and believes that God wants to be propitious to him also, and to remit sins on account of the satisfaction of Christ, rendered for his and all men's sins. It is therefore called special faith, not because it has some special promise for its object, which was made particularly to the believer, but on account of the application, by which under the universal promise of the grace of God and the merit of Christ it descends to himself individually. Thus Job, making a profession of his faith, said: "I know that my redeemer lives," Job. XIX, 25. & Paul, Gal. II, 20. "The Son of God loved me, and gave Himself for me."

Prob f. Faith at present is not looked at absolutely, as it is a good work, pertaining to the first precept of the decalogue; but relatively, inasmuch as it looks to Christ, and apprehends his merit. To justify relatively is nothing other than to justify by the power of its correlate. Faith therefore justifies relatively, i.e., the thing believed, the merit of Christ apprehended by faith, justifies. The faith WHICH justifies is knowledge, assent, and trust &c. but faith, INASMUCH AS it justifies, is a naked reception of the benefits of the Messiah, passive, admitting the motions of the holy spirit, reposing, resting in the merits of Christ. Conf. D. DANNHAV. l. c. p. 1305.

**Question III. In how many ways is the word, to believe, taken?**

The word, to believe, is taken in three ways.

Prob. For it is one thing to believe God to be; another, to believe God; another, to believe in God. We believe God to be, by



knowledge; we believe God, by assent; we believe in God by trust (\*).

#### Question IV. What are the causes of faith?

The cause and means of kindling faith are the same as those of regeneration.

Prob. Regeneration is formally the conferring of the powers of believing, and the gift of faith itself. Therefore, it is pointless to deal here with the causes and means of kindling faith.

#### Question V. Who believes in Christ?

*The subject of faith.* Men believe in Christ a) who are sinners b), both converted and reborn adults c), and infants reborn through baptism d).

Prob. a. Only men are capable of faith in Christ, of whom he is the mediator, 1 Tim. II, 5. The devils believe that Christ is the Son of God and the supreme judge (see Matth, VIII, 29); but they tremble, Jas. II, 19. Therefore they do not place their trust in Christ, as their mediator and the author of their salvation.

Prob. b. Just as Christ was given not to whole, but to fallen men as a mediator, Matth. I, 21; so faith in Christ was not in man in his state of integrity, but is only given in sinful man.

Prob. c. True and saving faith is not in those who lack contrition and have the purpose of continuing and persevering in sins, says the Form. concord. p. 688. Wherefore it is necessary that the sinner, indulging the desires of the flesh, be converted from the darkness of sin to the light of faith, Acts XXVI, 16. But the light of faith is kindled by the grace of regeneration; For everyone who believes that Jesus is the Christ is born of God, 1 John V, 1.

Prob. d. Baptized infants put on Christ, Gal. III, 27. Therefore, they believe in Christ. But we have treated more fully of the faith of infants in the preceding section, c. IV.

#### Question VI. Is faith in the intellect, or in the will of man?

*The subject in which.* Faith is in the intellect, by reason of knowledge and assent; in the will, by reason of trust.

Prob. 1) The converted and reborn sinner not only believes that Jesus is the Christ, 1 John V, 1, by an act of knowledge and assent, which is in the intellect; but also believes in Christ, John III, 36, by an act of trust, which is in the will.

2) The promise of the gospel, which is the object of faith, proceeds not only from the knowledge, but also from the will of God; Therefore, the acceptance of the promise is not only an act of the intellect, but also of the will.

3) The converted and reborn sinner receives the promise of the gospel as true, with the intellect; as good for himself, with the will. With the intellect he knows and approves the truth of the promise; with the will he embraces, and with singular trust appropriates to himself its goodness.

Antithesis is that of Bellarmine, who maintains, book I. de iustificat, c. 6, that faith cannot exist simultaneously in the intellect and the will, because one virtue cannot be in two powers, distinct in kind. But the hypothesis of Bellarmine, that one virtue cannot be in two powers, fails in a composite unity, through collection and subordination. SUAREZ. tom. II. disput. 44. sect. 4. num. 4. says: "One virtue of faith is composed of a habit of the intellect and a pious affection in the will." THOMAS AQUINAS, cited by D. GERHARD in confess. cathol. f. m. 1459, says: "Something is said to be in two principles first in this way, that it is equally in both; In this way it is impossible for one virtue to be in two powers. Secondly, in a certain order; and thus one virtue can pertain to several powers, so that it is principally in one and extends to the others by way of diffusion or disposition." Thus the image of God consists in the concreated wisdom of the intellect and the integrity of the will. Free will is in the intellect, by reason of choice, in the will, by reason of freedom. Heresy respects in part the intellect, in part the affection, says ALEXANDER of HALES, cited by D. SCHERZER in system. p. m. 300. Prudence is in the intellect, by reason of consultation; in the will, by reason of election. Prayer, as defined by THOMAS in 2. Question 83. art. 1. is an act of practical reason, explaining the desire of the will, and postulating something from another. Which BELLARMINE himself

(\*) A clearly exceptional place, in which those three propositions are joined, is found in John XIV, 10. "Do you not believe that I am in the Father, and the Father in Me?" v. 11: "believe Me," & v. 12: "he who believes in Me." We use the word, to believe, in this place, not as it is customary in Latin, but as it is in scripture.

in lib. I. de bonis operibus c. 1. explains thus: "The intellect and the affection concur in praying. The affection concurs by desiring that good which it lacks; the intellect, indeed, by explaining and proposing that desire." From which it is evident that a distinction must be made between a simple habit, which cannot be in different powers, and an aggregated, or composite habit from different acts terminated to the same object, and indeed having an order among themselves to one and the same object, which can reside in distinct faculties.

#### Question VII. What is the object which faith regards?

*The object of faith.* The object of general, or dogmatic, faith is every revealed word of God a). The object of special, or saving, faith is Christ the mediator, inasmuch as he is offered to us by the evangelical promise as the meritorious cause of God and the remission of sins b); or, which is the same, the grace of God, remitting sins on account of the satisfaction of Christ, and promised in the gospel c); or, which amounts to the same thing, the evangelical promise of the grace of God and the remission of sins, to be obtained on account of the satisfaction of Christ d).

Obs. One thing, as to the matter, is signified as the object of trust, whether you say it consists in Christ the mediator, or in the grace of God, or in the promise of grace, made on account of Christ the mediator. There is only a diversity in the mode of conceiving and speaking. For by the first mode of speaking, the reason of the object is constituted in Christ the mediator, as the meritorious cause of the grace repaired and promised to us, and the grace of God repaired for us by him is connoted. By the second, however, the reason of the object is constituted in the grace of God repaired by Christ, remitting sins, as in the internal impulsive cause of God, but Christ, as its meritorious cause, if not expressed in words at the same time, is yet tacitly understood. By the third mode of speaking, finally, the reason of the object is constituted in the promises of the remission of sins on account of Christ, which proceeds from the satisfaction of Christ and the grace of God, and by which both, namely the merit of the mediator and the mercy of God, are offered to us. In whatever way, therefore, you speak, the trust of a man about to obtain remission of sins with God will always return to one and the same object, namely Christ the

mediator, inasmuch as he is the cause of the repaired mercy of God for us, and of the remission of sins to be obtained with God. Vid. D. MUSEI disp. III. de conv. p. 179.

Prob. a. Dogmatic, or general, faith is directed to every word of God, inasmuch as it is of God, 1 Thess. II, 13, to which, on account of the authority of God revealing, indubitable assent must be rendered.

Prob. b. Special, or justifying, faith is directed to Christ, as the meritorious cause of the remission of sins, and of eternal salvation; about which John, rep. II, 2: "Christ is the propitiation for our sins," and Paul, Rom. III, 25. "God set forth Christ as a ἱλαστήριον, a propitiation through faith in His blood," q.d. Because Christ by satisfaction for our sins has made God propitious to us, let us fix the trust of obtaining the remission of sins in the blood of Christ. This object of faith is such that, when it is posited and applied, justification itself is posited and the question is satisfied; on account of what are we justified and saved? This is evident from Acts XVI, 31, where we read that to the question of the jailer at Philippi: "What must I do to be saved?" the Apostles answered roundly: "Believe on the Lord Jesus Christ, and you will be saved, you and your household." Whence we argue: On whom we ought to believe, because he is the cause of the remission of sins and eternal salvation, he is the object of saving faith, which it regards. But on the Lord Jesus Christ &c. Therefore.

Prob. c. From Rom. III, 24. "Being justified freely by His (God's) grace through the redemption that is in Christ Jesus." Whence we argue: By whatever we are justified, to that, as an object, justifying faith is directed: But we are justified by the grace of God, reconciled to us by the redemption of Christ: Therefore.

Prob. d. 1) From Rom. IV, 16. "Therefore it is of faith that it might be according to grace, so that the promise might be sure." That on which faith firmly rests, that is its object: Faith firmly rests on the promise of divine grace: Therefore.

2) From Gal. III, 22. "But the Scripture has confined all under sin, that the promise by faith might be given to those who believe." The Apostle understands the federal, or testamentary promise concerning the seed of Abraham, which is Christ, v. 16. & 19. Just as this promise was given to believers; so it is to be received by true faith for salvation, which the Apostle teaches, 1 Tim. 1, 15. "This

is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." It is gathered from these things that the promise of Christ, the author of salvation, was given so that it might be accepted by believers for eternal salvation. But whatever is given to a believer, so that he may apprehend salvation by faith, that is the object of saving faith.

Antithesis is that of the Papists, who maintain that the object of faith extends as widely as the word of God. They object to us:

I. Whatever is to be believed on account of the authority of God revealing, that is the object of justifying faith; But every word of God &c; Therefore. Resp. Distinguish between general, or dogmatic, faith, and special, or saving, faith. The object of the former is every word of God, even the word of the law, from which, however, there is no justification, Gal. III, 11. The object of the latter is the evangelical promise, Gal. III, 22.

II. The object of faith, comprehended in the apostolic symbol, is the object of justifying faith; The object of faith, comprehended in the apostolic symbol, is not only mercy in Christ; Therefore. Resp. Distinguish between the common and the proper object of justifying faith. Justifying faith does not exclude the common object, namely the doctrine of faith concerning the Holy Trinity, creation, preservation, and governance; but it supposes or includes it. But just as the sum, scope, end, and goal of the whole scripture is Christ in his mediatorial office, John XX, 31; so saving faith, although it generally assents to the entire word of God, with a special reason looks to the scope of the whole scripture, and refers all other articles to the promise of grace, on account of Christ the mediator. Just as AUGUSTINE, book II. on the trinity, discerns the faith of Christians from the faith of demons by the last articles: "I believe in the remission of sins, the resurrection of the body, and the life everlasting." And faith is busied in vain about the other objects of scripture, if it does not hold the head of scripture, Christ, Col. II, 19, says CHEMNITZ, in loc. theol. de iustific. f. m. 268.

Instance: In the apostolic symbol not a word is had about the special mercy of God. Resp. The name of Father, Savior, Sanctifier, remission of sins, breathes mere grace and mercy. When I confess: "I believe in the remission of sins," I apply to myself individually the universal mercy of God, founded on the merit of Christ. For the

meaning here is not: I believe that the gift of remission is in the church; since even the demons believe this; but this is the meaning: I believe that God wants to remit my sins.

III. Whatever faith regards the power of Christ, its adequate object is not the mercy of God, proposed to us in Christ; But the faith of penitent men &c. Therefore. The major is established; because the power of Christ and the mercy of God differ greatly. Christ also exerts His power on the impious, on whom God does not have mercy. The minor is established by the example of the blind men, Matth. IX, 28. "Do you believe that I am able to do this?" The blind men answered: "Yes, Lord." Resp. 1) The passage speaks of miraculous faith, not justifying faith. 2) The faith which justifies, regards the power of Christ as a common object; but inasmuch as it justifies, it is directed with a special reason to the mercy of God, remitting sins on account of the satisfaction of Christ. Christ exercises His power on many who are not justified.

IV. Whatever faith is directed to the divinity of Christ, its object is not the special mercy of God; But justifying faith &c; Therefore. The minor is proven by the example of Simon Peter, Matth. XVI, 16. saying: "You are the Christ, the Son of the living God." Where Peter's faith did not regard the mercy of God, but the divinity of Christ. Resp. The divinity of Christ the God-man is not to be opposed to the mercy of God, because the latter is founded on the merit of Christ, but to be joined with it. The grace of God would not have been repaired, unless Christ, God and man, had begotten it for us by His merit.

V. Luke XVIII, 11. The Pharisee confessed that he was just, and therefore praying said: "God, I thank You that I am not like other men." Here he placed his trust in the mercy of God, and yet was not justified. Resp. The trust of the Pharisee was hypocritical and mercenary, resting on his own works, not on the merit of Christ. For he stood in the temple, as if proudly and arrogantly discoursing with God about his own justice; but not, like the publican, fleeing with a contrite heart to the mercy of God repaired by the merit of Christ.

Instance: The publican in his penitential vow makes no mention of Christ. Resp. The publican prays: "God ἰλάσθητί μοι," as if to say: "on account of the ἰλαστήριον, which is Christ, in whom I trust, have mercy on me."

VI. The object of justifying faith is the resurrection of Christ, as Paul teaches, Rom. X, 9: Therefore not the mercy of God. Resp. The Papists play with the elenchus of opposites; for the resurrection of Christ does not exclude the mercy of God. Christ rose, as our sponsor, by whose release from the prison of death it became most clear that the grace of God has been reconciled to us. Vid. Rom. IV, 25.

VII. Whatever object was not of the faith of Abraham, that is not the object of our justifying faith (for Abraham is the father of believers, Rom. IV, 11.); But the mercy of God, obtained by the merit of Christ, was not the object of the faith of Abraham. Therefore. The minor is established; because Abraham believed that he would be from a ninety-year-old and sterile woman the father of many nations, Rom. IV, 17. Resp. Distinguish between the primary and secondary object of Abraham's faith. The former was the promise of mercy, on account of Christ, that blessed seed, Gal. III, 16; the latter was the promise of the bodily fecundity of Sarah. For since all promises of other goods are yes and amen in Christ, according to 2 Cor. I, 20, Abraham could not have believed that he would obtain a promised son from Sarah, and other bodily goods, unless he had first had faith in the Messiah, or Christ the mediator, and had believed that he had God propitious to him on account of His satisfaction, to be rendered for his sins in the fullness of time.

#### Question VIII. Is Christ the mediator the primary or secondary object of faith?

Christ is true God a), and for all who believe in him the cause of the remission of sins b) and of eternal life c), and therefore is not the secondary, but the primary object of justifying faith.

Prob. a. From 1 John V, 20. "This (Jesus Christ) is the true God and eternal life."

Prob. b. From Acts X, 43. "To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins."

Prob. c. From John III, 16. "Whoever believes in Him should not perish but have everlasting life."

Antithesis is that of the Socinians, who maintain that trust is to be placed in God as the primary object, but in Christ as a secondary object (\*). They argue:

As to obedience, they refer it to the commands of God, not only the old, which they say were not abrogated by Christ, but also new ones, by which they dream that the moral law was enlarged by Christ.

I. He who is not the ultimate purpose of faith is not the primary object of trust; But Christ, etc.; Therefore. They attempt to prove the minor premise from John XII, 44, "He who believes in me, does not believe in me, but in him who sent me." Response: The cited words are to be understood not in an opposite or exclusive sense, but in a composite and inclusive sense, with this meaning: He who believes in me, does not believe in me *only*, but also in him who sent me.

II. The one through whom we believe in God is not the primary object of faith; But through Christ, etc.; Therefore. The major premise is clear; because the one through whom we believe in God, our trust does not rest in him, but through him it tends toward the ultimate end, namely God. The minor is proven from 1 Peter I, 21. "Through Christ you believe in God, who raised him from the dead." Response: Peter here considers Christ with respect to his prophetic office, and in view of that he says that through him, who informs us of the will of God, we believe in God. Notwithstanding this, it is also correctly

(\*) The Socinians, with whom in this matter the Remonstrants also, as in nearly all things, agree, constitute two parts of faith, namely trust and obedience. See the Racovian Catechism, sect. VI, chap. 9. But these are indeed false; 1) this division, since Holy Scripture declares obedience to proceed from faith itself, as a necessary effect from its cause, 2 Peter 1:5, 10; 2:11; 3:6. The effect, however, is not a part of the same. Also false is 2) the explanation of this division. For by trust they understand nothing more than a certain expectation of good things, which God promised to us through Christ, the interpreter of the divine will, not meriting but promising, not by his own authority but in the name of the Father. Thus they first deny the satisfaction of Christ as meritorious; then, moreover, they plainly confound among themselves 1) that faith which is toward God and that faith which is toward Christ, which is expressly said to be in his blood, since in him we have the atoning sacrifice, Romans III, 25; and faith in him, Romans V, 1, 2, 3; so that I may pass over in silence many more modes of difference.

said that we believe in Christ, the true God, 1 John V, 20, the author of salvation, Acts IV, 12, the leader and perfecter of faith, Hebrews XII, 2, to be honored equally with the Father, John V, 23.

**Question IX. Does justifying faith concern universal promises, or special and singular ones?**

Justifying faith, before the act of justification, is presented with universal promises concerning the mercy of God, who remits sins for Christ's sake a), which promises the converted and reborn sinner, in the very act of justification, applies to himself individually and specifically, and relies on them with firm trust b). This application is perfected and strengthened by the solving key of the ministry c), the sacrament of baptism d), and the Lord's supper e).

Proof a. The divine promises concerning the grace of God and the remission of sins, to be obtained for Christ's sake, are universal, and they promise eternal salvation to all who accept them with true faith, for example: "God so loved the world, that he gave his only-begotten son, that whoever believes in him should not perish, but have eternal life," John III, 16. "Whoever believes in him will not be ashamed," Romans X, 11. "To him all the prophets bear witness, that everyone who believes in him receives remission of sins through his name." Acts X, 43. These universal promises are laid under justifying faith as a solid foundation, so that it can validly rest upon them.

Proof b. The converted sinner, in order to obtain the remission of sins and eternal salvation, should descend from the universal propositions to himself as an individual, and believe with certainty that for him also, in particular, the grace of God and remission of sins have been restored through Christ, and that God is now willing to remit his sins as well. For this is the force of universal signs: that when added to some common term, what is said of the common term is signified to apply to all the singulars contained under it. Which also in the present matter, for this purpose are so often added and inculcated in

the scriptures, that sinners, anxious and troubled about their sins, may lift themselves up by the universality of the satisfaction rendered by Christ for all sins, and of the grace and remission of sins thereby restored, and that they may and should safely and firmly believe that these things pertain also to them as individuals. Thus says the royal Prophet: "God remits all my sins," Psalm CIII, 3. and Paul: "Christ loved me, and gave himself for me," Galatians II, 20. "Therefore I have obtained mercy," 1 Timothy 1, 16.

Proof c. Etus, Rom. V, 1. 2. 3. to now pass over in silence the many modes of difference. As for obedience, they refer it to the commands of God, not only the ancient ones not abrogated by Christ, but also new ones, by which they dream that the moral law was augmented by Christ.

Proof c. The solving key of the ministry contributes greatly to individual application. For when the minister of the word addresses the penitent sinner with the solemn formula of words: "I absolve you from your sins in the name of God the Father, the Son, and the Holy Spirit;" the contrite sinner receives this absolution with special faith: "I am now absolved from my sins in the name of God the Father, the Son, and the Holy Spirit."

Proof d. From Galatians III, 27. "Those who have been baptized have put on Christ." In baptism, anyone who is baptized apprehends the righteousness of Christ with the hand of faith, as a most beautiful garment, and puts it on himself.

Proof e. In the distribution of the Holy Supper, each communicant eats the body of Christ and drinks his blood for the remission of sins. From which the penitent sinner concludes and believes: As truly as I eat the body of Christ and drink his blood, so truly do I receive the remission of sins.

The antithesis is that of the Pontificians, who state that no one can believe, by the power of the divine promises, that God is willing to be propitious to him also in particular and to remit sins for Christ's sake (\*).

Their arguments are: I. Whatever has not been revealed by God is not an object of justifying faith: The special promise, that

(\*) "If anyone believes with certainty that his sins are forgiven him, and that he has returned to grace with God, they think this is known to him not from the universality of the evangelical promise, but from some special revelation. This they are accustomed to call privileged faith. The Reformed also oppose our doctrine, since they deny that saving grace is common to all and every man, certainly obtained and offered for each, or, as is customary to say, universal."

God is willing to remit the sins of me, you, CHRISTOPHER, MARTIN, etc., has not been divinely revealed; Therefore, that special promise is not an object of justifying faith. Response; 1) A distinction is made between the object of faith and its act. Faith in Christ, which is also called special faith, has as its proper object the promises of God's grace and the remission of sins for Christ's sake, and these are not particular and made to each one individually, but universal, made to all universally. The proper act of faith, on the part of the intellect, is a special assent, by which the penitent sinner is so carried into the universal promises that under their universality he descends to himself, and applies them to himself as an individual, and believes that in them grace and the remission of sins for Christ's sake are offered and promised to him in particular as well. This is what our D. CHEMNITIUS teaches excellently in his examination of the Council of Trent, p. 163. "With knowledge must be joined assent, not indeed merely general, but by which, with firm persuasion, each believer may determine that the universal promise privately (individually) pertains also to himself, that he also is included and comprehended in that universal promise." 2) God himself applies the universal promise to me; "I, even I, am he who blots out your iniquities for my own sake, and I will not remember your sins," Isaiah XLIII, 25. which divine promise I eagerly accept and believe pertains to me. 3) God offers and exhibits to me the indeterminate promise of grace determinately and as an individual through the solving key and through the sacraments, so that I can say intrepidly: I believe the remission of my sins.

II. He to whom it has not been divinely revealed that he has true faith in Christ, cannot, under the universal promises of grace, descend to himself with the assent of faith and believe that God is willing to be propitious to him and to remit sins for Christ's sake. To no sinner has it been divinely revealed etc. Therefore. The major is established; because the promises of God's grace and remission of sins include faith itself, John III, 16. Acts X, 43. Response; 1) Deny the major premise; because although it is divinely revealed to no one that he has true faith, yet the converted and reborn sinner is certain of his faith, a) from the co-witnessing of the divine spirit with our spirit, Romans VIII, 16. b) From testing, 2 Corinthians XIII, 5. 2) For special faith it is

sufficient that the penitent sinner believes in Christ his mediator, who has merited for him in particular the grace of God and the remission of sins by his satisfaction, nor is it required that he believe that he believes with an assent based on divine revelation. For the faith which is included in those promises does not relate to special faith as an object to be believed, but is itself special faith.

III. Justifying faith precedes the remission of sins; the special faith by which one believes that his sins are remitted for Christ's sake does not precede the remission of sins; Therefore. The major is proven; because justifying faith is the cause of the remission of sins. But the cause is prior to the effect. The minor is clear; because when one believes that his sins are remitted to him, he is already justified, and so this act of faith is subsequent to justification. Response; Special faith is not correctly explained. For special faith is that by which one, under the universal promise of grace, descends to himself as an individual and believes that God is willing to be propitious to him also in particular, and to remit his sins now, for the sake of Christ's satisfaction, rendered for his own sins and for the sins of the whole world. But that act of faith by which one believes that his sins are remitted to him is not formally justifying faith, but an act of faith which has justified.

#### Question X. What is the twofold power, force, and office of faith in Christ? The duty of faith.

The force and power (*ἐνέργεια*) of faith is twofold; receptive, or apprehensive, and operative. The former is that by which faith passively receives Christ and all the benefits obtained by his merit a). The latter is that by which faith actively exerts itself through works of charity and the other virtues b).

Proof a. The passages of scripture testify concerning the taking (*λήψις*), or apprehension of Christ and his benefits, John, I, 12. c. XVII, 8. Col. II, 6. 1 Tim. I, 15. Rom. V, 17. Acts X, 43. James. I, 12. Gal. III, 14.

Proof b. From Galatians V, 6. "Faith works through charity." D. HULSEMANNUS skillfully explains these words, as cited by CALOVIUS in his illustrated bible on this passage, p. 624. "That epithet, to work through charity, is an attribute of faith that has justified, not an attribute of faith that is about to justify, much less the form or essence of justifying faith, insofar as it justifies. For the Apostle is not describing the

office of justifying faith, insofar as it justifies, but another office of faith, namely to work through charity, to the praise of God and the utility of the neighbor."

Obs. I. The distinction of the twofold power of faith is of no light moment; because by it the twin office of faith, and the twin effect resulting from it, is expressed. D. BRENTIUS in his apology for the Württemberg Confession, p. 319, explains this distinction thus: "Faith, so to speak, has two hands: one, which it extends upward, and apprehends Christ with all his benefits, and by this part we are said to be justified; the other, which it extends downward to perform works of charity and the other virtues, and by this part we indeed testify to the truth of faith, but we are not justified." D. CALOVIUS in his theological system vol. X. p. 326. says: "The Holy Scriptures attribute a twofold act to saving faith: 1) the formal, as it is called in the schools, which is the apprehension of divine grace founded in the merit of Christ, or, what is the same, the merit of Christ, insofar as divine grace is reconciled to us by it; 2) the effective, they say, by which it extends itself now not to Christ the mediator, but to God and the neighbor, and embraces them with charity."

Obs. II. Although, by reason of its twofold power and effect, faith can be distinguished into justifying and operating, or sanctifying; yet essentially it is one faith; just as in man the rational, sensitive, and vegetative soul is in itself one.

#### Question XI. In what does justifying faith formally consist?

The form of faith, which justifies, consists in the taking (λήψις), apprehension, reception and special application of the justifying object, which is the satisfaction of Christ, and the grace of God obtained thereby, remitting sins, promised in the gospel. For justifying faith receives the evangelical promise a), in the promise Christ b), in Christ divine grace c), from the grace of God the remission of sins d), and eternal life e). The form of justifying faith.

Obs. I. Here is understood an apprehension, or reception, not corporal, but spiritual, which takes place in the intellect and will of the converted sinner, and is therefore metaphorical, a similitude drawn from a hand apprehending a friend, or some other thing, e.g., an alms. For justifying faith is a receptive organ, and as it were the hand of a miserable sinner, by which he applies to

himself, and receives to himself, embraces and possesses those things which are offered in the gratuitous promise of the gospel. God, the supreme King, from heaven extends the hand of grace, obtained by the merit of Christ, and in it offers salvation; the sinner, constituted in the abyss of misery, with the begging hand of faith accepts what is offered. The offering and the reception are correlates. Wherefore, let the hand of faith, which apprehends and receives the offered treasure, correspond to the hand of grace, which offers the treasure of righteousness and salvation.

Obs. II. Intellectual apprehension among the philosophers, taken in a stricter sense, is referred to the first operation of the mind, and is truly called with an apposite term simple apprehension, or apprehension of simples. But in this place, to apprehend is the same as, on the part of the intellect, to transfer a thing to oneself by knowing it, but on the part of the will, to be carried toward the known thing, as being good for oneself, and to accept it, and to hold it as if enclosed in the hand, lest it be snatched away, e.g., King David promised Mephibosheth that he would daily take the sustenance of life from the royal table, 2 Samuel IX, 7. Mephibosheth apprehended the promise with his intellect, as true; with his will, as good. With his intellect he apprehended it by knowing; with his will, by desiring and adhering to it.

Obs. III. The reception of Christ by faith is also called in the sacred letters the "putting on of Christ," Galatians III, 27. The spiritual "taste, eating and drinking of Christ," Psalm XXXIV, 9. John VI, 50. and even κόλλησις, or a gluing together with Christ into one spirit, 1 Corinthians VI, 17. and therefore implies a certain union, such as is between the apprehending hand and the apprehended treasure, and is called the formal union of faith, distinct from the mystical union, as its effect. The rejection of Christ, of grace, of the gospel is opposed to the reception of Christ by faith.

Proof a. From Galatians III, 13, 14, where Paul teaches that Christ redeemed us from the curse of the law, that we might receive the promise of the Spirit through faith (ἵνα... λάβωμεν). Namely, the promise of the Holy Spirit concerning the remission of sins, to be obtained for the sake of Christ's redemption, is not accepted except by faith.

Proof b. From John I, 12. "But as many as received (ἔλαβον) him, to them he gave the power to become children of God, to those who believe in his name." By which

statement of John, to believe in the name of Christ is explained by receiving him, as a most desired guest and greatest King. Paul agrees, Colossians II, 6. "As you have therefore received (παρελάβετε) Christ; so walk in him."

Proof c. From Romans V, 17. "For if by one man's offense death reigned through the one; much more will they who receive (λαμβάνοντες) abundance of grace and of the gift of righteousness reign in life."

Proof d. St. Paul excellently describes faith, that it receives the abundance of grace and the gift of righteousness, and therefore he warns, Hebrews IV, 16. "Let us therefore come boldly to the throne of grace, that we may obtain mercy." From Acts X, 43. "To this (Christ) all the prophets bear witness, that everyone who believes in him receives remission of sins through his name."

Proof e. From Revelation II, 10. "Be faithful until death; Then I will give you the crown of life." The crown of life is given to the faithful, that they may receive and carry it away, as the end of faith, 1 Peter 1, 9.

**Question XII. How manyfold is the apprehension or reception of the merit of Christ and the mercy of God founded on it?**

The apprehension, or reception of the merit of Christ, and of the mercy of God founded on it, is threefold: cognitive, which is through knowledge; approbative, which is through assent; appropriative, or adhesive, through trust. Apprehension or reception of the merit of Christ, how manyfold.

Proof. We apprehend Christ the mediator by knowing his universal merit, by applying it to ourselves with special assent, and by embracing it with singular trust, and firmly adhering to it.

The antithesis is that of BELLARMINE, who in book I on justification, ch. XVI, denies that apprehension formally belongs to faith, moved by the following little reasons:

1. Whatever does not pertain to the first operation of the mind, intellectual apprehension does not belong to it; Faith does not etc.; Therefore. The major is established; because apprehension is commonly referred to the first operation of the mind. The minor; because faith is an assent, which is in the judgment, which does not apprehend a thing, but discerns whether it is true or false. Response; 1) Faith is not only assent, but also knowledge and trust. 2) Every cognition of the intellect is an apprehension, although it

may not be a simple apprehension, but a judgmental or discursive one. By judgment we know and apprehend the union of one thing with another, or its division from another. 3) To apprehend here signifies, on the part of the intellect, to transfer something to oneself by knowing it, or to know a thing with its application to the knower, which is done through special assent.

II. To trust is not to apprehend, but to adhere firmly; Therefore, apprehension does not belong to trust, but firm adhesion. Response; Apprehension and firm adhesion are not opposites. Joab, 2 Kings II, 28, apprehended the horns of the altar, and so strongly adhered to them that he could not be pulled away from them.

III. If Christ is not made objectively present through trust, he is not apprehended by it; The antecedent is true; Therefore so is the consequent. The reason for the consequence is; because the intellect indeed apprehends Christ, while by knowing it makes him objectively present to itself; but trust rests in the present Christ. But to rest in something does not mean to apprehend someone. Response; A distinction is made between the apprehension of the intellect and of the will. The intellect apprehends Christ the mediator when it not only makes him objectively present by knowing, but also applies his universal merit to the converted sinner; but the will embraces the already present mediator Christ with singular trust, and firmly adheres to him.

IV. Whatever apprehends Christ, according to the opinion of the Lutherans, is faith; But love and joy apprehend Christ; Therefore, love and joy, if the opinion of the Lutherans is true, are faith. The Cardinal proves the minor from AUGUSTINE, Confessions, book VIII, ch. 2. "They all wanted to seize him and carry him into their heart, and they seized him by loving and rejoicing. These were the hands of those who seized." Response; 1) Trust embraces Christ as a present good, related as a cause for obtaining for us another arduous and difficult good, namely the grace of God and the remission of sins. But love does not apprehend Christ under the relation of a cause to obtain for us grace and the remission of sins, but absolutely as the highest good. Nor is love an act of concupiscence, by which we wish Christ as a good suitable for us, and in him other goods for ourselves, which is required for fiducial



apprehension; but it is an act of benevolence towards Christ, by which we wish well to Christ himself, and by the fruit of his benefits we are excited to signify a grateful mind, and to the right uses of grace received. 2) Joy does not have for its object Christ the mediator as the cause of grace and remission of sins yet to be obtained; but as all joy is about a good obtained and possessed; so joy in Christ has for its object Christ the mediator, as the cause of grace and remission of sins actually obtained, already apprehended and possessed, and it is a complacency, or a certain spiritual delight in Christ the mediator, already fiducially apprehended, and in the remission of sins obtained through him.

**Question XIII.** How many are the acts, degrees, or parts of justifying faith?

*Acts or parts of faith.* The acts, degrees, or parts of justifying faith, by which it apprehends the justifying object, are three: Knowledge, assent, and trust. (\*).

Obs. Theologians devoted to the Augsburg Confession differ in enumerating the acts of faith. Some favor a bipartite division, among whom is D. IO. MUSAEUS in his lectures on the Formula of Concord, p. 168. "Justifying faith consists in a special assent, both with respect to the object and with respect to the subject; and this assent always has conjoined the trust of the will, so that it can rightly be called a fiducial assent." This author refers the knowledge of Christ and the desire for grace among the presuppositions of justifying faith, insofar as it justifies. D. FRIDEM. BECMANN follows him in his institutes, p. 417. Nor does D. BAIER seem to dissent from this in his compendium, p. 642, by whom faith is called a sensual trust. A quadripartite division seems more suitable to others, among whom D. CHEMNITIUS excels, who delineates the degrees, or acts of justifying faith thus: "By what movements faith apprehends and receives the promise of the gospel is understood in the true exercises of justifying faith. For there such movements and degrees are noticed, just as they are described in scripture. I. Knowledge, or science, thought and meditation on the promise of God concerning the benefits of Christ the mediator, concerning the mercy of God, concerning gratuitous reconciliation,

etc. II. To this knowledge must be joined assent, not indeed only general, but by which with firm persuasion every believer may determine that the universal promise privately pertains also to himself, that he also is included and comprehended in that universal promise," Romans IV. "It was written not for Abraham's sake only, but for ours also, to whom it will be imputed, if we believe." III. "From that knowledge, or assent, the heart, or will, through the operation of the Holy Spirit, conceives a desire so that, because it seriously feels itself burdened with sins and the wrath of God, it desires, wishes, seeks, and asks that the benefit of justification, which is proposed in the promise of the gospel, be given and communicated to it, and it apprehends it by faith, so as to receive it to itself. IV. When in this way and from the sentence of damnation, which is announced to us by the law because of sins, faith flees to the throne of grace and to the mercy seat, which the heavenly Father has set forth in the blood of Christ, trust is added," Ephesians III, "by which, from the promise, it determines that God then gives, communicates, and applies to it the benefits of the promise; and that in this way it truly receives those things which the gratuitous promise of the gospel offers, righteousness, salvation, and eternal life. From this trust follows boldness (παρρησία), which has access to God," Ephesians III, "peace of conscience," Romans V, "joy of the Spirit," Romans XIV, so that the heart may rest in the promise of mercy, even in the cross, in temptation, and finally in death itself, retaining the hope of the glory of God," Romans V, in exam. concil. Trid. fol. 163. & loc. theolog. part. II fol. 270. D. GERHARD supports this in his academic disputations, P. 1. pag. 289, D. HOEPFNER, in his tract on the acts of justifying faith, p. 140, D. DANNHAV. in his hodo. p. 1317, D. BREITHAVPT. in his theological institutes, p. 328. Most Theologians mention three acts, or parts, of faith; knowledge, assent, and trust; who include the desire for grace under trust. I adduce as witnesses D. CALOVIUS and D. QUENSTEDT. The former, in vol. X of his system, p. 303, says: "Trust is to seek Christ," Isaiah LV, 5, "to desire him eagerly," Psalm LXXIII, 28, "to pant for him," Psalm XLII, 2, 3, "to desire his attraction," Canticles 1, 3,

(\*) "All these three exist conjoined in 1 Timothy 1, 15, 16, namely 1) knowledge: ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον, ἁμαρτωλοὺς σῶσαι; 2) assent: πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος; 3) trust: ὧν πρωτότος εἰμι ἐγώ. And again: ἐν ἐμοὶ πρώτῳ."

John VI, 44. The latter, in his system, Part IV, p. 291, writes: "Trust denotes a desire and access to Christ, and the application and appropriation of his merit."

**Question XIV. What is the knowledge of faith? Knowledge of faith.**

The knowledge of faith is a supernatural, evangelical, explicit knowledge, kindled by the Holy Spirit through illuminating grace, concerning all things to be believed, primarily concerning Christ, his merit and the grace of God, the remission of sins and eternal salvation, to be obtained through Christ the mediator.

Proof. 1) The knowledge of faith is not natural (\*); because Christ and the grace of God, founded in the merit of Christ, are not known from the light of nature; Therefore it is kindled by the Holy Spirit through the grace of supernatural illumination. 2) This justifying knowledge is not legal, because from the law there is no justification, Galatians II, 16, but evangelical, whose scope and nucleus is Christ. Whence it is called the faith of Christ, or that whose object is Christ, Galatians II, 16. But in the merit of Christ is founded the grace of God, remitting sins, or justifying and saving, Romans III, 24. 3) That implicit knowledge, by which one says he believes what the church believes, is not sufficient to obtain remission of sins and eternal salvation, is clear, because it is the duty of the faithful to search the scriptures, John V, 39, to meditate on the law of the Lord, Psalm 1, 2, to follow only the voice of Christ the chief shepherd, John X, 4, to beware of false prophets, Matthew VII, 15, to test the spirits, 1 John IV, 1, to test all things, and to hold fast to what is good, 1 Thessalonians V, 21. Which duties of the faithful cannot be performed with implicit

knowledge. Moreover, although the knowledge of the reborn concerning the obtaining of remission of sins and eternal salvation is explicit; it is not, however, perfect, 1 Corinthians XIII, 9, nor is it equal in all, but in some it is fuller, in others it is weaker.

4. That the knowledge of Christ should be counted among the acts and parts of faith is established; a) Because to believe is explained by to know, John VI, 69. "We have believed and have known that you are the Christ, the Son of God." b) Because unbelief, the opposite of faith, is called ignorance, Acts XVII, 30. Therefore faith is knowledge. c) By whatever, on our part, we are justified and saved, that is justifying and saving faith; But on our part we are justified and saved by the knowledge of Christ; Therefore the knowledge of Christ is justifying faith. The minor is proven from Isaiah LIII, 11. "By his knowledge my righteous servant shall justify many." Where the knowledge of the righteous servant is not active, by which he knows, 2 Timothy II, 19, but passive, by which he is known; for it is the knowledge of the most bitter sufferings and bloody passion of the Messiah, as set forth in Isaiah LIII. To this prophetic oracle we add that statement of Christ, John XVII, 3. "This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent." Whence saving faith is not incongruously described as the knowledge of salvation, Luke 1, 77.

(\*) "Naturalists, as they are called, for the most part indeed invent a certain natural faith; but in defining it, philosophical Naturalism is different from the fanatical. For those philosophers who think that the natural knowledge and veneration of God is sufficient to recover man's salvation, they therefore require no other than a trust placed in the benignity of God, that he himself will remit sins, if anyone repents of them. As for Christ the sponsor, they either reject him entirely, or, if they are more moderate, they think that the knowledge of him, to be perceived from revelation, is not simply necessary for every man. Fanatical Naturalists are so named because they say that faith in Christ is an illumination of the mind by a certain internal word, which they are accustomed to call Christ in us, and they separate and tear this internal word from the external one, consigned to letters, and indeed they even imagine that it is already in some way naturally implanted in all men. Thus they are openly contrary to PAUL, by whose most ample testimony faith comes from hearing, Romans X, 17, and indeed so much so that there can be no faith at all without hearing, *ibid.* v. 14, namely the hearing of the Gospel, delivered to all the inhabitants of the earth by divine messengers, v. 15, 16, 18. But it is faith in Christ of which the divine man speaks, v. 8. *ff.*"

The antithesis is that of the Pontificians, who deny that knowledge is an act or part of faith, (\*) who object;

I. Whatever is above the grasp of reason is not known, but believed; But the mysteries of faith etc. 1 Corinthians II, 14. Therefore. The major is established; because we only know those things which do not exceed the grasp of reason. Response; 1) Whatever is above the grasp of reason is not known by natural cognition; I concede, but the same can be known by supernatural cognition, through the grace of illumination, kindled by the Holy Spirit through the written word, read and heard. 2) A distinction is made between reason left to itself, and reason illustrated by the light of the divine word. The mysteries of faith exceed the grasp of reason left to itself; yet illustrated reason receives them, as an instrument and subject, although it is not the judge or norm of the articles of faith.

II. Whatever is a step to understanding is not understanding itself; But faith is etc. Therefore. The major is proven; because a preceding disposition precedes the thing, it does not constitute it. The minor is proven from Isaiah VII, 9. "If you will not believe, you shall not understand." Response; a) The Vulgate version has poorly rendered the original text. The source flows thus; "If you will not believe; surely you will not be established." b) There is no consequence; If you will not believe, you will not understand. Therefore faith is a step to understanding; just as it does not follow; If it is not a rational animal, it is not a man; Therefore a rational animal is a step to man; If it does not have a principle of motion, it does not have a soul; Therefore a principle of motion is a step to a soul. Nonsense!

III. If the intellect is to be taken captive under the obedience of faith; faith is not knowledge; The antecedent is true; Therefore so is the consequent. The reason for the consequence is that where the knowledge of

truth shines in the intellect, there the intellect is not to be taken captive. The truth of the antecedent is clear from 2 Corinthians X, 5. Response; The natural, fierce and rebellious intellect is to be taken captive; The illuminated intellect submits itself with a sweet and ready obedience to the prescription of the divine word.

IV. Whatever befalls impious men and devils is not an act of justifying faith; But knowledge about Christ etc.; Therefore. The major is proven; because by a justifying act converted men are justified. But the impious and devils are not converted, and therefore they are not justified by their knowledge. The minor is clear from James II, 19, and daily experience. Response; Theoretical knowledge about Christ befalls the impious and demons, not practical knowledge, conjoined with trust in Christ.

V. Paul distinguishes knowledge from faith, 1 Corinthians XII, 8, 9; 1 Corinthians XIII, 2. Therefore, knowledge is not faith. Response; In both cited places, miraculous faith is understood, which is distinct from justifying knowledge, if not in kind, certainly in degree.

#### Question XV. What is the assent of faith? Assent of faith.

The assent of faith is an approving judgment of the intellect, by which those things which the sacred scripture hands down concerning Christ the mediator, and the divine grace restored through him, as well as the remission of sins and eternal salvation to be obtained, are judged to be true. The assent of faith is distinguished into general and special. By general assent, the universal promises concerning the grace of God and the merit of Christ are judged to be true. By special assent, the converted and reborn sinner determines that those general promises pertain to himself as an individual.

Proof. From 1 Timothy 1, 15. "This is a faithful saying, and worthy of all acceptance,

(\*) "They do indeed refer knowledge to faith, but they think that implicit knowledge, which is in reality ignorance, is sufficient. They also require assent, but not a divine one, but a human one, which rests entirely on the authority of the church, and indeed of the Roman church. Such knowledge and assent can certainly exist in the most wicked man. You see, therefore, from what source that detestable decree flowed, in the Council of Trident. sess. VI. cap. 15, that the most grievous crimes do not take away true faith, although it is not living, and thus that many are FAITHFUL fornicators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners, and all others who commit lethal sins. Horrible to say! As if PAUL judged men, most defiled with all vices, worthy of the name of the faithful, 1 Timothy I, 9, 10, to which place they have impudently dared to appeal."

that Christ Jesus came into the world to save sinners, of whom I am chief. But for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life." In this Pauline statement, the general and special assent of faith are joined. By general assent this sentence is to be approved, that Jesus Christ came into the world to save all sinners. From this universal proposition the Apostle descends to himself as an individual, and believes that for Christ's sake he has obtained the mercy of God for salvation. From which it is clear that the merit of Christ is universal, and the promises concerning the gratuitous remission of sins to be obtained for Christ's sake are indeterminate. But when they ought to actually benefit this or that man, it is necessary that the universal merit of Christ and the indeterminate promises be applied and determined to this or that penitent sinner through special assent.

Obs. Special assent is elicited with a twofold respect. 1) With respect to the object, which is the merit of Christ, and the divine promises concerning the gratuitous remission of sins for Christ's sake. These promises, which include the merit of Christ, are the proper object of justifying faith. 2) With respect to the Subject; and thus it is called a special assent of faith, by which the converted sinner believes that the merit of Christ also pertains to him as an individual, and that he has God in heaven propitious to him, and the remission of sins for Christ's sake.

#### Question XVI. What is trust fixed in Christ? Trust.

Trust is an act of the will, by which the sinner, converted and reborn, eagerly desires and seeks the mercy of God, obtained by the merit of Christ, and embraces him, both as his present good, and as the cause of the remission of sins and eternal salvation, leans upon him against all terrors, and securely rests and acquiesces in him.

Obs. I. We have described trust fixed in Christ in a broader sense, in which it includes the desire for divine grace; because trust is an act of concupiscence, by which we wish and desire a good suitable for us, and in it other goods for ourselves. But express mention of the desire for grace ought to be made in enumerating the acts of faith; a) because of the testimony of Christ, by

which righteousness and blessedness are attributed to this evangelical desire (we dealt with the legal desire in the preceding chapter), Matthew V, 6. "Blessed are those who hunger and thirst for righteousness, for they shall be filled." Where hunger and thirst for righteousness is the desire for the imputed righteousness of Christ; for by it sinners, needy and eager for spiritual food and drink, are fully satisfied. b) Because of hypocrites, who maintain that God is propitious to them; whose most vain dream is validly refuted by the fact that they truly desire neither the grace of God, nor the remission of sins, nor eternal life; Otherwise they would remove the obstacles to salvation—the opinion of not being in need and the purpose of continuing in sins—and would rightly use the means of salvation. c) Because of the tempted, whom hunger and thirst press all the more, the less trust is found in them. Those weak brethren not rarely sigh: "If only we had the faculty of believing! Grant faith, O God! Relieve the infirmity of believing!" Which desire for faith is true faith, although it may not manifest itself with firm trust. D. CHEMNITIUS rightly says: "When the object is true in the word, and the aforesaid motions follow, or at least an attempt and desire, then it is true faith," in loc. theol. part. II. de iustific. fol. 271. It can, however, be referred to trust, because this also is a certain act of concupiscence, as we said above.

Obs. II. What trust is will be clear to us by considering generally both the object and the form of trust. Trust has for its object a) a present good. For we are not said to trust in future things in the same way we hope for them. The impious trust in the riches they possess, or in men and their power; but the pious trust in the present God, and his goodness, truthfulness, and power. But by a present good is understood that which is present either really and physically, or only morally, by reason of promise, merit, and value, or is apprehended as present. Thus the pious in the Old Testament rightly trusted in the Messiah to come, and in the satisfaction for sins to be rendered by him at some time; and we trust in the same satisfaction once rendered by his passion and death. For Christ, and his passion and death, extends itself morally, and by reason of its merit, to all past ages, as well as the present and future, and has been at all times the cause for believers of obtaining remission of sins and salvation. For Jesus Christ is the same yesterday and

today, and forever, Hebrews XIII, 8. b) Our good, or what in some way pertains to us. For because we trust in those goods which are a help to us for obtaining some effect, it is necessary that they be ours, or at least through friendship, or a pact, which exists between us and him to whom they belong, they pertain to us in some way, and in this regard are esteemed as ours. Whence we rightly trust in the merit and satisfaction of Christ, as in some good of our own; because it was rendered for us and in our place. From which also Theologians call fiducial apprehension appropriative. c) A relative good, as a cause for obtaining another good, and that an arduous and difficult one, or what is known as the cause of obtaining another good, e.g., an emperor places trust in his army, insofar as it is the cause of obtaining victory; a miser trusts in money, insofar as it is conceived by him as the cause of obtaining help in harsh times; a student trusts in erudition, as the cause of obtaining promotion. Thus the reborn fix their trust in Christ the mediator as the cause of obtaining grace with God, the remission of sins, and eternal salvation. The form of trust consists in the embrace, adhesion, and acquiescence of the will. For trust eagerly embraces and holds the present good, which is known as the cause of obtaining another, adheres to it, and leans upon it against all terrors, and so securely rests and acquiesces in it. For example, a miser embraces his money with singular trust, as the cause of rendering aid, leans upon it against harsh circumstances, and securely acquiesces in it. Therefore, trust is formally an acquiescence of the will in some present good, which is related as a cause to obtaining another good, and therefore includes a certain security about attaining a future good, opposed to dread, since it is a rest from the disturbance of fear. Confer D. MUSAEI disput. III. de convers. p. 172. In which sense MELANCHTHON in his theological loci describes trust, that by it the

will acquiesces in the promise of mercy, granted for the mediator's sake. "Trust adds to assent the quiet of the will acquiescing in the promise," says D. DANNHAVER, in hodo. p. 1322, who delineates justifying faith thus: "The faith WHICH justifies is knowledge, assent, trust, and full assurance (πληροφορία): The faith BY WHICH, or INSOFAR AS it justifies, is the bare apprehension of the benefits of the Messiah passively, an admission of the movements of the Holy Spirit, a reclining, a resting in the merits of Christ," in hodo. p. 1305. And KOENIG in theol. posit. §. 899. "When we call apprehension justifying trust, we understand an apprehension not theoretical, merely assent-giving, when one holds for indubitable in his intellect that Christ died not only for all, but also for himself as an individual (for thus even the impious themselves, who do not desire that salvation should befall them for the sake of Christ's merit, can infer); but practical, which involves the reclining of the whole heart and will in the merit of Christ."

Obs. III. The difference between trust, hope, and love is manifest. 1) Trust is concerned with a present good; hope with a future good. The former acquiesces in a good that is ours, or pertains to us; the latter tends toward a future good, that it may become ours. Trust is about a present good, related as a cause to obtaining another good; Hope is simply about a good to be obtained, and is born from trust. Whence the former is prior, the latter posterior: The former has the nature of a cause, the latter of an effect. 2) Love embraces Christ absolutely, as a good; trust embraces Christ, with relation to another good, known as a cause. The former pertains to an act of benevolence, by which we wish all the best for Christ (\*): the latter to an act of concupiscence, by which we desire Christ for ourselves, as a good suitable for us, and in him other goods (\*\*).

(\*) "By which we are prompt and ready for all things, both to do and to suffer willingly, whatever a grateful mind towards Christ, and the conscience of so many benefits, demands. John XV, 10. Philippians I, 29."

(\*\*) "The former is a necessary consequent and effect; the latter is a preceding and necessary cause of it. Luke VII, 42, 43, 47. For the mind of man, unless it believes God to be reconciled to it, is always hostile to God. Our ancestors excellently stated in the Apology of the Augsburg Confession, chap. III, p. 583. 'Therefore, God is not loved, unless after we have apprehended mercy by faith; only then does he become a lovable object.' Moreover, what you might think trivial, it is more correctly said love *in* Christ, than love *of* Christ, because that word is both more Latin and more significant. For that word, to love (*amare*), is worth much more than this, to esteem (*diligere*)."

It is proven that faith in Christ formally and intrinsically includes trust resting on the merit of Christ.

1. Because faith in Christ is not only an act of the intellect, or knowledge and assent; but also an act of the will. This is confirmed a) from the very phrase: "TO BELIEVE IN CHRIST"; which by the force of the preposition "IN," constructed with the accusative case, insinuates a certain act of the believer, tending into Christ, by which the believing man is, as it were, carried outside of himself into Christ, or adheres to him; b) from the custom of speaking, which AUGUSTINE rightly urges, tract XXIX, on John. For the demons are said to believe Christ, and to believe *that* he is Christ; yet they are not said to believe *in* Christ. And we are said to believe Paul, to believe Peter; we also believe Paul and Peter to exist; yet we are not said to believe *in* Paul and Peter. Therefore, to believe in someone, besides the act of believing, or assenting, implies some act concerning the object believed, which neither befalls demons, nor has Peter, Paul, or any creature as its object; Namely, an act by which the believer tends into the object, known and believed under a certain and peculiar reason, which falls upon no creature. Which certainly must be an act of the will. For it is of the will to be carried outside itself into an object; just as, on the contrary, it is of the intellect to know an object in itself through species impressed upon it. c) The condition of the object proves the same. For Christ is not proposed in the scriptures to the fallen race of mortals to be known for the sake of speculation, but as a mediator and the cause of the remission of sins and of eternal life. See 1 Timothy II, 5. John I, 29. c. III, 16. Which our goods, flowing to us from Christ, are proposed in the scriptures to be known and believed, not that the intellect may rest in the knowledge and assent of them, but that being known and believed they may be represented and exhibited to the will, so that the will may be carried into them, may rest in them, and by trust in them the sinner may raise and console himself against the wrath of God and the terrors of conscience. We conclude: Every act of the

will, concerning a present good, related as a cause to obtaining another arduous and difficult good, is formally trust; But that act, which faith in Christ includes on the part of the will, is an act of the will concerning a present good, related as a cause to obtaining other arduous and difficult goods; Therefore.

2. From the names attributed to faith in Holy Scripture. For it is described by Paul a) as *ὑπόστασις*, Hebrews XI, 1, which word signifies trust, confidence, or (as ERASMUS SCHMIDT translates) an untroubled consistency of mind, yielding to no dangers. It is said to be from *ὑφίστασθαι*, which means to stand, to subsist, to consist; because faith does not flee from the sight of God, does not fall, but stands unshaken in the divine promises, consists, and acquiesces like a thing subsisting by itself. Both the noun *ὑπόστασις* and *ὑφίστασθαι* are military terms. See CRAUSER's *Phosphorus*, p. 310. b) As *πληροφορία*, Romans IV, 21. Colossians II, 2. Hebrews VI, 11. *Πληροφορία* is said to be from *πλήρης*, full, and *φέρεισθαι*, to be carried, because through it the mind of the believer is fully carried into the object, just as a ship is carried into port with full sails. But the mind is fully carried into an object when it is carried into it according to every reason according to which it is objected to; by the intellect, indeed, insofar as it is under the reason of true; by the will, however, insofar as it is objected under the reason of good and desirable. Therefore *πληροφορία* is not of the intellect alone, but most especially of the will, and of trust, which is carried into a good object with full impetus, represented by the intellect, illuminated by divine revelation. c) As *πεποίθησις*, Romans VIII, 38. 2 Timothy I, 12. *Πεποίθησις* originates from the verb *πείθω*, I persuade. Therefore *πεποίθησις* is a persuasion of the mind and will. The former is a certain assent; the latter an immovable trust. Thus Paul says: *Πέποιθα δὲ ἐν κυρίῳ*, "But I trust in the Lord," Philippians II, 24. d) as *παρρησία*, Hebrews IV, 16, which word taken strictly denotes freedom of speech, sometimes accepted more broadly denotes trust of the heart, with a connoted alacrity and firmness of believing (\*).

(\*) "*Παρρησία* specifically denotes both the freedom of speech, with which we ask of God whatever can truly be conferred on us as good, 1 John V, 14. These two are distinguished, *παρρησία*, and *προσαγωγή*, the most certain persuasion, which is *πεποίθησις*, as a twofold effect from its cause, Ephesians III, 12. For from this is first effected *προσαγωγή*, access to a placated God, and to the *θρόνον τῆς χάριτος*, without any trembling, Hebrews IV, 16; then *παρρησία*, prayer without any doubting."

3. From a comparison of passages from the Old and New Testaments. What in the O.T. is attributed to those who are confident and to trust, that in the N.T. is attributed to believers and to faith. What is said in Psalm II, 12: "Blessed are all they that put their trust in him," that is said in Mark XVI, 16: "He that believeth shall be saved."

4. From exegetical declaration. For the Holy Spirit explains faith by trust, 1 John V, 13. "These things have I written unto you that believe on the name of the Son of God: And this is the confidence that we have in him."

5. From the object; which Paul thus explains, Romans III, 25. "God hath set forth Christ to be a propitiation (ἱλαστήριον), a mercy-seat through faith in his blood," i.e., a mediator and placator of divine wrath, by reason of his satisfaction and merit, rendered by his blood shed for our sins, to be apprehended by faith. From which we conclude: Whatever act of the will has for its object Christ as the meritorious cause of placating the divine wrath, that is formally and intrinsically trust; But that act, which faith in the blood of Christ includes on the part of the will, is an act of the will, which has for its object Christ as the meritorious cause of placating the divine wrath: Therefore.

6. From its opposite. Fear of heart is opposed to faith; Therefore faith is trust. The reason for the consequence is; because trust struggles against fear. The antecedent is proven from Luke VIII, 50. "Fear not, only believe."

7. From the justification of the ungodly man. Whoever, being ungodly, is justified by faith, is justified by trust placed in the satisfaction of the mediator; But the penitent ungodly man etc. Romans IV, 5. Therefore. The major is of unshakable truth; because God, the most just and severest avenger of crimes, cannot justify the ungodly without satisfaction being rendered (either his own or vicarious), Proverbs XVII, 15. But the ungodly man himself is not able to make satisfaction; Therefore it is necessary that he fix his trust in the vicarious satisfaction of Christ, who died for the ungodly, Romans V, 6.

8. From the effects of faith. Whoever by their faith resist the devil, overcome the world, obtain peace, pray with saving fruit, their faith is trust; But converted and reborn sinners etc. The major is established; because those effects proceed from trust. For strong men by trust in the strength of their arms

resist their enemies, and extort victory and peace from them. A son by trust in paternal benevolence implores his father's help. The minor is clear from the testimonies of scripture, 1 Peter V, 9. "Resist the devil, steadfast in the faith." 1 John V, 4. "This is the victory that has overcome the world, even our faith." Romans V, 1. "Being justified by faith, we have peace with God." James 1, 6. "Let him ask in faith, nothing wavering!";

The antithesis is that of the Pontificians, who deny that justifying faith is trust. They object:

I. The effect of faith is not faith itself; But trust is the effect of faith; Therefore. The minor is proven from Ephesians III, 12. "In whom we have boldness and access with confidence through faith in him." Where Paul distinguishes trust from faith, and teaches that we have trust through faith, and therefore that trust is related to faith as an effect to a cause. Response; 1) The words in the source flow thus: "In whom we have boldness (παρρησίαν), confidence in speaking and access in confidence through faith in him." The confidence of speaking is certainly an effect of faith, according to Psalm CXVI, 10. "I believed, therefore I have spoken." 2) Trust is an effect of faith, taken for assent-giving knowledge; because by knowing that Christ the mediator is for us the cause of obtaining grace and remission of sins with God, it represents to the will Christ the mediator, as the cause of obtaining some difficult and arduous good, and as far as in it lies, it directs it through the representation of the Object to elicit the act of trust; but trust is not the effect of faith *in* Christ; for faith in Christ, or to believe Christ, in its formal concept includes and embraces knowledge, assent, and trust. 3) A distinction is made between the trust of a man to be justified, and of one who is justified. The former is fixed in the merit of Christ, as the cause of obtaining grace and the remission of sins; The latter is placed in the grace of God obtained, as the cause of peace of conscience and spiritual joy, which trust is certainly an effect of faith in Christ. The sense of the Pauline statement is; We, being reconciled with God, have the freedom to speak with God, and access to him joined not with trembling, but with trust placed in the grace of God, which we have received through faith in Christ.

II. Whatever is joined with fear is not trust (because trust is opposed to fear); But faith etc.; Therefore. The minor is clear from

Hebrews XI, 7. "By faith Noah, being warned of God, moved with fear, prepared an ark." Response; Noah's fear was not servile, but filial; not of flight, such as Adam's was after he had committed sin; but of caution, such as Joseph's was, when guarding himself from adultery. Filial fear consists well with trust \*).<sup>308</sup>

III. The object of trust is not every word of God; The object of faith is every word of God; Therefore, faith is not trust. The major is clear; because the object of trust is the promise of grace concerning the obtaining of remission of sins and eternal life for the merit of Christ. But the promise of grace is not every word of God. The minor is clear; because every word of God is to be received with firm faith on account of the authority of the one speaking. Response; A distinction is made between general, or dogmatic, faith, and special, or justifying, faith. The object of the former is every word of God; the object of the latter is the word of promise concerning the gratuitous remission of sins and eternal salvation, to be obtained for the merit of Christ.

IV. Trust is strengthened hope, as defined by THOMAS Aquinas II-II. q. 129. a. 6. Faith is not strengthened hope (because it is distinguished from hope, 1 Corinthians XIII, 13); Therefore faith is not trust. Response; We disapprove of the definition of THOMAS; for trust rests in a present good; but hope tends toward a future good. See Obs. III. Instance; Trust also is concerned with a future good. For the patriarchs of the O.T. placed their trust in the Christ to come. Response; Christ the Mediator was present to the patriarchs morally, by reason of promise, merit, and value, although, as to his human nature, he was not present physically or really.

V. If faith were trust; its act in the Holy Scriptures would not be expressed by "to believe," but by "to trust"; But it is not expressed by "to trust"; Therefore faith is not trust. The reason for the consequence is; because conjugates explain each other. Response; 1) Deny the antecedent; because in the O.T. the act of faith is mostly expressed by "to trust." See Psalm II, 12. The reason that in the N.T. it is mostly explained by "to believe" is; because besides trust it also embraces assent. 2) A distinction is made

between believing someone, and believing *in* someone. The former denotes assent, the latter denotes trust conjoined with assent. But trust is, as it were, the soul and completion of faith, so that if it is absent, bare assent is not a complete, not a living and efficacious, but a dead faith.

VI. Justifying faith precedes the remission of sins; Trust in the remission of sin for Christ's sake does not precede the remission of sins; Therefore, trust in the remission of sin for Christ's sake is not justifying faith. Response; We concede the whole argument. For we maintain that justifying faith is trust fixed in the merit of Christ, as the cause of obtaining grace and the remission of sins from God; but trust in the obtained remission of sins for Christ's sake is the effect of justifying faith.

#### Question XVII. Is faith to be defined by obedience?

Obedience is twofold, evangelical and legal a). The obedience of the gospel b) and of the doctrine of faith c) is faith itself, by which the repentant sinner admits, approves, and applies to himself the evangelical doctrine not unwillingly. But the obedience of the law, or of works, is a virtue, conformable to the divine law, not essentially constituting faith d), but following it as a fruit and effect e).

Proof a. From 1 John III, 23. "This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." St. John joins the evangelical commandment concerning faith in Christ, and the legal one concerning charity; just as the evangelical will of God is also described, John VI, 40. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." But the legal will of God is our sanctification, 1 Thessalonians IV, 3. To both divine commandments our obedience ought to correspond.

Proof b. From 2 Thessalonians 1, 8. "God will take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," 2 Thessalonians I, 8. To obey the gospel means to give it fiducial assent. For St. Peter also calls assent the obedience of truth, 1 Peter 1, 22. On the contrary, not

(\*) "The word, εὐλαβηθεῖς, properly does not denote fear, but reverence and piety towards God; and such is the nature of that fear which is commonly called filial. To Christ himself, who surely with the highest and most perfect trust perpetually embraced his eternal Father, is attributed εὐλάβεια, Hebrews V, 7."



to obey the truth, Galatians III, 1, is the same as not to believe.

Proof c. From Romans I, 5. "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." By faith the Apostle understands objective faith, or that which is believed. St. Paul therefore received the apostolic office, that he might preach the doctrine of faith and that the gentiles might accept it with fiducial assent.

Proof d. From Romans III, 28. "Therefore we conclude that a man is justified by faith without the deeds of the law." Whatever is opposed to the office and nature of justifying faith does not enter into its essence. But obedience of the law is opposed to the office and nature of justifying faith. Therefore.

Proof e. From Matthew III, 8. "Bring forth therefore fruits worthy of repentance." The fruits of repentance are good works, Acts XXVI, 20, of which number is obedience (\*).

The antithesis is that of the Socinians and Arminians, who define faith by obedience under the hope of attaining eternal life. Their main arguments are:

I. Blessed are the obedient, Hebrews V, 9. Blessed are the believers. Therefore believers are obedient, and consequently faith and obedience are one and the same. Response; 1) In the major premise, either the obedience of the gospel or the obedience of the law is understood. The former is faith itself; the latter is a sign of faith, by which the subject to be saved is specified, yet the causal reason for salvation is not given. Blessed are the obedient, but not *through* obedience. 2) A distinction is made between subjective and formal identity. Faith and obedience agree in one subject, so that believers are called obedient; but they do not agree formally. Although therefore believers are obedient; faith is nevertheless not obedience; Just as a certain philosopher is a theologian, yet philosophy is not theology.

II. The faith of the Ninevites was obedience, Jonah III, 5. "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth." Response; From the words of Jonah you will in vain conclude that faith is obedience. For the faith of the

Ninevites is distinguished from the obedience of works.

III. Daniel's faith was obedience, Daniel VI, 23, compared with v. 22. Response; You conclude poorly: Daniel served God obediently; Daniel believed God; Therefore to believe God and to obey him is the same thing. Otherwise I argue by the same reason; David believed; David spoke, Psalm CXVI, 10. Therefore to speak and to believe is the same thing. Things that are conjoined agree in one subject, but are not formally the same.

IV. If unbelief is disobedience, faith will be obedience. The first is true; Therefore so is the latter. The consequence is manifest; because the reason for opposites is opposite. The antecedent is clear from Psalm LXXVIII, 22, in which the Israelites are accused of unbelief, because they did not render due obedience to God. Response; The Israelites are accused of unbelief a posteriori, or by concluding from the effect to the cause; because disobedience is the effect and sign of unbelief.

V. Paul in 1 Thessalonians I, 9, makes two parts of the Christian religion, and therefore of faith, of which one is to obey God, the other to expect his Son from heaven. What else is this than to obey God and Christ under the hope of obtaining immortal life? Response; Religion and justifying faith are not synonyms; since religion besides faith in Christ requires the whole chorus, or harmony, of virtues worthy of a Christian.

VI. That without which faith is dead is its internal form; Without obedience and the pursuit of good works faith is dead; Therefore. The major is proven; Just as the body is dead without the soul, as its internal form; so faith is dead without obedience. The minor is clear from James II, 20, 26. Response; The major is not universally true. For just as the body is dead without respiration, yet respiration is not the internal form of the body, so faith without the pursuit of good works is dead, yet the pursuit of good works is not the internal form of saving faith.

#### Question XVIII. What is the end of faith? The End of Faith.

The intermediate end of faith is justification a) and renewal b). The ultimate end, on the part of man, is eternal life c); on

(\*) "Indeed, obedience is a universal genus, which contains within its scope all virtues and good actions. For they are all a conformity of the powers of the soul and of actions with the norm prescribed by God. The true reason for all of them is placed in this: God must always be obeyed, commands must be done, prohibitions must be fled."

the part of God, it is the glory of divine mercy d).

Proof a. From Galatians II, 16. "We have believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law." But we are justified by faith in Christ, i.e., in Christ instrumentally (*ὀργανικῶς*); because faith is the instrument, or medium, which receives the merit of Christ, and the grace of God obtained by it, which remits sins, offered in the evangelical promise, just as the hand receives an alms, the mouth food, the eye light. For faith is not here regarded as a good work, by which a righteousness valid before God is acquired, but as the organ of a beggar, by which the merit of Christ is apprehended. The Apostle to the gentiles inculcates this very thing, Romans IX, 30, 31, 32. "The Gentiles, which followed not after righteousness, have attained to righteousness; even the righteousness which is of faith; But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law."

Proof b. Faith works through charity, Galatians V, 6. And he who remains in Christ by faith, bears much fruit, John XV, 5. But faith flows into the production of good works as an emanative efficient cause, as we shall show more clearly in the following chapter.

Proof c. The end of faith is the salvation of souls, 1 Peter 1, 9. Therefore faith is the medium of salvation.

Proof d. Abraham was strengthened in faith, giving glory to God, Romans IV, 20. Abraham, strengthened by faith, gave glory to God for His grace, truth, and power; because he was fully persuaded that whatever God had promised, He was able to perform. So far is the faithful man from seeking his own glory, that he denies himself, and celebrates the riches of divine mercy, obtained by the satisfaction of Christ, by which he is justified and saved.

**Question XIX. How many types of justifying faith are there? Divisions of justifying faith.**

Justifying faith, considered essentially and absolutely, is one; Accidentally and respectively it is distinguished; a) by reason of degree, into small and great; b) by reason of duration, into temporary and final; c) by reason of the mode of knowing, into direct

and reflex; d) by reason of exercise, into habitual and actual.

Proof a. Small or weak faith (in Greek *ὀλιγοπιστία*) is when either a faint light of the knowledge of Christ glimmers in the intellect, or the promise of grace is received with a weak and languid assent, or trust struggles with the dread of conscience. Thus the father of the lunatic said, Mark IX, 24. "I believe, Lord; help my unbelief." Yet weak faith is also true faith; just as a spark hidden under ashes is true fire, and a tender infant is a true man. Great or firm faith (in Greek *πληροφορία*) is a clear knowledge of the divine mercy, proposed in Christ, a solid assent, an intrepid trust that conquers all terrors. Firm faith is compared to the pulse of an artery in a healthy man, weak faith to the movement of a weak artery in a sick man. Concerning the *πληροφορία* of Abraham, see Romans IV, 18 ff.

Proof b. Temporary faith is that by which a man believes for a certain time, but afterwards, either fascinated by false opinions, or overcome by the desires of the flesh, or by the adversities of the world, he falls away from the true faith. In Greek it is called *πρόσκαιρος* faith, from Luke VIII, 13. Final faith is that which perseveres whole until the last breath of life, Matthew X, 22.

Proof c. Simple and direct faith is that which is directed straight to Christ, and the grace of God reconciled by him, e.g., infants believe, Matthew XVIII, 6, but they are not yet able to explore their faith due to the defect of full judgment. Reflex and discursive faith is that by which a reborn man believes and feels that he believes, so that he can say with Paul, from 2 Timothy I, 12, "I know whom I have believed."

Proof d. Actual faith is an act of the human intellect and will, by which a man so knows the doctrine concerning Christ the mediator, and concerning the grace of God, the remission of sins, to be obtained from God through his merit, that by the divine power conjoined with that doctrine, he not only judges with full persuasion that it is true, and that Christ has merited grace for him with God; but also acquiesces in Christ, as the cause of obtaining

grace with God; for the cause of obtaining righteousness and salvation. Habitual faith is a habit of the intellect and will of knowing those things which are divinely revealed and to be believed, especially concerning Christ the mediator and the grace of God and salvation, to be obtained through Christ, and

of assenting to the same through and for the sake of divine revelation, and of fiducially acquiescing in Christ, divinely bestowed, for the cause of obtaining righteousness and salvation.

**Question XX. Is the distinction of faith into unformed and formed to be admitted?**

The distinction of faith into unformed and formed is destitute of solid foundation, and therefore is to be rejected.

Proof. 1) Truly justifying faith is always formed; because by its form (which is the special application of the mercy of God remitting sins, founded in the merit of Christ, and promised in the gospel) it is that which it is. 2) Unformed faith is vain, not true; dead, not living, and therefore not justifying. For according to the mind of our adversaries, unformed faith can consist with presumptuous sins; But true faith does not consist with voluntary sins. For "whoever is born of God (i.e., endowed with true faith in God) does not commit sin," 1 John III, 9. 3) It is absurd that faith should be moved by charity, as by a higher directive principle, since charity is an effect of faith, and faith is rather operative through charity, as Paul testifies, Galatians V, 6.

The antithesis is that of the Pontificians, who state that the form of faith is charity; on the contrary, that unformed faith, devoid of charity, and conjoined with mortal sins, is true faith. Their principal arguments are:

I. Faith is moved and acts through charity, as Paul testifies, Galatians V, 6. Therefore charity is the essential form of faith. Response: The words of the text are; Πίστις δι' ἀγάπης ἐνεργουμένη, "faith working through charity." The participle, ἐνεργουμένη, is of the middle voice, and has an active signification. Confer Romans VII, 5. 2 Corinthians IV, 12. Ephesians III, 20. The sense is; Faith operates through charity, as something consequent, and as it were through an accidental form, as fire is said to act through heat.

II. James says in ch. II, 14. "What does it profit, my brethren, if someone says he has faith but does not have works? Can that faith save him?" Response: St. James is speaking not of true faith, but of a hypocritical or vain boast of faith.

III. Paul says in 1 Corinthians XIII, 2. "If I have all faith, so that I could remove mountains, but have not charity, I am nothing." Response: The Apostle's discourse

is about miraculous faith, which can sometimes exist without charity, as is established from Matthew VII, 22.

IV. John XII, 42. "Many of the rulers believed in him; But because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." Response: Those rulers had historical faith, but not saving faith; Which is clear a) from the defect of confession, as a necessary fruit of true faith; b) from the seeking of human glory, to which divine glory was postponed.

**Question XXI. What are the affections, or properties of true faith?**

The affections of faith are: a) certainty, b) fruitfulness, by which it produces good works. Affections of faith.

Proof a. Certainty belongs to faith in Christ; a) On the part of the object which is believed, to which it is repugnant for anything false to underlie it. For the word of God, which is received with the assent of faith, is most certain, on account of the authority of the revealing God. b) On the part of the subject, or of him who believes, and most tenaciously adheres to and relies on the divine promises. For faith is πραγμάτων οὐ βλεπομένων ἔλεγχος, i.e., the evidence or conviction of things not seen, Hebrews XI, 1. The mind is also convinced both by the authority of the promising God, and by the efficacy of the gospel to an undoubted assent. Faith is ὑπόστασις, the unterrified confidence of the soul, *ibid.*; it is πληροφορία, a making certain (a word frequent with ULPPIAN), a certain assent and full trust, Romans IV, 21. Colossians II, 2. Hebrews VI, 11; it is πεποίθησις, a firm persuasion, or an immovable adhesion of the soul to the divine promises, Ephesians III, 12, by which the believer is joined to the Lord, 1 Corinthians VI, 17, all of which designate the certainty of faith in the subject.

Proof b. Faith is a good tree producing good fruits, Matthew VII, 17, and bearing the fruits of righteousness, Philippians I, 11. Which noble fruits are either immanent, such as purity of heart and body, Acts XV, 9. 2 Corinthians VII, 1, peace of conscience, Romans V, 1, spiritual joy, Isaiah LXI, 10; or transient, such as are charity toward God and neighbor, hope of heavenly goods, access to God through sighs and prayers, patience victorious over evils, etc. Faith destitute of these fruits is dead, James II, 17. The certainty of faith.

**Question XXII. Can a converted sinner be certain of his faith?**

Converted and reborn men can and are accustomed to know with infallible certainty that they truly believe, both from the co-witnessing (συμμαρτυρία), or joint testimony of the Holy Spirit with the testimony of their own spirit, that is, of their illuminated and reborn soul a); and from the testing (δοκιμασία), examination or proof of faith b).

Proof a. Concerning the co-witnessing (συμμαρτυρία) of the Holy Spirit with our spirit, Paul says in Romans VIII, 16. "The Spirit Himself bears witness (συμμαρτυρεῖ) with our spirit that we are children of God"; and John, in his epistle V, 9. "If we receive the witness of men, the witness of God is greater; For this is the witness of God which He has testified of His Son; He who believes in the Son of God has the witness in himself." Here the testimony of the Holy Spirit and of our spirit concur. The testimony of the Holy Spirit is revealed, applied, and sealed, and is efficacious in our hearts. It is revealed in the word of the gospel: "He who believes in Christ is a Son of God," Galatians III, 26, "has remission of sins," Acts X, 43, "eternal life," John III, 16. This testimony of the Holy Spirit is applied and sealed through individual absolution and the administration of the sacraments. It is efficacious through spiritual movements. The testimony of our spirit, or of the illuminated and reborn soul, is this: I know and believe that the Holy Spirit dwells in me through faith. For so says John, in his epistle IV, 13. "By this we know that we abide in him, and he in us, because he has given us of his Spirit." This testimony of our spirit is experimental, about which AUGUSTINE says in book XIII on the Trinity, c. 1. "Each one sees his own faith in himself, and holds it with most certain knowledge."

Proof b. Concerning the testing (δοκιμασία), or examination and proof of faith, the Apostle says, 2 Corinthians XIII, 5. "Examine yourselves, whether you be in the faith; prove your own selves; Or do you not know that Jesus Christ is in you? Unless you are reprobates." As if to say: You can feel and experience in yourselves the virtue of Christ, who dwells in the hearts of the faithful. For he works faith in you; which you can notice and prove from the movements of the Holy Spirit, from the love of God, from prayers, from efficacious consolation, from a living hope, from peace of conscience, and spiritual joy: unless you have become altogether

reprobate, i.e., unless by your impenitence you have lost faith and the Holy Spirit; for in these Christ has also ceased to work. This testing (δοκιμασία) of faith can be instituted from the antecedents, constituents, and consequents of faith. We prove our faith 1) from the antecedents of faith. Whoever has seriously detested his committed sins with sorrow, so that he has cast away the purpose of sinning, and has attentively listened to, read, and meditated on the word of the gospel, the Holy Spirit has regenerated him and endowed him with true faith; But I have seriously detested my sins with sorrow, etc. Therefore. The major is clear from 1 Peter 1, 23, where the word of the gospel is called the seed of regeneration; which certainly regenerates contrite hearts, in which stubborn resistance has ceased. The minor is established from the testimony of my spirit, or from the sense of my heart. We prove our faith 2) from the constituents of faith. I acknowledge the promise of the gospel concerning obtaining the grace of God for the sake of the satisfaction of Christ, and I approve it with my consent as most true, and therefore I accept the offered grace with ardent desire and singular trust; Therefore I have true faith. The reason for the consequence is: because the acts of faith are knowledge, assent, and trust. Our intellect, reflecting upon its own acts, knows that it knows, assents, and inclines the will to trust; from which reflection of the mind arises the experience of faith. We prove our faith 3) from the consequents of faith. Whoever loves God and his neighbor, confesses his Jesus, adores the Father in his name, crucifies his flesh, does not commit presumptuous sin, but sincerely keeps the divine law as far as is possible in the infirmity of this life, he is certain of his faith; But I love my God and my neighbor, etc. Therefore. The major is confirmed by most true biblical sayings, Galatians V, 6. 1 John IV, 13. John XVI, 23, collated with James I, 6. Galatians V, 24. 1 John III, 9. 1 John II, 3. The minor is established from the testimony of my spirit, or from the sense and experience of my heart, excited by the Holy Spirit dwelling in me, so that I can truly say with those blind men, Matthew IX, 28, with the father of the lunatic, Mark IX, 24, with the disciples of Christ, John VI, 69, with the eunuch, Acts VIII, 37, I BELIEVE; and even with Paul: I KNOW WHOM I HAVE BELIEVED, 2 Timothy I, 12, and also with John: "We have known and believed the love that God has

for us," 1 Epistle IV, 16. Which examples are virtually universal, according to that of Paul, Romans XV, 4.

The antithesis is that of the Pontificians, who deny that any man can be infallibly certain of his faith, unless by a new revelation, which they call privileged and special faith, it is manifested to him by God. They object:

I. Whatever is not revealed in the sacred scriptures, no one can infallibly believe; But it is revealed to no man in the Holy Scriptures that he truly believes; Therefore. The major is clear; because divine revelation is the formal object of faith. Response: Revealed is said in two ways: a) explicitly and formally; b) implicitly and virtually. If the major is understood in this way, that nothing is to be believed infallibly which is not expressly, formally, and in so many letters revealed, it is false; because when God has revealed something universally, he has virtually included the singulars. Whence a singular enunciation, which is elicited from a universal proposition, formally and explicitly revealed, by a good and ready consequence, is virtually revealed. Conclude: That every man who receives Christ the mediator with fiducial assent truly believes, is divinely revealed, John I, 12. I receive Christ the mediator with fiducial assent; Therefore that I truly believe is divinely revealed, not by a formal and explicit revelation, but by a virtual and implicit one. You say: I. The minor is not revealed, but depends on human sense. Response: It does not depend on human sense, but on the sense of a heart reborn

through the grace of inhabitation. For "he who believes in the Son has the testimony of the Holy Spirit in himself," 1 John V, 10. The conclusion is of the same nature as the major proposition, which contains the principle of believing. You say: II. Even a hypocrite could appeal to the sense of his heart, and say: I believe. Response: The subject of faith is not a hypocrite, but a converted sinner, seriously detesting his sins with sorrow, and casting away the purpose of sinning. When a hypocrite says he believes, he lies, and is like a man dreaming of golden mountains, who when he rises, is a beggar.

II. Whoever does not feel faith, does not believe: A tempted man does not feel faith; Therefore a tempted man does not believe. The conclusion is absurd, the absurdity of which flows from the major. For indeed the Evangelicals wish to know the presence of faith from the sense of the heart. Response: From the sense of faith to faith itself, with Holy Scripture shining beforehand, it is rightly concluded affirmatively, but not so negatively, since in the severe heat of temptations faith lies hidden as if in a faint. For which reason, although a tempted man does not feel fiducial assent, yet he feels a hunger and thirst for righteousness, and a desire for faith and grace; Which desire in a tempted heart is faith, although it be small and weak, such as was that of the afflicted father: "I believe, Lord: Help my unbelief!" Mark IX, 24, who doubted not the sincerity of his faith, but its perfection. Therefore faith struggles in the tempted soul with unbelief.

## SUSPIRIUM

*To you, LORD JESUS, throne of grace and fount of salvation, I approach with filial trust, that I may receive mercy, and find grace for timely help, while the gate of salvation is open! I, a most sorrowful sinner, look upon you, who are the lamb of GOD, taking away the sins of the world: I come to you, poor, because you are my most precious treasure: I flee to you, because you are my safest asylum: I recline in you, as the firmest rock of salvation: I acquiesce in you, as the most tranquil harbor. My faith seeks you, desires and pants for you, as my mediator, and the cause of restored divine grace, and of obtaining the*

*remission of my sins! Remit my sins to me, most **M**ERCIFUL **G**OD, for the sake of my **J**ESUS, and grant me eternal salvation, which is the end of my faith!*

CHAPTER VIII.  
ON THE  
EFFECTS OF FAITH,  
OR  
GOOD WORKS,  
AND THEIR EXERCISE

Question I. What are good works?  
Definition.



GOOD WORKS ARE the free acts of justified men, performed through the renewing grace of the Holy Spirit, according to the prescription of the divine law, with true faith in Christ shining beforehand, for the honor of God and the edification of men.

Obs. I. The works of reborn and justified men are called good, not absolutely, as if they were perfectly good; but in their own kind, because a) they derive their origin from the good Spirit of God, Psalm CXLIII, 10.; b) they proceed from a good heart, Matthew XII, 35.; c) they are in some measure conformable to the good will of God, expressed in the law, Romans XII, 2. and d) they intend a good end, the glory of God.

Obs. II. By works here are understood not only external actions that meet the eyes, but also internal affections of the heart, and movements of the will, and therefore the whole inherent obedience and righteousness of the reborn. Therefore, a distinction must be made between internal and external good works. The former are visible only to the eyes of God, and comprise the inner thoughts of the mind, movements of the will, and good affections of the heart; The latter are those which are conspicuous not only to the eyes of God, but also of men, and which manifest themselves through external gestures, words,

and external actions. External, internal Good Works.

Question II. What is the efficient cause of good works? The efficient cause of Good Works.

The principal efficient cause of good works is God a), the Father b), the Son c), and in a special manner, or appropriatively, the Holy Spirit d). The subordinate and secondary cause, and the subject of denomination, is the reborn, justified, and renewed man, who produces good works not by natural powers, but by supernatural ones, received in regeneration and renewal from the Holy Spirit e).

Proof a. From Philippians II, 13. "It is God who works in you both to will and to do." Which words AUGUSTINE explains excellently, in his book on grace and free will, c. 17. "That we may will, God works without us; But when we will, that we may do, he cooperates with us; Yet without him either working, that we may will, or cooperating, when we will, we are capable of nothing towards the good works of piety."

Proof b. God the Father works even until now, not only in the kingdom of power, but also in the kingdom of grace and glory, John V, 17. He prunes the branches in Christ, that they may bear more fruit, John XV, 2. We are his workmanship, created in Christ Jesus for good works, which God has prepared, that we should walk in them, Ephesians II, 10.

Proof c. Christ says, John XV, 5. "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit; For without me you can do nothing."

Christ flows into the renewed man, as a vine into a branch. Whence whatever kind of work does not proceed from Christ, as the vine, through a gracious influx into the branch, is not counted by the name of a good work.

Proof d. Good works are the fruit of the Spirit, Galatians V, 22, who dwells in the reborn as in a temple, 1 Corinthians III, 16, he leads them, that they may act, Romans VIII, 14, he helps their infirmities, *ibid.* v. 26.

Proof e. The secondary cause of good works is the reborn, justified, and renewed man. For indeed the reborn man is created in Christ Jesus for good works, Ephesians II, 10. The Apostle speaks of regeneration, which is like a new creation. The justified man shows his faith by good works, James II, 18. The renewed man crucifies his flesh with its passions and concupiscences. Whence, living in the spirit, he walks in the spirit, Galatians V, 25. To walk in the spirit signifies to exercise the works of the spiritual life, and by them to testify to the grace of the indwelling Spirit. But the renewed man is the secondary cause of good works; because he is subordinated to God, and the grace of God moves man before he, moved by grace, acts. AUGUSTINE teaches this in his book on correction and grace, c. 2. "Let them understand, if they are sons of God, that they are led by the Spirit of God, that they may do what is to be done, and, when they have done it, that they may give thanks to him by whom they are led; for they are led that they may act, not that they themselves may do nothing." Meanwhile, however, that cooperation of the reborn in good works by no means excludes, but requires the perpetual help of the Holy Spirit.

### Question III. Through which intervening principle does a renewed man produce good works?

The principle by which a renewed man performs good works is true and living faith in Christ a), which is called the cause of good works by emanation b).

Obs. The words of D. SEB. SCHMIDT in his later biblical college, p. 258, deserve to be noted here. "The reborn, or faithful, man is the principle *which* of good works: But his faith is the *primary* principle *by which*. I say the primary principle *by which*, to distinguish it from the secondary and proximate principle *by which*, which are the Christian virtues, e.g., charity, with respect to acts of charity. For faith does not produce

acts of charity immediately, but mediately through charity; according to that of the Apostle: 'In Christ Jesus faith avails, which works through charity.'"

Proof a. From Galatians V, 6. "Faith works through charity." Where it is to be accurately observed that faith, in order to the production of good works, fulfills a twofold function. One is that it determines the intellect to assent, both in general to all things which are revealed in the sacred scriptures, and in particular to the promises concerning the gratuitous remission of sins for Christ's sake: For thus, practical conclusions being deduced, it prescribes what is to be done, and what is to be avoided, with the addition of reasons and motives, by which the will is impelled to follow the study of piety. In another way, faith inclines the will itself, in which it also subjectively inheres, to resist the depraved concupiscence of the flesh, and to do that which the intellect, concerning any spiritual object already believed, prescribes by way of practical judgment. See BAYER in Compend. p. 780.

Proof b. From Matthew V, 16. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." Just as the sun scatters its rays, the soul its faculties, a tree its fruits, spontaneously and without laborious effort; so the sun of faith of its own accord emits the rays of good works from itself. For faith is something living, efficacious, powerful, so that it cannot but always work well. Nor does faith first ask whether good works are to be done; but before inquiry is made about it, it has already effected many works, and is always occupied in acting, as the words of LUTHER in his preface to the epistle to the Romans, rendered into Latin, are read in the Form. Concord. p. 701. Therefore AMBROSE, cited in the Augsburg Confession, article XX, calls faith the mother of good will and just action; and AUGUSTINE calls it the root and mother of good works, epistle 143. D. KOENIG says nervously in his positive theology on faith, §. 908. "As to the influx into the production of good works, faith has itself in analogy to a form to its properties, of which it is the cause by emanation."

### Question IV. What is the norm of good works? The Norm of Good Works.

The adequate and infallible norm of good works is the divine law, comprehended in the



decatalogue, which perfectly and sufficiently commands things to be done, and prohibits things to be avoided.

Proof. From Deuteronomy XII, 32. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." In doing good works, the divine law is to be perpetually regarded, as a mirror of the divine will and an express image of divine justice.

#### Question V. Is conscience the norm of good works?

The conscience of a renewed man is not indeed the primary and simply infallible norm of good works a). Yet it can be called a secondary norm of good works, insofar as it applies the divine law to a particular or singular action, and shows what is to be done here and now b).

Proof a. Conscience is not a norm that norms, because it is normed by the divine law; nor is it an infallible norm, because from original sin and the lapses of infirmity even in the reborn the judgment of conscience is blunted. Therefore the Apostle says in 1 Corinthians IV, 4, "For I know nothing by myself; yet am I not hereby justified," as if to say, The celestial Judge is so sharp-sighted, or perspicacious, that he sees many defects in us, which escape the eye of conscience. But the norm of things to be done and avoided ought to be infallible.

Proof b. The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Timothy I, 5. Charity is born from a pure heart, i.e., justified and renewed; from a good conscience, which, as POLO notes on this passage, is not badly described as being the conformity between the law of the mind and the law of God; from a faith not hypocritical, but true, which is the mother of good will and just action.

#### Question VI. Is the gospel the norm of good works?

The gospel is not the norm, or directive principle of good works, but it is a collative and productive principle; Collative, because it confers the Holy Spirit, by whose impulse, bestowing of strength, and cooperation we work well; Productive, because it produces faith, the foundation of every good action. I seek the proof of this assertion from the solid declaration of the Formula of Concord, p. 720. "It must be distinctly explained what the gospel does for the new obedience of

believers, and what is the office of the law (with respect to the works of believers). For the law indeed inculcates that it is the will and command of God that we should walk in newness of life; But it does not grant the strength and ability by which we can begin and perform new obedience. But the Holy Spirit, who is given and received not through the preaching of the law, but of the gospel, Galatians III, 2, renews the heart of man. Then the same Spirit uses the ministry of the law, to teach the reborn through it, and to show them in the decatalogue what is the good and acceptable will of God," Romans XII, 2, "that they may know in which works they should labor, which God has prepared, that we should walk in them," Ephesians II, 10.

#### Question VII. What is the form of good works?

The form, or formal reason of good works, when they are considered absolutely and in themselves, is conformity with the law of God (*ἐννομία*) a); but when they are regarded in relation to the special complacency of God, insofar as, although they do not exactly conform to the law, they are nevertheless pleasing to God, their form is faith in Christ b). The Form of Good Works.

Proof a. The goodness of every work, to be done according to the prescription of a certain norm, consists in its agreement with its norm.

Proof b. By the very fact that good works do not exactly agree with the law, they cannot be simply and absolutely pleasing to God, as on account of their agreement with the norm; And therefore the form, in view of which they are pleasing to God, is not that imperfect conformity (*ἐννομία*), but faith in Christ. For 1) the faithful are pleasing to God, and are not under the law, but under grace, Romans VI, 14. Whence 2) their good works, as spiritual sacrifices, are accepted through faith in Christ, without which no one can please God, Hebrews XI, 6. And although 3) those works are imperfect and impure, they are nevertheless pleasing to God; because their stains are covered by the veil of the most perfect obedience of Christ, which the reborn apply to themselves by faith and make their own, and the same 4) do them not from the coercion of the law, but from the renewal of the Holy Spirit, promptly and spontaneously from the heart, Psalm CX, 3; 2 Corinthians IX, 7.

**Question VIII. Are the honest works of the unregenerate truly good and pleasing to God?**

The honest works of unregenerate men, which contribute to external discipline and the preservation of human society, are civilly and morally good in some way a); but they are not theologically and spiritually good, nor do they please God b), and so, insofar as they are destitute of the requisites of truly good works, they are rightly called splendid sins c).

Obs. The virtues and excellent deeds of the gentiles, e.g., the liberality of Cimon, the fortitude of Alexander, the continence of Scipio, the justice of Aristides, etc., are considered good before the human forum; but before the divine forum they are not truly good, nor do they please God.

Proof a. From Romans II, 14. "The Gentiles, which have not the law, do τὰ τοῦ νόμου, the things of the law." The gentiles have a law not prescribed divinely, but inscribed by nature. Wherefore, with nature as their guide, they were able to do τὰ τοῦ νόμου, some things (not all) which are of the law. Which works of the unregenerate, although, as to the substance of the act, they import some conformity with the law and right reason; yet in their circumstances they deviate from the rule of rectitude in many ways. For the human will (of the unregenerate) can in some way effect civil righteousness, or that of works: It can speak of God, exhibit a certain worship to God in external work, obey magistrates, parents, in choosing an external work, it can restrain hands from murder, from adultery, from theft, as the Apology of the Augsburg Confession teaches, p. 218.

Proof b. Works that are spiritually good and accepted by God are 1) the fruit of the Holy Spirit, Galatians V, 22, by whose indwelling grace the unregenerate are destitute. 2) They are done by friends of God, or by persons reconciled to God through

Christ, John XV, 14; Romans V, 10. But the unregenerate are enemies of God, Colossians 1, 21. 3) Good works proceed from a pure heart, a good conscience, and unfeigned faith, 1 Timothy I, 5. "But unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled," Titus I, 15. The mind of the unbelieving is polluted, because they do not know the true God in a saving manner. Their conscience is polluted, because they do not rightly apply the norm of the divine law to things to be done, nor do they judge incorruptibly about things done. Finally, they are devoid of saving faith, without which nothing is pleasing to God, Hebrews XI, 6. 4) Good works are spontaneous and free actions, 2 Corinthians IX, 7. But the honest works of gentiles and the unregenerate are either extorted by fear of punishment, or elicited by love and hope of reward. 5) Truly good works are directed to the glory of God, Matthew V, 16; the unregenerate by their honest deeds seek their own glory: for they are proud and boastful, Romans 1, 30.

Proof c. The honest works of the unregenerate are called sins, because they are destitute of the requisites of truly good works. And indeed, this defect of actions is not supplied by the imputation of an alien righteousness; since the unregenerate do not accept the vicarious obedience of Christ and apply it to themselves by faith, but repudiate it by their unbelief (ἀπιστία). But now, "whatsoever is not of faith is sin."

The antithesis is that of the Pontificians, Socinians, and Arminians, who assert that unbelieving men can perform truly good works. They argue:

I. Whoever does τὰ τοῦ νόμου (the things of the law), they do good works (because ὁ νόμος, or the law, is the norm of good works): But the gentiles etc. Romans 11, 14. Therefore. Response: a) Whoever perfectly does all the things that are of the law, they do truly good works (\*): But the gentiles deviated enormously from the law. b) A

(\*) "This indeed will not defeat that opposition, since something can be truly good, although it is not perfectly good, and b. The Author a little before accurately taught that born-again men, whose works are truly good, can never attain to performing all duties perfectly. But these things will be especially to be noted. 1) It must be firmly held that the divine law must be considered in two ways, first materially (to use a common manner of speaking): insofar as it commands man actions suitable to human nature, useful, indeed necessary, for there is no law which commands us any other action, unless it be some medium to human felicity, to living well and blessedly; then formally, insofar as it is the sanction and precept of God, and has its binding force from the decree of the supreme

distinction is made between a work that is civilly, or morally good in some way, and a work that is theologically, spiritually, and evangelically good, which is the fruit of the Holy Spirit and thus shines forth from true faith in Christ. The honest works of the gentiles are not good before the political forum, but are contaminated by sins, although they are esteemed morally good before the forum of the world.

II. If the honest works of the gentiles are not good because they are imperfect, neither will the works of Christians be good, because they are likewise imperfect; But the works of Christians are good, notwithstanding their imperfection; Therefore the works of the

gentiles are also good, although they are imperfect. Response; Deny the consequence; because the works of Christians are called good not on account of their perfection, but because they are done sincerely for the glory of God, according to the prescription of the law, by the guidance of the Holy Spirit, by persons reconciled to God through faith in Christ, from a free heart; which requisites the works of the unregenerate lack.

III. The virtuous works of the unregenerate are either good or evil; They are not evil; because they are not contrary to the law of nature; Therefore they are good. Response; I concede the whole argument, that they are good 1) morally to some extent,

Legislator. Not in the latter, but only in the former way is τὰ τοῦ νόμου ποιεῖν (to do the things of the law), and even νόμον τελέσαι (to fulfill the law) said in Romans II, 14 and 27. The mind of the unrenowned man, always hostile to God, and therefore not at all obedient to the will of God, Romans VIII, 7, wherefore man indeed feels the force of conscience, Romans II, 15, but most unwillingly, and not without the most vehement resistance of his desires, as long as he himself is not reconciled to God; but he serves himself and his own interests solely. Not because God has ordered him to do it, but because he understands it to be advantageous for himself, and suitable for his own uses, he does τὰ τοῦ νόμου. The same is the reason for natural repentance. A man repents of a bad deed, he regrets it, and is ashamed. But why? Not because he acted unjustly and violated the divine law; but because he managed his own affair unwisely and incautiously, and harmed himself. 2) The difference must be carefully observed, which is indeed very great a) between virtue and its exercise, which is always directed to the norm of right reason, and a natural propensity, which proceeds from a man's temperament, which is commonly said to arise, as a sanguine person, although he thinks neither of God nor of the divine laws, is by his nature inclined and prone to compassion and liberality; and b) between moral virtue, which is the highest study of obedience towards God, from the reason of conscience, illuminated by the word of God (because God has commanded this, forbidden that), and civil virtue, from a reason no other than political, by which a man, prudent indeed, but not religious and a lover of God, has respect to men and the bond of human society. 3) Beware of confusing these two things: It is one thing to do the law, νόμον ποιεῖν; another, to do it lawfully, νομίμως, 1 Timothy I, 8; 2 Timothy II, 5. To be sure, in every action conformable to the law, several circumstantial things are joined, determined by the laws, of which if you neglect even one, the action is not that very one which the Legislator commanded you. Therefore it is not truly good, but what seems good is evil, and thus a specious cause and a splendid sin. E.g., one must labor diligently; but if you have exceeded the measure, if arrogance or avarice has inflamed your mind with the pursuit of assiduous labor, if you have consumed holy time, destined for the public worship of God and the tranquility of your own mind, in labor, you have certainly sinned much. This distinction of an action considered in itself, and of the circumstantial things which pertain to it, that it may be truly good, declares the truth of this most certain statement; When two do the same, it is not the same. But the chief of those circumstantial things are: right principles, namely trust in the grace of a reconciled God through Christ, and love for God, 1 John V, 3; the manner of acting, and finally, just ends. But the principle of every action, if it seem ever so good, which a man not yet renewed undertakes and performs, is always false; Therefore the whole action must necessarily be false. You always act, whatever you do, impelled by self-love (Φιλαυτία), which is for you the first, indeed the only, principle of acting, and therefore a perverse self-love. From which 1) you do only that which is agreeable to your natural propensity, or to political reason, 2) only that which seems pleasant and fruitful to you. In other things you deflect from the law knowingly and willingly, and the mindset (φρόνημα) of one not yet reconciled to God cannot but be enmity against God (ἔχθρα εἰς Θεόν). Romans VIII, 7.

2) as to the substance of the act being in some measure conformable to the law \*),<sup>3113</sup>) before human judgment. But they are evil 1) spiritually, 2) as to their circumstances, 3) before the divine judgment.

IV. Whatever is affected by rewards from God is good; But the honest works of the gentiles etc. Therefore. The major is evident; because God never affects with rewards that which is evil. The minor is proven by the example of the midwives in Egypt, Exodus 1, 20. Response: 1) Those midwives were either Hebrews, as most Rabbis think, or of Egyptian origin, but converted to the faith of the Israelites; otherwise the Hebrew women would not have so easily entrusted themselves to them. 2) God affects the virtues of the gentiles directed toward honesty with temporal rewards, but does not dignify them with eternal rewards.

V. Cornelius the gentile performed good works. For he was a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always, Acts X, 2. Response: Cornelius was a proselyte, who, having rejected idolatry, was converted and justified. He believed in the Messiah with a saving faith, but was destitute of this dogmatic, or historical, faith, that Jesus of Nazareth was the Messiah, the gospel concerning the exhibited Christ not yet being widely propagated (\*).<sup>312</sup>

**Question IX. Are works of free choice truly good works, accepted by God?**

Works of free choice, which anyone devises for himself with a good intention, or which are done according to human traditions, are not truly good works, pleasing and approved by God.

Proof. 1) Because the adequate norm of good works is the divine law, Psalm XIX, 8; Deuteronomy IV, 2. Therefore whatever is commanded by the divine law neither immediately and formally, nor mediately and virtually, that is not a good work, pleasing to God. 2) Because works of free choice are vain, and devoid of all fruit. "In vain do they worship me with the commandments of men," Matthew XV, 9. "Who has required this at your hand?" Isaiah I, 12. 3) They are expressly prohibited and rejected. "Every plant, which my heavenly Father has not planted, shall be rooted up," Matthew XV, 13. By a plant not planted by God, Christ understands a work not commanded by God. Confer Ezekiel XX, 18.

The antithesis is that of the Pontificians, who state that worship chosen at one's own discretion is pleasing to God; whence so many works of free choice flourish among them, fasts, vows, fraternities, the cult of saints, monasticism. They rely on the following arguments:

I. The patriarchs, Abel, Genesis IV, 4, Noah, Genesis VIII, 20, and others offered sacrifices to God, to which they were bound by no divine command. Therefore the divine law does not command all good works. Response: a) In the words of BELLARMINE from book 1 on the mass, chap. 2. "God first without doubt inspired Abel, and other holy men, with the use of sacrifices." Divine inspiration is an internal command. b) The sacrifices were offered by faith, Hebrews XI, 4. Therefore they pleased God. But sacrifices which God did not require are not pleasing to him, Isaiah I, 12. From which we conclude that the sacrifices were required and commanded by God.

(\*) "And not even that should be affirmed so simply. For to the entire substance of an action two parts are required; One is the internal occupation of the mind, applied to that thing with great pleasure; The other then is the external consummation of the work. The mind of a man not yet renewed is entirely empty of truly good and holy movements. In it there is never love for God, unless it is false and mercenary, never filial fear of God, such as it certainly ought to be, never the pursuit of true, perpetual, and common salvation, always false and corrupt self-love (*φιλαυτία*), reigning everywhere. Therefore the Augsburg Confession, art. 18, most rightly animadverts on those who teach that without the Holy Spirit, by the sole powers of nature, we can do the precepts of God, as to the SUBSTANCE OF THE ACTS (namely the whole, by reason of both those parts); For although nature can effect EXTERNAL works IN SOME WAY, for it can restrain the hand from theft, from murder; yet it cannot effect the INTERIOR MOTIONS."

(\*) "Grant that he was not in the number of the proselytes of justice. This is certain, that he was already imbued with the knowledge of Christ, and indeed of Jesus of Nazareth, born and consummated; for Peter expressly testifies this, Acts X, 36, 37. See Smalcald Articles, p. 332."

II. The ordinances of the church, of councils, and of bishops are to be duly observed; although they do not have an express command of God. "He that heareth you," says Christ, "heareth me," Luke X, 16. "Obey them that have the rule over you," Hebrews XIII, 17. Response: Christ granted to the church, to councils, and to the Apostles themselves a power not absolute, but circumscribed by the limits of his commands, Matthew XXVIII, 20. And St. Paul expressly testifies that it is not lawful for himself, nor for the other Apostles, to propose anything beyond the gospel received from Christ, Galatians 1, 8.

Nevertheless, those things are observed which have been sanctioned and handed down with wise counsel either by sincere and more ancient councils, or by pious leaders of the churches; not under the opinion of worship, but for the sake of decency (εὐσχημοσύνης); They are observed as adiaphora, not as necessary requisites of divine worship.

III. Whatever things are directed to a good end with a good intention, those are truly good and pleasing to God. Works of free choice are directed to a good end with a good intention; Therefore. The major shines with its own light; because the goodness of an action is judged from the goodness of the end. The minor is proven by an example: If someone were to piously meditate on a pilgrimage to the sepulcher of Christ, that work would not be divinely commanded, and yet it would be good. Response: 1) A good intention, respecting a good end, is not sufficient in spiritual matters, unless that end is intended through means ordained by God. 2) A pilgrimage to the sepulcher of Christ is not evil in itself, provided that the opinion of worship pleasing to God in itself, or the trust of some merit, by which the grace of God and righteousness valid before God is acquired, does not accompany it.

IV. Whatever holy men have done is imitable (because they supply examples of virtues); Holy men have done works of free choice; Therefore. The minor is proven a) by the example of the Rechabites, Jeremiah XXXV, 6, to whom their father Jonadab had commanded abstinence from wine, from agriculture, from the habitation of houses. b) The Apostles ordered the gentiles to abstain from things strangled and from blood, Acts XV, 20, which Christ, however, had never commanded. Response: Whatever good work holy men have done according to the

prescription of the divine word is imitable. The major being thus limited, the minor is denied. For a) abstinence from wine, from agriculture, from the habitation of houses are not properly speaking good works, because they are nowhere prescribed in the law; but at least secondary aids, by which the sons of Jonadab were called away from drunkenness, avarice, and pride. Meanwhile, however, the Rechabites were bound to obedience by the fourth commandment of the decalogue. Therefore their obedience was not will-worship (ἐθελοθησκεία). Nor b) is abstinence from blood and from things strangled a moral good work, but it was sanctioned by the Apostles so that the converted gentiles might better coalesce into one body; for the Jews were greatly offended by the eating of blood and things strangled.

#### Question X. How are good works to be distinguished? Division of Good Works.

Good works are to be distinguished by reason of their object, which is God, the neighbor, and the man himself who is working.

Proof. Some works pertain immediately to the love of God, others to the love of neighbor, others to the love of ourselves, which are to be considered distinctly according to the individual precepts of both tables of the decalogue. See above, section 1 of this chapter, Q. XXVII ff. The Apostle Paul, having respect to the threefold object of good works, gravely warns that we should live piously (εὐσεβῶς) and holy towards God; justly (δικαίως) towards our neighbor; soberly (σωφρόνως), chastely, temperately towards ourselves, Titus II, 12. For with these three adverbs the Apostle has comprehended all the duties of the Christian life. Moreover, the good works which are comprehended in the individual precepts of the decalogue are either internal or external. See Q. I.

#### Question XI. Are some works of the law, others of grace, or of the spirit?

In a general sense, all good works of the reborn and the unregenerate, considered by reason of their norm, are works of the law; but the same, viewed by reason of their efficient cause, differ. For thus the works of the regenerate are fruits of the spirit; but the works of the unregenerate are absolutely called works of the law. I seek the proof of this assertion again from the solid declaration of the Formula of Concord, p. 721.

"There is a difference in the works because of the difference of the men who strive to live according to the law and will of God. For a man not yet reborn, however much he lives according to the law of God, and does the works of the law, does so because they are commanded in that way: And he renders that obedience out of fear of punishment, or hope of some reward: He is still under the law, as a servant, and his works are properly called by St. PAUL works of the law; because such works are extorted by the law: And these are Cain-like saints (i.e., hypocrites). But when a man is reborn through the Holy Spirit, and freed from the law, i.e., from the coercion of the law, and is now led by the Spirit of God; then he lives according to the immutable will of God revealed in the law; all things, insofar as he is reborn, he does with a free and ready spirit," 1 Timothy I, 9. "And such works are properly not works of the law, but works and fruits of the spirit: Or as Paul calls them, they are said to be the law of the mind and the law of Christ," Romans VII, 23 & VIII, 2. "For these men are no longer under the law, but under grace. And although they are in the law, and live and walk according to the law of God, they are not, however, under the law, that is, they do good works from the coercion of the law."

**Question XII. Is a good purpose also to be counted among good works?**

A good purpose is to be counted among internal good works.

Proof. 1) A good purpose is an intention of the will, conformable to the divine law; since the law is conformable not only to external acts, but also especially to internal acts of the mind and will, a good work not indeed external, but internal. 2) Just as an evil purpose, arising from a depraved desire, is a sin; So a good purpose is a good work.

**Question XIII. For what ends do we do good works? The End of Good Works.**

Since our good works are concerned with God, our neighbor, and ourselves, good works vary with respect to this threefold object. The ultimate and principal end of our good works is the glory of God a). The secondary end is the edification of our neighbor b) and of ourselves c).

Proof a. From Matthew V, 16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We glorify God, a) by

rendering prompt obedience to his will and command, 1 Thessalonians IV, 3. b) by declaring our gratitude, Colossians III, 17. c) by imitating the holiness of God, as far as can be done in this way of life, Leviticus XIX, 2; 1 Peter I, 15.

Proof b. We do good works for our neighbor's sake, that we may 1) love him, Leviticus XIX, 18, and by loving, relieve the afflicted, Matthew XXV, 35. 2) scandalize no one, 1 Corinthians X, 32. 3) either win over the impious by good deeds, or, if they are obstinate, put them to shame, 1 Peter III, 16; Titus II, 8. 4) confirm and edify the pious more and more, 1 Thessalonians V, 11.

Proof c. We should do good works for our own sake: 1) To declare our faith by good works, James II, 18. 2) To make our calling and election sure (as far as it can be known, and a posteriori), 2 Peter 1, 10. 3) To live a life worthy of Christians who are illuminated, converted, reborn, justified, mystically united with God and renewed, Ephesians IV, 1; Philippians I, 27; Colossians 1, 10. 4) To obtain from the most benign God gratuitous rewards, spiritual, corporal, and eternal. For "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." To the exercises of piety are promised the corporal goods of this present life, Deuteronomy XXVIII, 1 ff., spiritual augmentations and establishments of grace and righteousness, Ephesians IV, 15; Philippians 1, 6. The eternal rewards are degrees of celestial glory, not the common and essential glory itself, which is called a free gift (χάρισμα) in Romans VI, 23. 5) Lest by the omission of good works we should work evil, and bring upon ourselves temporal and eternal punishments, Matthew III, 10; Romans VIII, 13.

**Question XIV. What are the affections of good works?**

Good works, however many there are, are a) imperfect actions; b) free and spontaneous; c) necessary for those to be saved. Affections of Good Works.

**Question XV. Are the works of reborn and renewed men imperfect?**

The good works of reborn and renewed men neither rise to such a degree of perfection that they cannot grow a); nor do they correspond exactly to the norm of the divine law b); nor are they so consummate that they can sustain the rigid examination

of divine justice c); but they are imperfect d). Imperfect Good Works.

Proof a. From Ephesians IV, 15. "Being without guile in love, let us grow up into him in all things, who is the head, even Christ." The scope of Paul's apostolic instruction is a more abundant progress in the souls of his hearers or readers, not only of knowledge, but also of love and of good works, so that under the head Christ, to whom they are joined by faith, like members, they may grow and aspire to perfection. But as long as a member is growing, it has not yet reached the highest degree of perfection.

Proof b. From Romans VII, 14. "For we know that the law is spiritual; but I am carnal." Renewed men, being partly carnal, do not render an obedience perfect in all its parts to the law, which demands an internal and full obedience of the heart, because the law is weakened through the flesh, Romans VIII, 3.

Proof c. From Psalm CXLIII, 2. "Enter not into judgment with thy servant; for in thy sight shall no man living be justified." The works of the most pious king David did not shine with such purity that they could sustain the examination of the censorial judgment of God.

Proof d. From James III, 2. "In many things we all stumble." LACTANTIUS says aptly in book IV of his institutes, c. 24. "The mortal condition does not permit a man to be pure from every stain."

The antithesis is that of the Pontificians, Socinians, Schwenckfeldians, and Anabaptists, who assert the perfection of good works. Their principal arguments are:

I. Whatever works are not perfect cannot be called good; But the works of the reborn are called good, Titus III, 8. Therefore. The major shines with its own light; because good is judged from the whole cause, evil from any defect. Response: Whatever works are not perfect cannot be called absolutely and simply good; I concede. But the works of the reborn are called good not absolutely or simply, but in a certain respect and with a certain regard, namely κατὰ τὸ ἐπικρατοῦν, from the better part, or from the prevailing quality. For if a work is good in its kind, and the spirit prevails, it will be a good work; But if a work is good in its kind, and yet the flesh prevails (as if someone gives alms to the poor, or offers prayers, only to be seen by men, and to gain praise from it), it will be an evil work. Nevertheless, even in that first work, if God wished to act rigidly and to

judge strictly, some imperfection and infection would be found; which, while it is not imputed to the reborn who believes in Christ, the work is accepted by God as good for Christ's sake, by whose benefit whatever stain is left in it is covered. Conf. DANNHAVER. in hodom. Pap. phantasm. IX. p. 175.

II. No good tree can bring forth evil fruit, says Christ, Matthew VII, 18. But a reborn man is a good tree, Psalm I, 3. Therefore. Response: 1) No perfectly good tree can bring forth evil fruit; I concede; But a reborn man is not perfectly good. 2) The major is to be taken in a composite sense, or formally and reduplicatively, in this manner: No good tree, insofar as it is good, can bring forth evil fruit; otherwise, if it is taken in a divided and material sense, it is false, for the just, who are good trees, can sin venially, as our adversaries admit. Venial sins, however, are not the fruits of good, but of evil. Furthermore, the just are not yet so confirmed in good that they cannot, overcome by the flesh, sin mortally.

Instance: If the works of the regenerate are fruits of evil, they will not be good works, but sins, filth, and defilements. Response: We do not say that the good works of the regenerate are evil fruits, or sins, in themselves and formally, but that they are imperfectly good works, to which some stain of sin adheres.

III. Every branch grafted into Christ bears perfect fruit, or a perfectly good work; but the regenerate are etc. John XV, 2. E. The major is proven from the requisites of perfect fruits. For the spiritual branches are in the vine, Christ, John XV, 4. They draw from Him the sap of grace, John IV, 14. They have sufficient heat, Luke XXIV, 32. There is no impediment, neither internal, Rom. VIII, 1, nor external, Rom. VIII, 38. E. Nothing is lacking for regenerate men, that they should not be able to bear perfectly good fruits. Response: There is indeed an internal impediment, namely, the original evil concupiscence; which although it does not actually condemn the regenerate, it nevertheless tempts to sin. From it the spiritual branches draw a certain vicious sap, whence they do not bear perfectly good fruits.

IV. Whatever works are like gold, silver, and precious stones remaining in the fire, and receiving a reward, those are perfect; But the works of certain regenerate men etc. 1 Cor. III, 12. 13. E. The major is clear; because

gold, silver, and precious stones have a notable perfection over wood, hay, and stubble; They are tested by fire; because they withstand the fire of divine judgment; They receive a reward; because they have a sufficient proportion to the reward. Response: The Apostle in this place is not dealing with the life and works of the regenerate, but with teachers, and their doctrine; which if it is pure and uncorrupted, and consonant with the word of God, as a dogmatic foundation, is compared to gold for its purity, preciousness, and durability.

V. Whatever work is commanded by God with a good intention, that is perfect; But the

work of a regenerate man (e.g., almsgiving) is a work commanded by God, and is done with a good intention, namely to relieve an afflicted neighbor; Therefore. The major is established from Matthew VI, 22. "If your eye is single, your whole body will be full of light," i.e., if your intention is good, your whole work will be good. Response; a) The intention makes the work praiseworthy to a certain extent, but not perfect; because for perfection an exact conformity with the divine law is required. d) By the single eye is not understood a right intention, but the light of the mind kindled by the Holy Spirit through the word (\*); whose guidance if the

(\*) It appears indeed from the coherence and scope of the words, by the similitude drawn from the eye, that in this place is signified a right counsel and purpose, or, as it is commonly said, a right intention; for it is opposed to the *false*, as was the custom of the Pharisees, v. 1. 2. 5. 16. But 1) it is most true, that that right intention is like the eye of an illuminated mind; the false, on the contrary, like the eye of a mind obscured by the darkness of errors. 2) If it is true and consonant with the divine will, it will certainly happen, that the renewed man will use no other means than just ones, and will also observe the manner of acting, divinely prescribed, with as much accuracy as he can. For to obtain just ends, the means to be employed cannot be sufficiently suitable, unless they are just; since human wisdom will never be able to find anything better and more suitable than what the most wise legislator has prescribed; Nor can there be any just means, except those destined by God for seeking and attaining some just end, or several. Therefore, the coupling and comparison of ends and means is so necessary, that, if the proposed ends are truly just, just and entirely suitable means cannot but be used, and if these were unjust, the end seems good, but is not. To illustrate the matter with one or two examples; If someone seems to himself to have undertaken a certain action with the intention of worshipping God in some special way, but that action does not agree with the divine law, he has found a false means, indulging his own genius; which he certainly would not have found, unless a *false* opinion had deceived him about the end he set for himself, namely, what and of what kind the worship of God ought to be. For to the true manner of worshipping God there can be no other means, than those which are destined by divine authority for this end; and if it were otherwise, this absurdity would follow, that there would be some defect in the divine laws, as to the means prescribed to us, and that man could supply that defect with his own wisdom. So likewise, if anyone, with the intention of being liberal and generous to the poor, should steal a great amount of wealth from a rich man, since that very ample means is entirely unjust, the end also is not truly good. For there is nothing less than true liberality, to be liberal with what belongs to another. Besides this, there is something to be accurately weighed, which I will briefly explain. For the intention of man, as it is called, to be truly good, two things are required. It is not sufficient, 1) that the end which he sets before himself is commanded by God; but it is also necessary, 2) that this precept of his be known by the man, and that the man be studious of this end for this very reason, because the divine constitution so demands. For there can be no observance of the law and agreement of an action with the law, without a right and sufficient knowledge and conscience of it. But he, whose mind is to obey God in one thing, and to do that which is commanded by God, and to do it because God has so commanded it; he will certainly burn with no less zeal to obey God in all other things, led by the same reason, because God has commanded all those actions equally; by virtue of this axiom: Where the reason is the same, there the consequence cannot but be the same. See James II, 10. 11. I will complete the argument; The end is that to which the whole action with all its surrounding circumstances pertains, nor would that action be commanded, unless the ends were proposed; Therefore, he who pursues a truly good, and truly known end, because God has established it, with the highest zeal, and provides that there be nothing in



heart follows in desiring, the hand in doing, the tongue in speaking, the whole work is full of light, but not immediately totally; just as the moon at its full is called bright, yet it is nevertheless joined with spots, darkness, and parallax.

VI. Whatever works are imperfectly good, on account of the adhering stain of sin, these are not pleasing to God; But the works of the regenerate are pleasing to God; Therefore, they are not imperfect on account of the adhering stain of sin. The major is established; because the stain of sin is not pleasing to God, and therefore neither are the works infected with that stain. Response: The good works of the regenerate are considered either νομικῶς and legally, inasmuch as they are measured against the law, as a norm; or ευαγγελικῶς, inasmuch as they are considered as works of the regenerate who believe in Christ. Legally regarded, they are not pleasing to God absolutely and simply; but in a certain respect, and insofar as they are conformed to the law and good; but evangelically considered, they are pleasing to God absolutely and simply. For although in themselves they are imperfect, and the adhering imperfections cannot please God; yet because they proceed from faith in Christ, and are done by those who are in Christ Jesus, and in whom there is no κατὰκριμα, Rom. VIII, 1; the adhering imperfections are forgiven to the doers freely, for the sake of Christ's merit, apprehended by faith, and therefore their works are simply pleasing to God, as if they were altogether and in every way perfect, for the sake of Christ's merit, apprehended by faith.

VII. If the good works of the just were sins, God Himself would sin: The consequent is blasphemous: Therefore, also the

antecedent. The consequence is proven: because God Himself works in us both to will and to do, Phil. II, 13. Response: 1) We do not assert that the good works of the just are in themselves and formally sins, but that they are indeed good, yet are vitiated by certain circumstances. 2) The defect adhering to the good works of the regenerate is not to be attributed to the first cause, perfectly influencing and operating; but to the second cause, or man, not perfectly receiving the influx and operation of God; Just as the generation of animals from the sun is not attributed to their vice or defect.

#### Question XVI. Are there works of supererogation?

*Works of Supererogation.* Since the regenerate do not perfectly perform the works which they are bound to do by divine law; much less will they perfectly execute those which they are not bound to do. Proof: Because the divine law demands of us the highest perfection, Deut. VI, 5. Matth. XXII, 37. Mark XII, 30. Rom. VII, 14. but no mortal in this infirmity of life attains that peak of perfection; since there is no man who does not sin, 1 Kings VIII, 46; it is easy to conjecture that we wayfarers cannot attain a higher degree of perfection, transcending the precepts of God (\*). The antithesis is of the Papists, who dream of works of supererogation; for whom works of supererogation are undue works, to which man is not obligated by divine precept. The Papists object:

I. Paul testifies in 1 Cor. IX, 15 that he preached the gospel for free, though he could have demanded compensation for his labors by a most just right; Therefore, the preaching of the gospel, done for free by Paul, was a work of supererogation. Response: According to the circumstances, it is not always

seeking that end not consonant with the divine will; he will certainly, for the same reason, equally take care, lest anything in the whole action be committed by him, which does not agree with the divine will. This I believe to be the meaning of Christ's words, and this its reason; so that it is one thing, when we say: if you have proposed to yourself a truly good end, as we have now explained, you will be zealous for the whole good action; but it is quite another, what the Roman Catholics, especially the Doctors of the Society of Jesus, profess: that a good intention (which, if it is separated from the other things pertaining to the action, and commanded by God, can never be truly good) is sufficient for a good action. How absurd this is, and contrary to all reason, the necessity of the coupling of ends and means, and of all the surrounding circumstances that constitute the entire action, can teach anyone.

(\*) And indeed there can never be any degree of perfection greater than the entire divine law, whatever man's condition may be. For he always depends safely on the will of God, and he has no strength to act, unless it is given to him by the benevolence of God; and nothing can ever be done by him, unless it is determined by the will and legislation of God.

expedient that we do what is permitted. Sometimes regard must be had for weak brethren, and even for detractors, lest anyone be offended. Paul, to refute the opinion of those who thought that he was eager for temporal goods, preached the gospel for free. But we are commanded by the divine word to avoid offenses or scandals to the weak, Matth. XVIII, 7. 1 Cor. VIII, 13.

II. The Samaritan says to the innkeeper, Luke X, 35, "If you spend anything more, I will repay you." Response: a) Allegorical theology is not argumentative. b) The Greek source flows thus: "Whatever more you spend, I, when I return, will restore to you." The Samaritan is an example of a beneficent and merciful man; whatever good he bestows on the afflicted and sick, he does according to the prescription of the divine law, Lev. XIX, 18. The innkeeper also does not exceed the perfection of the mandate. For when the Samaritan says: "Take care of him," he certainly commands the innkeeper to see to it that the sick man lacks nothing. If the innkeeper, after the two denarii were spent, had then neglected the sick man, and had spent no more for him, would he not have openly transgressed the command: "Take care of him" (\*\*)?

Question XVII. Are the good works of the regenerate free actions?

*Liberty of the Regenerate.* Good works are not free actions from the necessity of obligation or duty a); but they are called free actions from the necessity of coercion b) and immutability c), and are done spontaneously by the regenerate, through the Holy Spirit who has freed them from the servitude of sin d).

Proof a. Since all men, and especially those who have been regenerated and renewed by the Holy Spirit, are debtors to do good works, as the Epitome of the Formula of Concord teaches, p. 589. For the good works which are commanded in the decalogue are not to be considered arbitrary, or indifferent; so that they can be done, or omitted, without sin, or their opposites be done; but what the law commands to be done, or omitted, all are obligated to do, or omit, and those who do otherwise, sin gravely. By reason of this obligation, the good works which are commanded in the decalog are rightly said to be necessary in the regenerate; which will be shown more clearly in the following question.

Proof b. The good works of the regenerate are free actions; because they are not coerced, or extorted by threats of punishments, or done externally, and indeed in appearance against the will (\*). *For God does not approve of such hypocritical works; but wills that the people of the new*

(\*\*) Since our adversaries seek the chief support for their very bad cause partly in the sacrifices of the Old Testament, which someone offered to God of his own accord, partly in the special vows of the Nazirites and Rechabites; Firstly, our blessed Forefathers taught excellently in the Apology of the Augsburg Confession, chapter XIII, how great a distance separates the vows of monks from those of the Nazirites and Rechabites. Secondly, it is clear that in those sacrifices offered voluntarily, and in those vows undertaken voluntarily, it was never lawful for anyone to offer to God, or to vow, whatever and however he pleased; nothing of them was, unless determined by divine laws. Finally, in those sacred institutions, as in most of all the ceremonies of the Old Testament, there was some secret and typical reason, so that by these shadows the spiritual sacrifices of the New Testament might be signified, which are indeed voluntary, but by no means arbitrary, Ps. CX, 3. A voluntary action is said to be that which someone, in accordance with his duty, undertakes with a ready mind, without any coercion, and not at all unwillingly, his mind inflamed with love for God and his Jesus. An arbitrary, or, as it is barbarously called, elective action is that which a man has devised by his own genius and will, in no way commanded by God, a self-willed worship (ἐθελοθρησκεία), which God has condemned, so far as it from ever being able to be pleasing and acceptable to God. Col. II, 23. Matth. XV, 9.

(\*) A free action is called, either arbitrary, without precept (but may such be far from us! see the preceding note); or voluntary, without force and coercion, without fear, without reluctance, an occupation in commanded things with great pleasure of the mind. Every such action befits a renewed man, Ps. CX, 3. Rom. XII, 8. 2 Corinth. VIII, 12. IX, 7, in which place a will acting willingly is openly opposed to the coercion and reluctance of the will. Besides these testimonies, which are indeed most firm, we draw an argument from this principle: Every truly good action proceeds from faith in Christ, and from love for God reconciled to

*testament be a willing people, Ps. CX, 3* (\*), and that they offer spontaneous sacrifices, Ps. LIV, 8, and render obedience not unwillingly, or by coercion, but from the heart. For the Lord loves a cheerful giver, 2 Cor. IX, 7.

Proof c. After conversion and regeneration, man is free from the necessity of immutability; since his will is no longer determined to always think and do evil, as before conversion; but he can freely choose and do good works through supernatural powers, received from the Holy Spirit, he can also choose evil works through the remnants of the flesh still adhering in him, since he is not determined to good in the same way as the angels.

Proof d. After conversion and regeneration, there is in man freedom from the servitude of sin; because he is no longer a servant of sin, but freed from that captivity and servitude by the Holy Spirit, John VIII, 36. Rom. VI, 18. 2 Cor, III, 17. He can therefore, through the spiritual powers received in renewal, freely cooperate with the Holy Spirit, Rom. VIII, 14. 1 Cor. XV, 10.

#### Question XVIII. Are good works necessary?

*Necessity of Good Works.* Good works in the regenerate are necessary by a necessity of a) command, b) debt, c) order, d) presence, e) and of consequence after faith and justification (\*\*).

us, John XV, 5. 2 Petr. 1. 3. 5; But love always makes the mind ready and eager to do what is commanded willingly. From this John himself in 1 Ep. V, 3. concluded thus: "his commandments are not grievous (βαρεῖαι οὐκ εἰσίν)." Let the difference between words and things be carefully noted. It is one thing to be difficult; another to be heavy, burdensome, troublesome and unpleasant, in which way also the German words: *schwer* & *beschwerlich* differ from each other, although in common parlance they are very often confused. Namely, that is called difficult which requires much study and labor, but the study is nevertheless pleasant, if one applies one's mind to that thing willingly, like one who burns with the desire to learn, and therefore has already long borne and done much, has sweated and been hot. Who would deny that in the exercise of good works the greatest study and labor must perpetually be employed, "giving all diligence (σπουδὴν πᾶσαν)," 2 Pet. I, 5. But that is finally named heavy which one undertakes unwillingly, and bears with difficulty, as a troublesome burden imposed on oneself. Therefore, nothing is heavy and troublesome, unless it is hateful. To hate the good, commanded by law, is to be averse to the law itself. Therefore, also to the legislator. But that is the property of a wicked mind, Rom. VIII, 7. Therefore, every action, consistent with the divine laws, can be heavy and burdensome to no one, except the wicked.

(\*) But do not interpret this in such a way as to think that good men under the economy of the Old Testament were entirely deprived of the benefit of this Spirit. Consider this most evident saying, Ps. LI, 14, and many others of this kind. But a greater degree, both of joy and of alacrity of mind, was to follow in the New Testament, with the abrogation of the ritual law, as a certain yoke of servitude, from which we have been completely freed. Gal. IV, seqq. V, 1.

(\*\*) That fivefold necessity, always welcome and pleasant, differs much and greatly from the necessity of coercion, which is always troublesome and unpleasant. Therefore, those sayings are easily compared and reconciled, by which is preached the supreme pleasure of Christ, with which he did and bore all things, John IV, 34. Ps. XL, 9, and those which testify that all things had to be accomplished and borne by Christ with the utmost necessity, Luke II, 49. XXIV, 26. And that necessity was indeed quite unique, and it was twofold: 1) the necessity of a means to appease the wrath of God and to recover the salvation of men, 2) the necessity of the fulfillment of all the prophecies of the Old Testament, *ibid.* v. 27. That place in particular, John IV, 34, excellently illuminates the matter. To take food is certainly a necessary means for sustaining and preserving life; yet a healthy man does nothing more willingly, in whom there is a great appetite for food. Generally I will say: Whatever a man knows as good, as his good, and suitable to his purpose, as a greater and preferable good to others, for whatever reason it may be necessary, he vehemently desires it, and, if it is to be done, he does it most willingly. What disputes were once agitated among our theologians concerning these words, necessary, and free, is clear from the Formula of Concord, chap. IV.

Proof a. From Isa. 1, 17, where Jehovah says: "Learn to do good," Lev. XIX, 2. "You shall be holy: for I Jehovah, your God, (am) holy." Therefore the command of God imposes on us the necessity of doing good works.

Proof b. Since every creature owes obedience and gratitude to its Creator, so especially man, endowed with reason—by the great names of many benefits, namely of creation, Acts XVII, 24, of redemption, Luke I, 72, of vocation, 1 Thess. IV, 7, of regeneration, Eph. II, 18, of justification, Rom. VIII, 1—is bound to the pursuit of good works, by which God is glorified.

Proof c. From Rom. VIII, 13. "If by the spirit you put to death the deeds of the body, you will live." God has sanctioned this order, that those who are to live eternally, with the concurrence of the Holy Spirit, should put to death the deeds of the flesh. To mortify the flesh is a signal work.

Proof d. Good works in the regenerate and those to be saved are necessary by reason of presence, lest they lose the grace of God and faith, and fall from the hope of the inheritance, although not by reason of efficacy for obtaining righteousness and salvation.

Proof e. The pursuit of good works follows justifying faith by a necessary and indivisible connection. Paul inculcates this very thing, Titus III, 8. "This is a faithful saying, and these things I want you to affirm constantly, that they who have believed in God might be careful to maintain good works." The Apostle's meaning is: Those who have been gifted with true faith by the grace of the Holy Spirit, and have been justified by it, must necessarily walk in the way of good works, so that they may shine before others as an example of piety.

#### Question XIX. Are good works necessary for justification?

Good works are not necessary for justification a), because they are its effects b).

Proof a. From Rom. III, 28. "Therefore we conclude that a man is justified by faith without the deeds of the law."

Proof b. Good works are the fruit of righteousness, Phil. I, 11. The fruit neither effects nor constitutes the nature of the tree, but follows it. AUGUSTINE says aptly in his book *On Faith and Works*, c. 4. "Good works do not precede those who are to be justified, but follow those who have been justified."

#### Question XX. Are good works necessary for men to be saved?

Good works are necessary for men to be saved, that is, for those who are to be saved, as proper adjuncts of the heirs of eternal salvation a); they are not necessary for the saved, insofar as they are saved, as causes and means of salvation b).

Observation. That proposition: "Good works are necessary for men to be saved," is true in a specificative, or material sense, which denotes the quality of the subject; not in a reduplicative, or formal sense, by which the cause, on account of which the predicate is attributed to the subject, is indicated.

Proof a. "Blessed are the merciful; for they shall obtain mercy," Matthew V, 7, 8. The subject of beatitude is described in these words by a proper adjunct, which is mercy, not by the cause, on account of which we receive mercy, or will see God; and therefore the words of the Savior are to be understood in a specificative, or material sense, not a reduplicative, or formal one.

Proof b. From Rom, IV, 6. "Blessedness is of the man, to whom God imputes righteousness without works." Paul excludes good works not only from the justification of the sinner, but also ἀπὸ τοῦ μακαρισμοῦ, from beatification. He adds the reason in v. 16, "that the promise might be sure." For the promise of beatitude would not be sure, as far as we are concerned, if it depended in any way on the condition of works.

#### Question XXI. Are good works necessary for salvation?

Good works are necessary for eternal salvation neither by the necessity of a means to acquire it a), nor by the necessity of merit to earn it b), nor by the necessity of a condition without which it cannot be obtained c). And therefore that phrase: "Good works are necessary for salvation," is neither to be used, nor to be defended d).

Objection. A careful distinction must be made between a requisite of the subject that is absolutely necessary, and one that is respective. The former is that which is necessarily connected with the subject not in respect of causal efficiency, but only by reason of existence, e.g., Color is necessary for tasting an apple, but not for the tasting of the apple. Ears are necessary for a painter, as a whole man, but not for painting. So good works are necessary for a man to be saved, but not for salvation. The latter is that which,

being necessarily connected with the subject, directly and in itself implies a respect to a peculiar function and its proper effect, e.g., Diligence is necessary for a beginner and a learner, and for learning. Fortitude is necessary for a soldier and one who is to live, and for obtaining victory. Thus the active and passive obedience of Christ is necessary both for the man to be saved and for the attainment of salvation, by a necessity of merit. True faith in Christ is necessary both for the one to be saved and for salvation, by a necessity of means.

Proof a. Because faith alone is the necessary means for receiving salvation, John III, 15. "Whoever believes in the Son of God does not perish, but has eternal life." Cf. Mark XVI, 16.

Proof b. Eternal life is a χάρισμα, Rom. VI, 23. A χάρισμα is a free gift, obtained by no merit. Eternal life is a promised inheritance, not earned by the works of the law, as Paul teaches, Gal. III, 18: "For if the inheritance is of the law, it is no longer of promise." But God gave it to Abraham by promise, He bestowed it out of grace. Here the emphasis of the words should be observed. For an inheritance is not obtained by merits, but comes freely. A promise is not apprehended by merits, but by faith. And what God κεχάρισται, has graciously given, to that works have contributed nothing, Rom. XI, 6.

Proof c. From Eph. II, 8. "By grace you have been saved through faith; And that not of yourselves, it is the gift of God; Not of works, lest anyone should boast." From which arises the argument; Whoever are saved by faith out of the liberality of God who gives (both faith and salvation), not indeed from works, their salvation is not suspended on the condition of works; But the regenerate etc.; Therefore.

Proof d. That phrase; "Good works are necessary for salvation," is 1) ἄγραφος, nowhere expressed in the sacred letters, 2) It establishes other causes of salvation than of justification, and so conflicts with the whole apostolic doctrine, because good works are excluded from the business of both beatification and justification, Rom. IV, 6. Eph. II, 8. Tit. III, 5. 3) It snatches away the true consolation of the gospel from troubled and afflicted consciences, and gives occasion

for doubting the grace of God. For faith cannot validly rest on our imperfect works. 4) It confirms presumption and a false opinion of one's own righteousness, and confidence in one's own dignity. For as much as we attribute to works in the business of salvation, so much we ascribe to our own righteousness and dignity. 5) It overturns the distinction between the law and the gospel; Which is evident from Gal. III, 21. "If a law had been given that could give life, righteousness would indeed be by the law." But the scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to those who believe. 6) It derogates from the praise of the absolute perfection of Christ's merit. For if our salvation consists in Christ alone, and in no other, Acts IV, 12, then our works are associated with Christ's merit in vain. 7) It has the enemies of truth as its authors, and favors their heterodox opinion. 8) It is obscure, ambiguous, slippery, and fallacious.

The antithesis is of the Papists, Socinians, Arminians, and Anabaptists, who assert the necessity of good works for obtaining eternal salvation \*).<sup>319</sup> They contend with us with the following arguments:

I. Whoever will not see the Lord without holiness, for him holiness is necessary to see the Lord. But the regenerate man etc. Hebr. XII, 14. Therefore. Response; a) In the original text, the word is not αγιοσύνη, which denotes our work, but ἁγιασμός, which word signifies the operation of the Holy Spirit, and sometimes denotes the gift of holiness, Rom. VI, 19, sometimes the application of the merit of Christ by the Holy Spirit in the word of the gospel, 2 Thess. II, 13. 1 Petr. 1, 2. Hebr. X, 10. Either meaning fits this passage of ours perfectly. For we ought to pursue both the sanctification of the Holy Spirit, which is the application of Christ's merit through the gospel, by which faith is not only aroused, but also confirmed; and that which is the gift and increase of holiness, when in the order of salvation we so conduct ourselves that the Holy Spirit can rightly carry out His work of sanctification in us, and is not hindered. Therefore, it is not licit to conclude; Without sanctification, by which God sanctifies us, no one will see the Lord; Therefore our good works are necessary for salvation. For if

(\*) The Majorists, among the theologians devoted to the Augsburg Confession, once used this manner of speaking, and their name stuck from their leader, GEORGE MAJOR. The opposite is found in our Formula of Concord, chap. IV, in which this expression is utterly rejected, and not unjustly.

sanctification is taken for the application of Christ's merit; this will be the sense; that no one will see the Lord, unless the application of Christ's merit is made through the Holy Spirit and the gospel, by which faith is kindled. But if sanctification is taken for the gift of holiness; cannot we say that the Apostle means this, that no one will enter into eternal life and to the beatific vision, unless in the resurrection he is clothed with perfect holiness? May we not argue thus: What no one in the other life will see the Lord without, that we ought also to pursue in this life; But without sanctification etc. Therefore. From which it certainly does not follow that the holiness of this life is necessary for salvation, that it is a condition *sine qua non*. Cf. D. SEB. SCHMID. in his commentary on this passage, p. 1349. b) Grant that by *ἀγιασμόν*, our work is understood; yet there is no probative force in the argument. For whoever will not see God without holiness, as a respective requisite of the man to be saved, for him holiness is necessary to see God; I concede. But whoever will not see God without holiness, as an absolute requisite of the man to be saved, for him holiness is necessary to see God; I deny. Otherwise I argue by the same reason: Without risibility no one will dispute; Therefore risibility is necessary for disputing; Without its innate gravity, baptismal water will not regenerate; Therefore the gravity of water is necessary for regeneration. Nonsense! The words: "Without holiness," pertain to the description of the subject, not to the modification of the predicate in this sense; He who is not holy will not see the Lord; because God has established this order, that a regenerate man, who will obtain the beatific vision of God through faith, should be zealous for holiness of life.

II. Patience is necessary to receive the promise of salvation, Hebr. X, 36. Patience is a good work; Therefore, some good work is necessary to receive the promise of salvation. Response; In the source is the word, *ὑπομονή*. The Apostle understands in this chapter the *ὑπομονήν* of light, that is, persevering faith, or the perseverance of faith; which is clear a) from the conjugate verb, *ὑπομένειν*, Matth. X, 22. "he who endures (*ὁ ὑπομείνας*) to the end will be saved"; b) From the context. For the Apostle understands that *ὑπομονήν* which in v. 35 he calls *παρρησίαν*, and in v. 38 *πίστω*, and to which he opposes *ὑποστολήν*, drawing back, or defection from faith; c) From the Apostle's scope, who argues

thus: *ὑπομονή* is necessary for you. Therefore, do not cast away your confidence of faith. How does this proceed more fittingly than if *ὑπομονή* is perseverance of faith? But let it be that the *ὑπομονή* of the cross, or patience, is understood, with a careful analysis two propositions emerge. The former is: The regenerate have need of patience, that they may do the will of God. The latter is: Those who do the evangelical will of God, i.e., believe in Christ, John VI, 28, receive the promise.

III. Whoever by mortifying the flesh will live eternally, for them good works are necessary for eternal life; But justified men etc. Rom. VIII, 13.; Therefore. The major is established; because Paul wants the promise of eternal life to be suspended on the condition of the mortification of the flesh. Response; I deny the major, because the mortification of the flesh is indeed an absolute requisite of the justified and those who will live eternally, but not a respective one, that is, implying a causal relation to eternal life, as its proper effect.

Instance I. The conditional particle, IF, denotes a condition *sine qua non*. Response; The particle, IF, in this place, denotes a condition of the subject, and connects the mortification of the flesh with eternal life, not by reason of influx, merit, or means, but by reason of the order, established by God, so that the proposition is to be understood in a specificative, material, or subjective sense, not a reduplicative, formal, or causal one.

Instance II. Because good works precede eternal salvation, by a precedence of order, they can be called necessary for salvation, as a condition *sine qua non*, which is not a cause properly so-called. Response; a) There is no positive and active condition *sine qua non* which is not a cause. b) A virtuous moral action, such as a good work, necessary for obtaining an effect, is not only a condition *sine qua non*, but a meritorious cause.

IV. Confession is made with the mouth for life, Rom. X, 10. The confession which is made with the mouth is a good work; Therefore, a certain good work is made for life. Response; a) An ignorance of the point is committed. For it is one thing, to be made for salvation; another, to be necessary for salvation. This implies merit and means; that implies some kind of precedence. Thus the title of Doctor contributes to the esteem of a learned man, but it is not simply necessary. b) By confession is understood either faith declared by the mouth, or an adjunct of faith,

and a work, pertaining to the second precept of the decalogue. If the former opinion is assumed, the sense will be; Faith kindled in the heart receives the righteousness obtained by the merit of Christ, and afterwards with the mouth celebrates the salvation received from the Savior, and glories in the same. But if the latter pleases, the Apostle's meaning is; Confession is made with the mouth to testify and declare the salvation which is in Christ (\*).

V. Whoever work out their own salvation with fear and trembling, for them good works are necessary for salvation; But the regenerate etc.; Therefore. The major is established; because no one can work out his own salvation, unless his work is the cause of salvation. The minor is proven from Phil. II, 12. "Work out your own salvation with fear and trembling." Response; Whoever works out his salvation by a positive and efficacious influx, for him good works are necessary for salvation; I concede. But the regenerate work out their salvation only by the diligent use of the means of salvation; just as a sick person works out his health not efficiently, but by admitting, or receiving remedies. The Greek verb, ἐργάζεσθαι, does not always signify the same as to effect. See Rev. XVIII, 17. John VI, 27, where it means the same as to be busily engaged, or to be occupied with some thing. The Apostle therefore admonishes that the Philippians and all the regenerate should be occupied in the causes of salvation, in receiving and retaining the word and sacraments, not without the fear of caution, that is, that they should beware of and flee from willful sins, by which faith is extinguished, and salvation is lost.

VI. For what faith is required, for that good works are required. But saving faith is required for obtaining salvation; Therefore. The major is evident; because things that are joined together respect the same effect. Response; a) By denying the major, and arguing by a similar reason; For what eyes are required, for that ears joined with eyes are required; But eyes are required for seeing; Therefore also ears. b) Distinguish between an absolute and a respective requisite of the subject. Not all things, which are absolutely

joined with the subject, as to its existence, have the same end. The intellect is joined with the will. The former respects and intends the knowledge of the true, but the latter the appetite for the good.

VII. Good works for obtaining salvation are either necessary, or arbitrary; But they are not arbitrary, because if they are omitted, a man falls from salvation; Therefore, they are necessary for obtaining salvation. Response; There is a third option. Good works are neither necessary, nor arbitrary for obtaining salvation, because they infer no causal respect to the obtaining of salvation; yet they are necessary by the necessity of command, of debt, of order, of presence, and of consequence.

VIII. If the end of the pursuit of good works is eternal life, then good works respect this end; The antecedent is true. Therefore, also the consequent. The consequence of the major is clear; because the end is that for the sake of which the efficient cause uses means respecting the end. The truth of the antecedent is clear from Rom. VI, 22. Response; τὸ τέλος, the end, is spoken of ambiguously. Sometimes it denotes the end of intention, which the means respect. Sometimes the end of termination, or the outcome. The Apostle wanted to teach that, just as the outcome and final clause of sins is death and destruction; so eternal life follows good works, as a desired clause, because works of piety precede eternal life in order, not by causal influx.

IX. If good works necessarily precede eternal life, by a necessity of order, like a way, then good works are necessary for salvation; The antecedent is true; Therefore, also the consequent. The reason for the consequence is; because the way, by which we reach the goal, necessarily respects this goal. The truth of the antecedent is plain; because the pursuit of good works is the path of the divine commandments, Ps. CXIX, 35. It is the way of the Lord, in which the regenerate must walk, Ps. CXLIII, 8. BERNARD says in book I on grace and free will; "Good works are the way to the kingdom, not the cause of reigning." Response; a) Distinguish between the way *in*

(\*) The profession of faith, especially at a time when many and great vexations are to be undergone and sustained for the truth of Christ's doctrine, the profession therefore is a sign of a firm and constant faith. But for righteousness true faith is indeed sufficient; but for eternal salvation is necessary not only true, but also constant faith. This seems to me to be the reason why the Divine Man attributed righteousness to faith in Christ, and assigned eternal salvation to the profession of the same.

the kingdom, and *to* the kingdom of God. The way to the kingdom is Christ, John XIV, 6. Through Christ, who is the efficacious way by doctrine, example, and merit, we reach the goal, that is, eternal life. Good works are the way in the kingdom of grace, not respecting the goal in themselves, directly and causally. b) Although this phrase: "Good works are necessary for salvation by a necessity of order," can be excused in some part, so that the words, "for salvation," denote not an effect to be produced by the works, but only the end of the way; it is nevertheless an ambiguous, obscure phrase and scarcely intelligible to the learned. For in the whole universe of things there is no virtuous moral action necessary for obtaining an effect by reason of order, which is not at the same time a meritorious, or moral cause of that effect. Therefore we rightly abstain from the ambiguous phrase, and say: Good works, by reason of order, are necessary for the man who is to be saved, or who will attain eternal salvation.

Instance: Whatever is necessary for the man who is to be saved, that is also necessary for salvation. Response: Whatever is necessary for the man who is to be saved, *as such*, in a reduplicative sense, that is necessary for salvation. But good works are necessary for the man who is to be saved, not *as such*, but *who* is to attain salvation, in a specificative sense.

X. It is necessary that you have the faith, that you have good works; because true faith is not without good works; It is necessary, that you be justified, or obtain salvation, that you have true faith; Therefore, it is necessary, that you be justified, or obtain salvation, that you have good works. Response: I deny the major, because it is just as inept as if you were to say: It is necessary that I have a good tree, that I have fruits. The major can be inverted: It is necessary that you have good works, that you have true faith. Meanwhile, good works are not necessary for having faith, but for declaring and showing it, so that it may be known, James II, 8.

**Question XXII. Are good works necessary for preserving righteousness and salvation?**

Our righteousness and salvation are preserved not by good works, but by the grace of God, through the word and sacraments confirming our faith, which

apprehends and, having apprehended, retains righteousness and salvation.

Proof: 1) From 1 Peter I, 5. "Who are kept by the power of God through faith for salvation." God by His gracious power keeps us ( $\Phi\rho\upsilon\rho\epsilon\iota$ , He garrisons us) through faith, which looks to the means of grace for salvation, so that it may not be intercepted from us by the force or fraud of enemies. 2) From Rom. V, 1-2. "Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through whom also we have obtained access into this grace in which we stand, and we rejoice in hope of the glory of God." Christians by faith not only have access to grace, but also stand in faith, conferred by the grace of regeneration, like the manner of strenuous soldiers, who persist unmoved in the line of battle, so that they do not yield even a hair's breadth.

**Question XXIII. Are good works meritorious of eternal life?**

The good works of regenerate men, properly speaking, do not merit eternal life; because God gives this by the decree of predestination a), by reason of both right b) and full possession, out of grace founded on the merit of Christ c), to the regenerate d), to whose works also all and singular the requisites of merit do not apply e).

Observation. The name of merit is taken either properly or improperly. Merit properly so-called is an undue work, which a worker does by his own powers for the benefit of another, so that a reward equal to the labor may correspond. Improperly, merit signifies that which, by way of a bare antecedent and by reason of order, not by the dignity of the work, obtains or acquires something. In this sense, he is said to merit, who obtains or acquires something from someone, even if he obtains it by grace, or liberality, or a similar manner, e.g., a beggar merits alms by his prayers, i.e., he obtains them. In which looser sense ecclesiastical writers have often used this word, merit. AUGUSTINE in book 1 on grace and free will says: "The waters above the firmament have merited so sublime a place." We at present use the name of merit in its proper signification.

Proof a. God predestined us to the adoption of sons through Jesus Christ to Himself, according to the good pleasure of His will, Eph. I, 5. The good pleasure of the divine will is the most merciful and most gracious will of God. From which arises the



argument; Whoever are predestined to eternal life by the most merciful and most gracious will of God, to them eternal life is given out of grace, without the merits of works; But the regenerate etc.; Therefore. The major is clear; because there is a most exact agreement and harmony between the decree and its execution.

Proof b. We are justified freely by His grace, Rom. III, 24. In justification the right to eternal life is conferred on us. I argue; Whoever are justified by divine grace, provoked by no merits of their own works, they are saved without any merits of works. But the regenerate etc. Therefore. The major is clear; because for the same causes that the right to eternal life is conferred on us, for the same causes the possession of eternal life is granted to us.

Proof c. 2 Tim. I, 9. "He has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the ages began." By these words the Apostle wishes to exclude all respect of our merit from our salvation and calling, and to think only of the purpose and grace of God.

Proof d. Eternal life is called χάρισμα, a free gift, Rom. VI, 23. It is also called an inheritance, Gal. III, 18. But an inheritance is given without regard to merits.

Proof e. Merit properly so-called is an undue work, which a worker does by his own powers for the benefit of another, that he may receive a reward equal to the labor. But our works 1) are due, to which we are obligated by the right of creation, redemption, vocation, regeneration, justification, and renewal. Luke XVII, 10, "When you have done all that is commanded you, say: We are unworthy servants; for we have done what we were obliged to do." 2) They are not so much ours, as the works of God, working in us. Christ says, John XV, 5. "Without me you can do nothing." 3) They confer no value on God, Job XXXV, 7. "If you are righteous, what do you give to him? Or what does he receive from your hand?" 4) They are unequal to the celestial kingdom, just as a drink of water is unequal for meriting the kingdom of France, or Spain. In addition, the less the perfection of our good works is, the less is the συμμετρία and proportion of our impure works to the most consummate glory of heaven. Rom. VIII, 18. "For I consider that the sufferings of this

present time are not worthy to be compared with the glory that will be revealed in us."

The antithesis is 1) of the Papists, who state that a man not yet justified, by the natural powers of free will, can merit justification by a merit *de congruo*; but a justified man can merit eternal life by good works, as by a merit *de condigno*. A merit of congruity, or *de congruo*, is so called because it is fitting, and it befits God, to confer the first grace of justification on a man working according to his natural virtue. Some more recent Papists reject the merit of congruity. STAPLETON in vol. II of his works, book II on justification, c. 16, p. 265, says: "The merit *de congruo*, with respect to the first grace, has now been exploded from the Catholic schools." They call a merit *de condigno* a work proceeding from the grace of the Holy Spirit, by which a justified person merits eternal life. It is called *de condigno* because it is worthy to have eternal life repaid to it. 2) Of the Arminians, who state that good works indeed do not have a proportion with eternal life, if they are considered in themselves; but they do have, if they are accepted by God out of grace, and are considered according to the moderation of the gospel. They try to defend their opinion with the following arguments:

I. The sacred pages testify that works of mercy merit some retribution. Siracides says, c. XVI, 14. "Every mercy will make a place for each one according to the merit of his works." And the Apostle in Heb. XIII, 16. "Do not forget to do good and to share. For with such sacrifices God is well-pleased (*promeretur Deus*)." Response: The Vulgate version does not flow purely from the Greek source. Siracides says: Πάση ἐλεημοσύνη ποιήσον τόπον, ἕκαστος γὰρ κατὰ τὰ ἔργα αὐτῷ ἐυρήσεται. "For every alms make a place: For each one will find according to his works." No mention is made of merit here. Εὐρίσκειν does not mean to merit, but to find. You say: But Siracides asserts:

But each one will find according to his works. Response: It is one thing to find a reward *according to* works; another to find it *on account of* works. We obtain rewards according to the qualities of the works, not on account of their merits. The Apostolic passage is likewise poorly translated. The original text reads thus: Τοιαύταις γὰρ θυσίαις ἐναρεστεῖται ὁ Θεός, "for with such sacrifices God is well pleased." The Vulgate has barbarously rendered it; *promeretur Deus* (God is merited), in a passive sense, when

however the verb *promereor* is deponent, which does not have a passive signification.

II. Whoever are worthy of eternal life, merit it; But justified men etc. Therefore. The major is established from Luke X, 7. "The laborer is worthy of his wages," i.e., he merits his wages. The minor is clear from Luke XX, 35. 2 Thess. I, 5. Rev. III, 4. Response: Dignity is one thing legally, another evangelically. Legally, no one is worthy of the kingdom of heaven, who has not rendered perfect obedience to the divine law in all respects; which, however, no one can render in this infirmity of nature, Rom. VIII, 3. Evangelically, they are worthy, not who have actively made themselves worthy of the kingdom of glory by their merits, but who are passively esteemed worthy out of grace on account of the merit of Christ, apprehended by true faith.

III. Every reward is acquired by the merits of works; for a reward is a prize equal to the labor; Eternal life is a reward, Matth. V, 12. c. X, 42. Response: a) Distinguish between eternal life considered essentially, as it consists in the beatific vision of God, and considered accidentally, as it denotes the accidental rewards of eternal life, or greater degrees of celestial glory. Eternal life, common to all the blessed, is nowhere called a reward, but χάρισμα, Rom. VI, 23. The Savior indicates this, Matth. V, 12, when he does not say: "Heaven will be a reward;" but: "In heaven the reward will be plentiful." b) Distinguish between a reward acquired from debt, and one imputed from grace, Rom. IV, 4. Eternal life, considered accidentally, is called a reward promised from grace, not counted from debt. In the phrase of scripture, *reward* denotes a prize, sometimes corresponding to the merits of works, sometimes gratuitous and liberally promised. Thus children are called a reward, Ps. CXXVII, 3. God Himself is called Abraham's reward, Gen. XV, 1.

Instance I. Eternal life, as a reward, is rendered for labor performed, Matth. XX, 9. "Call the laborers, and pay them their wages": Where by wage is understood eternal life. Response: The denarius and the wage, Matth. XX, does not denote eternal life; because it is also given to the murmuring and envious, who are not heirs of eternal life. It is also given to the last, who had labored only one hour; Therefore not from condignity. For if the master had wished to count out a reward proportionate to the labor according to the rigor of the law, he certainly ought to

have distributed more to one, less to another, according to the measure of the labor exhausted. He therefore renders the reward promised by pact, not owed by the rigor of justice.

Instance II. Every promise falls into debt; Therefore, eternal life is due to us from debt. Response: a) Debt, strictly and properly so-called, arises from the dignity of the work, to the performance of which someone is obligated by a certain right from the rule of proportion and the law of commutative justice; Debt, broadly and improperly so-called, is born from a gratuitous promise. AUGUSTINE indicates this distinction in book II of his confessions, c. 4. "God repays debts, owing to no one." b) Moralists warn that not every promise confers a right on another to demand the thing as due. For powerful and gracious men sometimes seriously promise their recommendation, intercession, promotion, or support; which however they do not want to be demanded from them by a certain right, but they want it to be imputed entirely to their humanity and truthfulness. As for divine promises, it is indeed impossible for the immutable and most truthful God to revoke them; yet it seems too proud to say that a mortal seeks a right for himself against God from a promise, as PUFFENDORF opines, book III on the Law of Nature and of Nations, ch. 5, sec. 6, p. 57. And not even a son can sue his father if a promise is not kept, according to the judgment of DANNHAVER, *hodom. Pap. post* p. 201.

IV. Whoever will render to each one according to his works, he in distributing rewards respects the dignity of the works; But God etc. Rom. II, 6. Matth. XVI, 27. The major is established: because to render according to works pertains to distributive justice, by virtue of which a reward is rendered according to the proportion of the labor. Response: a) God will render to each one according to his works, not on account of the merits of the works. He will render according to the qualities of the works, but not *on account of* the works, as meritorious causes of eternal life. b) From the quality of the works arises their difference. If therefore the faithful are compared with the faithful, God will render greater rewards according to the purer and more numerous works; But if they are compared with the unfaithful, He will distribute to these, as they deserve, punishments, and to those, as they are reputed worthy out of grace, accidental

rewards, not eternal life itself. c) When the particle, ACCORDING TO, takes on the reason of a cause, Paul expressly denies that we are saved according to our works, 2 Tim. I, 9.

V. Good works are the cause of eternal life; Therefore, they merit it. The reason for the consequence is; because every virtuous moral action, which is the cause of an effect, is meritorious. The antecedent is proven from Matth. XXV, 34-35, where Christ says: "Possess the kingdom as an inheritance; For I was hungry, and you gave me something to eat." Response: 1) An inheritance is not acquired by the merits of works. 2) The particle, γὰρ, here is not causal, or does not denote the cause of the thing, but is ratiocinative and eventual, designating the reason of a consequence, or an inference *a posteriori*, drawn from the works, as fruits and testimonies of faith, which is the true cause of obtaining life.

Instance: The particle, PER, which is causal, is also used, 1 Tim. II, 15. "A woman will be saved through childbearing, if she continues in faith and love," Acts XIV, 22. "Through many tribulations we must enter the kingdom of God." Response: a) The particle, PER, in the cited places is not designative of a cause, but of an order divinely constituted, so that the sense is; A woman will be saved through generation, i.e., in the state divinely ordained, in which she bears children; We must enter the kingdom of heaven amidst afflictions sent by God. b) The generation of children is a natural work, and therefore not meritorious of eternal life; And afflictions are not good works.

VI. Whatever God renders to man out of justice, that he renders to him on account of the merits of works: Eternal life etc.; Therefore. The major is proven; because rewards, rendered out of justice, presuppose merits, and are equal to them. The minor is clear from 2 Thess. 1, 6-7. "It is just with God to repay with affliction those who afflict you, and to give relief to you who are afflicted along with us." Furthermore, in 2 Tim. IV, 8, eternal life is called the crown of righteousness, which God the righteous judge gives to those who love him. Response; In 2 Thess. 1, 7, the justice of God is understood not commutatively, founded on the merits of men, but remuneratively, founded on the love of God and the gratuitous divine promises. Eternal life is called the crown of righteousness, partly imputed on account of the merit of Christ, partly the righteousness

of truthfulness and constancy, by which God fulfills His promises. This crown is given to those who love Christ, not because love is the meritorious cause of salvation, but because love is a note and testimony of saving faith.

VII. Whoever distributes rewards without regard to merits, he is a respecter of persons (προσωπολήπτης). God is not a respecter of persons; Therefore, he does not distribute rewards without regard to merits. The major is proven; because he is a respecter of persons, who in distributing rewards looks at the person, whom he favors, without observing merits. The minor is established from Acts X, 34. Response: He who distributes rewards, which he ought to render by right, without regard to merits, he is a respecter of persons. But God owes man nothing; He regards the merits not of us; for they are none, but of Christ.

VIII. Whoever lends to the Lord, he can lawfully reclaim the interest. But the merciful man etc. Prov. XIX, 17. Therefore. Response: Distinguish between interest properly, and analogically so-called. Properly speaking, man can lend nothing to God. The gratuitous divine compensation is analogically called interest. For just as a man pays the interest, to which he is obligated, by right; so God repays alms out of grace.

IX. Whoever enters eternal life through the observation of the divine commandments, his good works are meritorious of eternal life; But the regenerate man etc. Matth. XIX, 17. Therefore. The major is proven; because the observation of the divine commandments is the pursuit of good works, through which no one can enter eternal life, unless he merits it. Response; I deny the major. For all merit is undue and equal to the reward. But the observation of the divine commandments is due for those entering eternal life, and unequal to the celestial kingdom. In the cited place, the question was proposed by the young man legally. Therefore it is solved by Christ not from the gospel, but from a legal hypothesis. The Savior's meaning is; If by doing good you wish to enter eternal life, keep the divine commandments perfectly; of which perfection the test will be the selling of your goods, which are to be given to the poor. The young man went away sad, convicted of his own imperfection. For which reason Christ's admonition was not confirmatory, but refutatory and corrective.

X. Evil works merit eternal condemnation; Therefore, good works merit eternal salvation. The reason for the consequence is; because the reason of opposites is opposite. Response; Paul denies the consequence, Rom. VI, 23. "The wages of sin is death; but the gift of God is eternal life in Christ Jesus our Lord." The Gentiles were cast out of Palestine on account of their injustice, yet the Israelites were not brought into it on account of their own justice, Deut. IX, 4. The argument from opposites is therefore invalid; because evil works are evil in a perfect, or intense degree, while good works are imperfectly good.

**Question XXIV. Are good works pernicious to salvation?**

So far are good works from being pernicious to believers, that rather, considered in themselves, they are most useful a); but the confidence of salvation, placed in the merits of works, is noxious b).

Proof a. From 1 Tim. IV, 8. "Piety is profitable for all things, having the promise of the present and the future life." Neither this, nor the future life is owed to piety, but the accidental rewards of the present and future life are promised by the benevolent disposition of God to pious men. LUTHER says excellently in ch. III of Galatians: "Outside the cause of justification, no one can commend true good works magnificently enough. Who can sufficiently preach the utility and fruit of even one good work, which a Christian does from faith and in faith? For it is more precious than heaven and earth."

Proof b. From the solid declaration of the Formula of Concord, p. 688. "If anyone wishes to mix good works into the article of justification, to place his righteousness, or the confidence of his salvation in them, to merit the grace of God by them, and to obtain salvation through them; we respond not indeed we, but St. Paul himself, and he repeats it a third time (Phil. III, 7), that to such a man his works are not only useless, and an impediment to salvation; but even pernicious: The fault of which thing, however, is not of the good works in themselves, but of that vain confidence, which is placed in them against the express word of God."

**Question XXV. Is the confidence of righteousness and salvation to be placed in good works?**

Our confidence of obtaining righteousness and salvation rests not on our good works a), but solely on the mercy of God b), proposed to us in Christ the mediator c).

Proof a. From Rom. IV, 6. "Blessedness is of the man, to whom God imputes righteousness without works."

Proof b. From Dan. IX, 18. "We do not present our pleas before you on the basis of our righteousness, but on the basis of your great mercies." The testimony of BELLARMINE in book V on justification, c. 7 can serve as an exposition: "On account of the uncertainty of our own righteousness, and the danger of vain glory, it is safest to place all confidence in the sole mercy and kindness of God."

Proof c. From 1 John II, 1-2. "My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins." Which words GREGORY THE GREAT elegantly explains in homily 7 on Ezekiel: "Our advocate will not defend the just in judgment; because we both know and accuse ourselves as unjust. Therefore let us not trust in our tears, not in our actions, but in the allegation of our advocate."

The antithesis is of the Papists, who trust in the merits of their own works. Their more powerful arguments are:

I. King David trusted in his own righteousness, to which he appeals, Ps. VII, 9. "Judge me, O Lord, according to my righteousness." Response: Distinguish between the righteousness of the cause, and of the person. David in that cause, which he had against king Saul, and in which he was accused of sedition and of aspiring to the kingdom, was innocent before God; Otherwise he acknowledges his great sins, Ps. CXXX, 3.

II. King Hezekiah relied on his works, commemorating them before God, Isa. XXXVIII, 3. Response: 1) Hezekiah commemorates his works as effects and testimonies of sincere faith, not as the foundations of his confidence. 2) Hezekiah, by commemorating his works, seeks a corporal benefit, namely liberation from his present illness and danger of death. Now it is not denied that in such goods God also has regard for innocence of life. See Ps. XLI, 1 seqq. Yet it does not follow from this that the

confidence of obtaining righteousness and salvation rests on the merits of works.

**Question XXVI.** Is it lawful to do good works with a view to a reward?

The regenerate in the exercise of good works primarily look to the glory of God a), but secondarily and with a filial affection they can look to the rewards of this and the future life, not as a due wage, or servile salaries, but as gratuitous gifts and divine benefits, to be ultimately terminated in the glory of God b).

Proof a. "Do all to the glory of God," 1 Cor. X, 31.

Proof b. Because piety is profitable for all things, and has the promise of this and the future life, 1 Tim. IV, 8, effort must be made that we may obtain the rewards promised to the pious. Cf. Hebr. XI, 26.

The antithesis is of the Papists, asserting that good works are to be done with a view to a due reward. They object:

I. The promises of retributions were not made in vain by God, and consigned in Holy Scripture, but that the regenerate in the practice of piety may look to them. See Gal. VI, 8-9. 1 Cor. IX, 24. Matth. VI, 33. Response: For the regenerate who do well, the glory of God is primarily before their eyes, secondarily they look to the promised rewards, which they do not demand by right, but expect from the grace of God.

II. They object with examples: a) of Moses, who looked to the μισθαποδοσίαν, Hebr. XI, 26. b) of Paul, striving with utmost effort for the prize, Phil. III, 14. Response to a): Moses looked not to a reward of debt, but of grace. For God, who in the future life is all in all to the blessed, 1 Cor. XV, 28, was his reward, Gen. XV, 1. To b): Paul looked to the prize, not as a salary to be imputed from debt, but as a gift and benefit of God, promised out of grace; He looked to it with an affection not servile, or mercenary, but filial.

**Question XXVII.** In what work is the exercise of faith and the practice of piety chiefly seen?

The work most pleasing to God, in which the true faith of regenerate men and the interior worship of God is chiefly expressed and exercised, is oration, or prayer.

Proof: From Gal. IV, 6. "Because you are sons, God has sent the Spirit of his Son into your hearts, crying, Abba! Father!" The regenerate are sons of God by faith in Christ, Gal. III, 26. They express this faith of theirs by a filial cry, excited by the Holy Spirit; for the Holy Spirit cries when he makes us cry. The regenerate invoke and address God: Abba! Father! By which they testify their filial confidence fixed in the paternal benevolence of God. We are therefore dealing here with prayer, as a signal fruit of faith\*),<sup>321</sup> and a work both internal and

(\*) Generally I will still have to discuss this: that, and in what way, all good works, without exception, are necessary fruits and effects of a salutary and unfeigned confidence. I call that a necessary effect which is produced by a certain cause and by it alone, and always, so that it can never be without this cause, and can never not be through this cause. That this necessary reason of consequence, that, and in what manner, good works are effected from true faith in Christ, can ever be explained and proven by clear arguments, that masked MELODIUS denied too confidently, who at the same time sharply criticized the words of our blessed LUTHER, in his golden preface, prefixed to the letter to the Romans, which words themselves have been rightly approved in our Declaration of the Formula of Concord, c. IV. p. 701. I will complete the demonstration *a priori*, which he indeed thought could never be done, by the force of three principles. Nor will I bring forth anything new. Our theologians have long argued from the very nature of salutary confidence.

Principle I. Salutary confidence placed in the merits of Christ, and that indeed alone, furnishes us with all powers, sufficient for every good work. 2 Peter I, 3.

Explanation. In every moral action, insofar as it is moral, the powers sufficiently suitable for acting are principles and arguments, both teaching the intellect and moving the will, sufficiently known and perceived. The principles of all of man's duties towards God are the benefits, divinely bestowed upon us, and the right and complete knowledge of them. The grace of God reconciled to us, and our salvation recovered through Christ, is certainly the greatest of all benefits, both in dignity and in amplitude. Therefore, the knowledge of the salutary truths, which pertain to faith in Christ, if it is true, certain, and complete, contains in itself also the knowledge of our greatest obligation towards God and Christ, Rom. VIII, 12, especially since this obligation is a certain end of the benefits of God through Christ,

Luke I, 74-75, and therefore a necessary condition, joined with such well-placed benefits, 2 Peter I, 4. To this explanation of the theological principle are to be added two philosophical axioms:

1. The intellect, endowed with a true, certain, and complete knowledge of the principles and arguments, pertaining to actions, so that no error, no doubt, no preconceived opinion intervenes, it therefore by a moral necessity determines the will to act. Nothing can be done without a reason; The reasons are in the intellect; Therefore there can never be any determination of the will to act, therefore no action, without the knowledge and judgment of the intellect, either true, or false, whether wholly, or in some part. Nor can an action be done otherwise than in a manner consistent with the knowledge of the principles and arguments. What and how great the knowledge is in the intellect, such and so great cannot but be the determination of the will to act.

2. Whoever vehemently desires a certain supreme benefit, and indeed even rejoices in it already being imparted to him, he also willingly and with the highest zeal observes the adjoined conditions, the established order, and his own duty arising from the fruit of the benefit. And whoever ardently desires and wishes for the end, he no less ardently desires and eagerly seizes all those things, which pertain to that end, and are closely coupled with it.

Assumption; But, that we may enjoy the supreme benefit of God, by receiving with salutary confidence what our Jesus liberally promises us: "come to me, all of you," this order is prescribed for us: what ought to precede, namely that we be "laboring and heavy laden (κοπιῶντες καὶ πεφορτισμένοι)," what ought to follow: "take my yoke upon you and learn from me (ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ)."

Consequence; Therefore the true, certain, and complete knowledge of so great a benefit, by a moral necessity, makes the mind ready and prepared to perform all duties most willingly.

Principle II. The true, firm, and complete knowledge of the benefit, with which God has enriched us, the greatest of all, cannot but inflame the soul with a most ardent love for God, 1 John IV, 19. But such is the nature of this love for God, that it is able to excite and increase the highest zeal for pleasing God, and for always conducting our affairs congruently with the divine will; and it also makes the mind ready and cheerful, so that we do what is commanded not unwillingly, 1 John V, 3.

Principle III. True confidence in Christ overcomes all impediments to virtues, and all allurements to evil, 1 John V, 4.

Explanation; Κόσμος, in this place, is the lust for sinning, and therefore the entire genus of evil desires (per loc. parall. 1 John II, 16). The reason for the name lies in this; that in every enticement to sin, in which man indulges and which he obeys, his whole mind turns away from the Creator, and shamefully forgetting him, seeks all pleasure of the soul in created things, and indeed in the perverse use of them, in vain. But forbidden desire is always the cause of every consummated voluntary sin, James I, 14. Therefore, by the force of salutary confidence, which far and much surpasses all lust for sinning, there cannot but be effected a zeal for virtue, and the exercise of all good works.

Illustration from this axiom; A certain greater, and at the same time more certain good, sufficiently known, and therefore accepted with firm confidence, we always judge to be preferred to a lesser, and very uncertain one.

Assumption; But the salutary knowledge of Christ brings us the supreme good, much greater and more excellent than all earthly pleasures (Rom. VIII, 32) and far more certain (ibid. v. 38, 39, add. 1 John II, 17. 2 Tim. IV, 8 & 18). This is what PAUL says, "the surpassing worth of knowledge (ὑπερέχον τῆς γνώσεως)" (Phil. III, 8), and therefore concludes: "we are more than conquerors in all these things (ὑπερνικῶμεν ἐν τοῦτοις πᾶσιν)" (Rom. VIII, 37).

Consequence; Therefore the salutary knowledge of Christ, provided it is true, certain, and complete, so surpasses earthly pleasures and all enticements to sin, that no more excellent victory has ever been won anywhere.

Consummation of the argument; When all things required for acting are present, the action is now morally necessary. There are altogether three things which are required for any action whatsoever; 1) sufficient powers; 2) zeal and inclination of the will; 3) the

external, about which D. W. LYSERUS judges not badly: "Faithful prayer is the real exercise and practice of all interior worship, suitable to the eternal Deity from the first table," in *system. theol.* p. 463.

**Question XXVIII. What is prayer, generally considered?**

*Definition of Prayer.* Prayer is a religious act, by which a converted and regenerate man, under the guidance of the Holy Spirit, suppliantly addresses the Triune God with true confidence of heart, resting on the merit and intercession of Christ the mediator, for the glory of God and his own and others' salvation.

**Question XXIX. How is prayer divided?**

*Division of Prayer.* Prayer is divided by St. Paul into δέησις, or supplication, προσευχή, prayer, ἑντεύξις, intercession, and ευχαριστία, or thanksgiving.

*Proof.* From 1 Tim. II, 1. "First of all, then, I urge that supplications (δεήσεις), prayers (προσευχάς), intercessions (ἐντεύξεις), and thanksgivings (ευχαριστίας) be made for all people." Δέησις, or supplication is, by which we ask for the aversion of some evil, which either presses upon us, or threatens us: Προσευχή, or prayer is, by which we ask that good things, corporal and spiritual, be conferred upon us: ἑντεύξις, intercession, is, by which we intercede for others, that God may either impart some good to them, or avert some evil from them: Ευχαριστία, or thanksgiving is, by which we give thanks to God for benefits, conferred upon us or others.

**Question XXX. In what does prayer formally consist?**

*Form of Prayer.* Prayer formally consists in the fiducial address to God.

*Proof.* The form of prayer comprises 1) confidence, fixed in the merit of Christ, and the mercy of God thereby obtained, according to that of James I, 6. "Let him ask in faith, with no doubting": 2) a venerable address to the eternal Deity, not indeed that words must always be emitted from the mouth, but also a word formed in the heart

of the believer is sometimes sufficient through mere sighs. For prayer consists chiefly in the elevation of the heart to God; which however is not to be taken exclusively, but since the tongue is granted by God as an organ both of praises and also of complaints, it is to be referred to God in that reason of its assigned end. LYSER. l. 6.

**Question XXXI. What is the efficient cause of prayer?**

*Efficient Cause of Prayer.* The principal efficient cause of prayer is the Holy Spirit a). The subordinate cause and subject of denomination is the converted and regenerate man, pouring out prayers pleasing to God, not through natural powers but supernatural ones, received from the Holy Spirit in regeneration b).

*Proof a.* The Holy Spirit is the spirit of prayer, Zach. XII, 10, not only because he teaches and compels us to pray rightly, but also because he himself excites and forms the prayers in us. For through the Holy Spirit we cry: "Abba! Father!" Rom. VIII, 15.

*Proof b.* The subordinate, or secondary cause of prayer, and the subject of denomination, or the worshipper, is the converted and regenerate man, who seriously detests his sins with sorrow, and adheres to Christ with true faith. Such a true worshipper adores God in spirit and in truth, John IV, 24, where the Savior opposes spirit to hypocrisy, truth to the shadows and Levitical ceremonies. The worship of God ought to be in Spirit, so that it is commanded by the Holy Spirit, and defined in the word of the Spirit, and does not consist in external customs, or in outward appearance and simulation; but in true internal motions of a faithful heart, excited by the Holy Spirit, which the flesh, or reason of man cannot effect, or elicit, but they must be fruits of the Spirit, who illuminates the mind, creates a clean heart, and works in us the internal motions of the heart, devotion, groanings, and prayers. Cf. D. CALOVIUS in *bibl illustrat.* on this passage, fol. 716.

destruction of all impediments. But salutary confidence placed in the merits of Christ, and that indeed alone, 1) confers on us all powers, sufficient for all good works (per principle I); 2) excites the highest zeal and a most ready will for rendering obedience to God, and increases it more and more daily (per principle II); 3) overcomes all impediments to good works (per principle III); Therefore, good works, one and all, are the necessary effects of salutary confidence, or faith in Christ.

**Question XXXII. Who is to be invoked and adored?**

*Object of Prayer or Invocation.* To be invoked and adored is the triune God alone a), the Father b), the Son of God, who is Christ the God-man (θεάνθρωπος) c) and the Holy Spirit d).

Proof a. From Matthew IV, 10. "You shall worship the Lord your God, and him only shall you serve." Cf. Deut. VI, 13. Isa. XLII, 8.

Proof b. From John XVI, 23. "Amen, amen, I say to you: Whatever you ask the Father in my name, he will give it to you."

Proof c. From John V, 23. "That all may honor the Son, just as they honor the Father." The human nature of Christ is not excluded from the worship of adoration, but the same, in personal union with the divine nature itself in the Word (τῷ λόγῳ), is to be worshipped and adored with one and the same adoration, Phil. II, 9-10. Rev. V, 12.

Proof d. From 2 Cor. XIII, 14. "The communion of the Holy Spirit be with you all!"

**Question XXXIII. Are the departed saints also to be invoked?**

*On the Invocation of the Departed Saints.* The departed saints are not to be invoked.

Observation. We do not detract due honor from the departed saints, nor do we treat them with contempt, but we deny that they are to be religiously worshipped, invoked, and adored. For religious worship is one thing, which is due to God alone, on account of his independent, omnipotent, omnipresent, omniscient, most merciful essence; Non-religious worship is another, which is due to creatures dependent on God, to whom greater honor is due on account of their greater excellence, but it is non-religious. Our Augsburg Confession, article XXI, renders due honor to the saints departed in the Lord: "Concerning the worship of the saints they (our churches) teach that the memory of the saints may be set before us, that we may imitate their faith and good works, according to our calling." We therefore approve that of AUGUSTINE in the book *On True Religion*, c. 55. "The saints are to be honored for imitation, not to be adored for religion."

Proof. 1) God alone is to be religiously invoked, Deut. VI, 13. Matth. IV, 10. Exod. XX, 3. Isa. XLII, 8. Therefore, the departed saints are not to be religiously invoked. The Papists make an exception, and say that a distinction

must be made between λατρεία and δουλεία. The former is due to God alone; the latter also to the departed saints. They also add ὑπερδουλεία, which they assign to the human nature of Christ and to the Blessed Virgin Mary. But we respond that the δουλεία of the first table is nothing other than λατρεία, with which God is to be served, Matth. IV, 10. But the δουλείαι pertaining to the second table of the decalogue are either of service, which is shown to the living, or of memory, which we do not detract from the departed saints. But Ὑπερδουλεία is a monster of a word and of a thing, devised by the Scholastics.

2. He who is religiously invoked ought to be a) omniscient and a knower of hearts (καρδιογνώστης), that he may be able to hear our prayers and groans, Ps. XLIV, 21, and b) omnipotent, that he may be able to bring aid to the afflicted, Exod. XV, 2. Ps. LXII, 8. But the saints are not omniscient and knowers of hearts, 1 Kings VIII, 39. Isa. LXIII, 16, nor are they omnipotent, Gen. XVII, 1. Therefore the departed saints are not to be religiously invoked. The Papists except: a) That the saints in the essence of God, as in a mirror, see creatures clearly and distinctly, and therefore our prayers. b) That God reveals our groans to them. Response to a): The saints, by virtue of the beatific vision, see that which is in God, actually and formally, but they do not know that which is in God virtually and eminently. To b): If God reveals our prayers and groans to the saints, how do the departed saints carry our prayers to God?

3. We ought not to religiously invoke him in whom we do not believe, as Paul teaches, Rom. X, 14. But we do not believe in the departed saints; for we believe in God alone; Therefore.

4. The invocation of saints is not commanded in the word of God, but rather prohibited by the first commandment; Therefore, it is self-willed worship (ἐθελοθρησκεία), condemned by God, Col. II, 23. Matth. XV, 9.

5. Christ alone is to be invoked, as our mediator and intercessor with God, 1 Tim. II, 5. 1 John II, 1.

The antithesis is of the Papists, who state that the departed saints can be usefully invoked. They argue:

I. If we ask living saints to pray for us, we can also ask departed saints to intercede for us; The antecedent is true; Therefore, also the consequent. The reason for the consequence is; because the departed saints are closer to God, and therefore can better



intercede for us than living men. Response: Distinguish between the dutiful asking of the living, and the religious invocation of the departed saints. The asking of the living does not proceed from a religious cult of adoration, but from fraternal affection. The living saints know our necessities, but the departed do not know them in particular. The asking of the living has a foundation in Holy Scripture, namely, a command and an example. See 1 Thess. V, 25. James V, 16. The religious invocation of the departed saints is destitute of both.

II. We dare not approach any Prince, or King, without a secretary, or other intercessor; Therefore much less should we attempt to approach God, without some saintly intercessor. Response: Distinguish between the mystical, or spiritual kingdom of Christ, and some political, or temporal kingdom. In a political kingdom it is customary not to approach the king or prince immediately. But to use the intercession of someone, namely a counselor or secretary. But in the mystical kingdom of Christ everyone can appear before the heavenly Father, without the intercession of the saints; for we rely on the intercession of Christ, our only mediator.

III. Whoever intercede for us, they can be invoked by us as intercessors; But the departed saints etc. Therefore. The major is established; because the help of a good intercessor can be usefully implored. The Apology of the Augsburg Confession concedes the minor, p. 224, and it can be confirmed from Jer. XV, 1. Rev. V, 8. Response: 1) Distinguish between general intercession, and special. The Apology of the Augsburg Confession concedes that the departed saints pray in general for the universal church; but just as they are ignorant of the groans of individuals, so they do not intercede for individuals in particular. 2) Even if the blessed in heaven pray for the church, they are not therefore to be invoked. For living Christians in Asia or Africa also pray for the church of Christ; yet it is not lawful to address them by invoking them.

**Question XXXIV.** Are images of Christ and the saints to be venerated with religious worship?

*On the veneration of images.* Images of Christ and the saints are to be venerated neither with direct and terminative religious worship a), nor with analogical and reductive religious worship b).

Proof a. Direct religious worship is due to God alone, who is omnipresent, omniscient, omnipotent, and infinitely merciful.

Proof b. 1) The analogical and reductive worship of images (which ought to redound, ultimately be referred, and be terminated not in the image, but in the prototype itself) has no divine command, nor any example in the sacred letters. Therefore, it is self-willed worship (εθελοθρησκεία), an elective cult. 2) The worship of the omnipresent and omniscient God is not to be tied to an image, or a statue, since we can venerate the same in all places without regard to images. 3) The reductive worship of images smacks of paganism. For, as LACTANTIUS testifies in book II of his *Institutes*, c. II, the gentiles excused their idolatry with this pretext, that they do not adore the idols themselves, but God through them; To whom LACTANTIUS responds: "Why then do you not lift your eyes to heaven?" When the Israelites formed a golden calf for themselves, they did not attribute worship directly to the calf, but they wanted this to be a type moving them to a more devout worship of God.

The antithesis is of the Papists, who defend the analogical and reductive worship of images, whose trivial arguments we will summarize. They object: 1) The Israelites adored the ark, upon which were the Cherubim, Exod. XXV, 22. II) The same looked upon the bronze serpent, that they might be healed, Num. XXI, 8. Therefore, it is also lawful for us in our worship to look upon images. III) Miracles were done through images, as EUSEBIUS testifies in book VII of his *Ecclesiastical History*, c. 14. IV) The images of princes are honored; Therefore, the images of Christ and the saints are to be honored. Response to 1): The Israelites did not adore the ark of the covenant, but *at* the ark. The ark was not the object of adoration, but the place of the manifestation of the gracious divine presence. To II): Not everything, which being placed on high, worshippers look at, is an object of adoration. For worshippers generally look at the heavens; Therefore, do they adore the heavens? To III): Not everything, through which miracles are done, is to be adored; otherwise even the staff of Moses would have been to be adored, through which many miracles were done. To IV): The images of princes are honored civilly; But we do not detract civil, or external worship, from the images of Christ and the saints.

**Question XXXV. What causes move and impel men to pray?**

*Impulsive Causes of Prayer.* The impulsive causes of prayer are: a) the will of God declared by command and divine promise; b) our own want and necessity; c) the utility of prayers.

Proof a. We read the threefold command of Christ, Matthew VII, 7. "Ask, seek, knock." The threefold promise is also added: "You will receive, you will find, it will be opened."

Proof b. From Isa. XXVI, 16. "O Jehovah, in distress they sought you."

Proof c. From John XVI, 23. "Amen, amen, I say to you, whatever you ask the Father in my name, he will give it to you."

**Question XXXVI. What things are to be asked from God?**

*Object.* Both corporal and spiritual goods are to be asked from God. Corporal goods are to be asked and expected from God with the condition of the divine will, and without the prescription of manner or time a). But spiritual and celestial goods are to be sought simply and without condition b).

Proof a. From 1 John V, 14. "This is the *παρηγοία*, the confidence, that we have toward him, that if we ask anything according to his will, he hears us." Wherefore the will of God is always to be regarded in the petition of corporal goods; because God knows better what is profitable for us than we ourselves. Thus David committed himself wholly to the divine will, 2 Sam. XV, 25, as did that leper, Matth. VIII, 2, and even Christ himself in the state of his deepest humiliation, Matth. XXVI, 39.

Proof b. Spiritual and celestial goods are simply, absolutely and without condition promised to us in the divine word. 1 Tim. II, 4. Luke XI, 13. Therefore, the same are to be sought without condition.

**Question XXXVII. For whom should we pray?**

*Subject.* We should pray both for ourselves a), and for other men, and indeed in general for all b), in particular for the faithful c).

Proof a. From Ps. L, 15. "Call upon me in the day of trouble; I will deliver you, and you shall glorify me."

Proof b. From 1 Tim. II, 1. "I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people." We pray for unbelievers and

enemies, that God may illuminate and convert them.

Proof c. Spiritual brethren pray for one another, 1 Thess. V, 25, that they may persevere in the faith.

**Question XXXVIII. Should we pray for the dead?**

For men who have died piously, prayers that are meritorious, or satisfactory, are not to be poured out, nor impetratory ones, on account of which God may grant grace after this life for the punishment remaining after the remission of guilt.

Observation. We do not disapprove of all prayers for the dead with AERIUS. "We" (the words are of the Apology of the Augsburg Confession, p. 274) "do not prohibit prayers for the dead, nor do we patronize Aerius." Namely, we do not reject, but we retain the encomiastic commemoration of the piously departed, as well as eucharistic prayers for a blessed departure from this life, and votive ones, by which we wish for the souls released from the body a blessed rest in the heavens, for the body a tranquil repose in the bosom of the earth, and for both a glorious reunion on the last day. We wish, however, for the soul a blessed rest, not because it has not yet attained it, but because we sincerely desire a sweet rest for the pious soul, and we wish for it a perpetuity of joys. Therefore, eucharistic and votive prayers are clear symbols of our charity towards the deceased.

Proof. 1) From the lack of a divine command, promise, and approved example. For in the entire canonical scripture of the O. and N. T. we find no command, no divine promise, no example of prayer for the dead. But whatever is undertaken for the sake of exhibiting sacred worship without a divine command and promise, that is self-willed worship (*εθελοθρησκεία*).

2. From the analogy of faith. For the departed are either blessed, and thus do not need our prayers; or they are damned, and thus cannot be helped by our prayers; For the wrath of God remains upon them, John III, 36.

3. The intercession of Christ alone is meritorious and satisfactory; Our prayers do not have the force of meriting and satisfying.

4. Those who depart in the faith of Christ are absolved both from guilt and from punishment; with guilt remitted, no punishment is to be feared.

The antithesis is of the Papists, who assert that one should pray for the dead, that

they may be freed from the temporal punishment remaining after the remission of guilt. They urge especially the example of Judas Maccabeus, who is said to have sent 2000 drachmas of silver to be spent for the dead, and commanded that prayers be made for the deceased, 2 Maccab. XII, 42 seq. Response; 1) The books of Maccabees are not in the canon. 2) Judas Maccabeus ordered sacrifice and prayer ὑπὲρ νεκρῶν, on account of the dead, so that the particle ὑπὲρ denotes the cause of the prayers, namely, lest the sin of the dead be imputed to the surviving people. For he knew very well that certain enormous sins are sometimes imputed to the whole people; in what way God once in the time of Joshua punished the whole people for the sin of Achan, Josh. VII, 11. 3) Even if Judas

had sacrificed and ordered prayer for the dead, this example would prove nothing, because it is destitute of a divine command.

#### Question XXXIX. What is the end of prayer?

*End of Prayer.* The end of prayer is both the glory of God a), and our own and others' temporal and eternal salvation b).

Proof a. True worshippers attribute to God alone the glory of omnipotence, omniscience, omnipresence, and infinite mercy, Isa. XLII, 8.

Proof b. On our part, the ends and effects of prayers are various: the obtaining of the Holy Spirit and of spiritual gifts, the attainment of temporal aid, and eternal rewards.

### SUSPIRIUM

**W**ithout your guidance and auspices, most **H**OLY **G**OD, I think, I attempt, I accomplish nothing good. You command what you will, and you give what you command. By grace you give the will, you give the power to work, and whatever you work in us, and through us, you crown. Give, I ask, your **S**PIRIT to me, the author of holiness. Give the faculty of working well, that by detesting evil works, and by cultivating the virtues worthy of a Christian, I may serve you, adhere to you, and set sail for your glory!

CHAPTER IX.  
ON THE  
ISAGOGICAL,  
OR EXECUTIVE,  
MEANS OF SALVATION,  
IN PARTICULAR,  
ON DEATH  
AND  
THE RESURRECTION OF THE DEAD.

Question I. What are the executive and isagogical means of salvation?



THE EXECUTIVE AND isagogical means of salvation are the means divinely ordained, without the precedence of which God does not execute the sentence of glorification, and by the intervention of which men, persevering in faith, are proximately introduced into the highest beatitude, which are: death a), the resurrection of the dead b), the last judgment c), and the consummation of the age d).

Observation 1. The means of salvation in the stricter sense are called causal means, such as are both the exhibiting means, the word of God and the sacraments, and the receiving medium, which is faith in Christ. But death, the resurrection of the dead, the last judgment, and the consummation of the age, are called means of salvation in a broader sense; because they are means of an order, divinely established, without the precedence of which no one is admitted into eternal glory. For just as a way is something intermediate between the starting point of motion, and the end point; so death, the resurrection of the dead, the last judgment, and the consummation of the age are intermediates between this temporal life, and the eternal one. For which reason eternal life

is not related to death etc. as an effect to causes, but as a terminus to preceding means of order.

Observation 2. For the faithful, death, the resurrection of the dead, the last judgment, and the consummation of the age are executive means of glorification; for the unfaithful, they are executive means of condemnation.

Observation 3. Among the isagogical means of salvation there is some difference, because some precede the glorification of the elect more remotely, others more closely. In the first place, it should be noted that the consummation of the age is not required for the execution of the sentence of glorification with the same necessity as death, resurrection, and judgment. For God could glorify the pious, and damn the impious, even if the world did not burn. He could not, however, saving His decrees and justice, glorify the pious and condemn the impious, unless death (either properly, or analogously so-called), and resurrection, and judgment preceded. Wherefore we call the consummation of the age an executive medium because God has freely decreed to execute the final sentence only after this age has been consummated. Cf. D. HULSEM. *breviar*, cap. 16, p. 1127 & D. OSIANDER *colleg. System* part. VI, p. 278.

Proof a. The faithful groan and want to become more present to the Lord through dissolution, 2 Cor. V, 4. Therefore death for

the faithful is a medium leading to life. The consequence is proven; Unless glorification were a consequent to death, by divine institution as to a preceding medium, there would not be in the faithful a desire for dissolution, but rather for continuing the union.

Proof b. From Dan. XII, 2. "And many of those who sleep in the dust of the earth shall awake; some to everlasting life, and others to shame and everlasting contempt." Therefore the resurrection of the bodies of the faithful is a medium for promoting glory; but of the unfaithful, a medium for summoning to punishment.

Proof c. On the day of the last judgment the King will praise those who will be placed at his right hand, and will say: "Come, you blessed etc." But to those who will stand at his left, he will say: "Depart, you cursed etc." Matthew XXV, 34, 41. Therefore the last judgment is a medium for commending and admitting the faithful into beatitude; but for convicting the unfaithful, and publicly condemning them to eternal punishment.

Proof d. The consummation of the age serves the acceleration of the faithful to glory: "for if those days (of the last tribulation) were not shortened, no flesh would be saved; but for the sake of the elect they will be shortened," Matthew XXIV, 22.

Observation. Although these words immediately refer to the destruction of Jerusalem, because however the destruction of Jerusalem is a type of the destruction of the world, they are rightly referred to the consummation of the age.

### ON DEATH

#### Question II. What is temporal death?

*Definition of death.* Temporal death is the privation of the natural life of men, proceeding from the dissolution of the soul and body.

*Homonymy.* More fully it is defined: Temporal death is the privation of natural life, proceeding from the dissolution of the soul and body, through the sin committed by the first humans, at the instigation of the devil, ordinarily to be undergone by all sinful men, by the decree of God, the most just judge, for the glory of divine justice.

*Observation.* The name of death is used in the sacred letters both in a proper sense and in an improper sense. We have already described death properly so-called, which they also call the death of the body.

Improperly, death is taken either metonymically, or metaphorically. Metonymically, death denotes a deadly thing, 2 Kings IV, 40. Exod. X, 17. Metaphorically, it signifies spiritual death, which is either of the unfaithful, or of the faithful. The spiritual death of the unfaithful is the privation of spiritual life, proceeding from the separation of the impenitent and unfaithful soul from God, and it is both of this, and of the future age. The spiritual death of the unfaithful in this age is the privation of the life of grace. Thus a wanton and promiscuous widow is said to be dead in sins, 1 Tim. V, 6, i.e., destitute of the life of grace, because Christ the life of the soul does not live in her through faith. The spiritual death of the unfaithful in the future age is the privation of the life of glory, arising from the lack of the beatific vision and fruition of God, joined with the suffering of the most immense torments in hell. It is called the second death, Rev. XX, 14. The faithful are dead 1) to sin, partly through justification, inasmuch as sin on account of the merit of Christ, apprehended by faith, is not imputed to them by God out of grace, Rom. VI, 7, partly through renewal, by which a regenerate and justified man is freed from the dominion of sin, so that he does not indulge in it, or enslave himself to it, but sends it a notice of dismissal, 1 Petr. II, 24. 2) The faithful are dead to the world, insofar as they renounce the pleasures of this world, Gal. VI, 14. 3) The faithful are dead to the law, both the ceremonial and the moral, being completely freed from the obligation of the former, and immune from the coercion, accusation, and condemnation of the latter; for they have been given a spontaneous spirit, and are freed from the condemnation of the law by the grace of justification, Rom. VII, 1-2.

#### Question III. In what does the death of the body formally consist?

*Form.* The death of the body formally consists in the privation of natural life.

*Proof.* Because death is privatively opposed to life, and therefore denotes the absence of animal life from a subject, apt to have it. You say: Corporal death formally consists in the dissolution of the soul and body, or in the separation of the soul from the body. Response: The formal reason of death consists in the privation of life, which the dissolution of the soul and body precedes;

just as natural life is not the union itself of body and soul, but follows it.

**Question IV. What are the efficient causes of temporal death?**

*Causes.* Temporal death, considered formally, as the privation of natural life, properly speaking has no efficient cause a); but regarded metaleptically, as it is the dissolution of the soul and body, its efficient causes are some moral, to which the dissolution of the body and soul is imputed; and others are physical, which really destroy the bond of union by which body and soul are joined. The moral causes are: the devil, by instigating to sin, directly intending the death of man b), and man, by obeying the devil's instinct, meriting death by his sin c). But death, considered as a penal evil, arises from a decreeing and inflicting cause, namely from God, the most just judge d).

Proof a. Since death formally is a privation, or a defect, it cannot be an effect produced by a positively acting cause.

Proof b. The devil is the moral cause of death; because by giving the most cunning counsel about eating the forbidden fruit, he directly intended the temporal, spiritual, and eternal death of man. Therefore he is called a murderer from the beginning, John VIII, 44.

Proof c. Eve, embracing the devil's counsel, and drawing Adam into the partnership of sin, and Adam, listening to his wife's blandishments, and violating the divine law, brought upon themselves the guilt of sin and punishment, and subjected not only themselves, but also their posterity to the necessity of dying, Rom, V, 12.

Proof d. God did not indeed make death, Wis. 1, 13, and therefore by His antecedent will He did not will the death of man; but by His consequent will, on account of the preceding sin, He decreed to inflict death, as a punishment, on man, and He executes His decree. Therefore He threatens the penalty of death, Gen. II, 17, defines the limit of life and death, Job XIV, 5, and finally commands man to depart from this mortal station, Ps. XC, 3.

**Question V. What are the physical causes of temporal death?**

The physical causes of death are some natural, some preternatural, some violent. The natural cause is the consumption of the radical moisture, and the extinction of the native heat a). The preternatural causes are more serious diseases b). The violent causes are external things, inflicting such force on the body, that the bond of natural union, by which the body and soul are joined, is broken c).

Proof a. For since the innate heat and radical moisture (which, we state, coincide as to substance, but differ as to qualities) are proximately joined to the soul, it is easily gathered that when that is consumed, death invades man. Therefore, those die a natural death, whose innate heat is gradually weakened, and whose radical moisture, with the progress of time, dries up more and more without a more serious illness.

Proof b. More vehement diseases, e.g., malignant fevers, dropsy, phthisis, plague, destroy the powers of the native heat, so that it is overthrown not by successive consumption, but by a just more vehement shock.

Proof c. He who pierces a man's heart with a sword, ejects him from life by applied external force (\*).

**Question VI. Which men must undergo death?**

*Subjective.* Temporal death is ordinarily to be undergone by all sinful men a), but those who are exempted from this ordinary law of dying, by God's extraordinary dispensation, nevertheless undergo a change, analogous to death b).

Proof a. Death passed upon all men through sin, Rom. V, 12.

Proof b. Enoch and Elijah, by God's extraordinary dispensation, were exempted from the necessity of dying. And those men, whom the last day will find alive, will not indeed die; but they will be changed in a moment, in the twinkling of an eye, 1 Cor. XV, 52. What is understood by the Apostle is not a substantial change, but an accidental one, consisting not in a troublesome passion, or a painful experience of some adverse thing, which is similar to the dissolution of the soul and body, but both in the end of

(\*) Violent causes are contained within the general scope of the preternatural, commonly so-called, and are not only external, but sometimes also internal, and therefore to be numbered among the moral, as, if someone with a disturbed mind, extreme wickedness, or desperation on account of the consciousness of his crimes, commits voluntary death upon himself.

animal life, and in the transition into a supernatural state, so that the bodies of those men are not separated from their souls, but joined to them, and are suddenly transferred from the state of mortality into the state of immortality.

**Question VII. What is the end of death?**

*End.* The end of death, on the part of the devil, is the manifestation of his hatred and envy towards God and men a); on the part of God, the end of death, considered in itself, is the vindication of sins, and the declaration of divine justice b); but by accident it happens, that for the faithful death is the end of evils, and the transition to a glorious life c).

Proof a. The devil vomited out all the venom of his envy and hatred against God and man, by depriving the latter of his concreated immortality through solicitation to sin. In which final respect, he is called both a murderer, John VIII, 44, and envious, Wis. II, 24.

Proof b. Death in itself is the wages of sin, Rom. VI, 23.

Proof c. By the economy of divine grace it has been brought about, that from believers

in Christ the guilt of punishment has been taken away, and death has been made the gate to life, and an entrance into rest, Rev. XIV, 13. (\*\*).

**Question VIII. How is death distinguished with respect to men emigrating from this life?**

*Distinction of death.* Death is either of the pious and faithful, or of the impious and unfaithful. The death of the pious is the local separation of the soul from the body, as a medium, on the part of God, leading man to glorification. The death of the impious is the local separation of the soul from the body, as a medium, on the part of God, disposing man to undergo the punishment he has merited.

**ON THE STATE OF SOULS AFTER DEATH.**

**Question IX. Is the soul immortal, and truly living after separation from the body?**

*Immortality of the soul after death.* The soul is immortal, and released from the body, it functions separately with its own actions.

Proof. 1) From the testimony of Christ, Matthew X, 28. "Do not fear those who can

(\*\*) Death itself is also called rest, and is very often compared with sleep. Care must be taken in investigating the reason for this name, of which one is indeed false, but the other is true.

I. They invent a false one, who refer the force of this sacred word to the soul, as if it, as soon as it has departed from the body, is seized by sleep, and is void of all thought and sense, until that day, when it, having been separated, will be joined again with its body. Many have fallen into this error, both of the ancients and of the more recent, whence the name Psychopannychites has stuck to them. They openly oppose 1) reason, if we consider the nature of the soul, which is a Spirit, always occupied in thinking and deciding, 2) revelation; for the dead are said to sleep in the earth, Dan. XII, 2, in their beds, Isa. LVII, 2. But the body lies buried in the earth, from which the soul, being separated, has passed to another dwelling, Eccl. XII, 7. Luke XVI, 22-23. Therefore, it is evident that the comparison of death and sleep in no way pertains to the soul.

II. There is a twofold true one, both of which relate to the body. Namely, in sleep, properly so named, two things are chiefly to be considered, of which one indeed constitutes the nature of sleep, the other happens to it, as a consequent and event. 1) Sleep is the rest of the body, with the operation of the external senses ceasing, and of the motions of the mind, insofar as it indeed uses reason, in communication with the body. Isaiah, respecting this, LVII, 2, transferred this name, sleep, to signify the state of death. 2) In sleep there is the expectation of the time when the sleeping man will awake. We indeed, when dying, rely on the firmest hope of the reawakening of the body. Thus Christ compared death with sleep, John XI, 11.

Consequence: Since a pleasant rest cannot be without the consciousness of affairs well done, and that is proper to the blessedly departed; but the future recall to life of the inanimate body is common to all men; it follows that in the former reason the death only of blessed men, but in the latter reason the death of all is compared with sleep. Concerning the former, see Isa. LVII, 2. Concerning the latter, Dan. XII, 2, in what way it has been recorded of impious Kings; that they fell asleep, e.g., 1 Kings XIV, 20, 31.

kill the body but cannot kill the soul." What cannot be killed by anyone, that is immortal; But the soul etc.; Therefore.

2. From the testimony of Solomon, Eccl. XII, 7. "The spirit will return to God, who gave it." Whatever spirit, separated from the body, returns to God, that one lives after separation from the body; But the human soul is a spirit etc. Therefore.

3. From the testimony of John, Rev. VI, 9. "I saw under the altar the souls of those who had been slain for the word of God, and for the testimony which they held, which cried out with a loud voice." What souls cry out, those live; The souls of the slain cry out; Therefore.

4. From the light of reason; No spirit is mortal; But the soul is a spirit; Therefore. I prove the minor from the spiritual operations of the soul, such as; to contemplate God and eternal things, to abstract universals from particulars, to infer the future from the past, to desire eternal felicity, etc. Which actions are independent of matter, and producible without any cooperation of a bodily organ, and therefore spiritual. But what soul performs spiritual operations, that is a spirit; for an effect is never more excellent than its cause.

The antithesis is of the Socinians" who assert that the soul is indeed incorruptible, but not properly immortal, or living after its release from the body (\*). Their arguments are;

I. Whatever soul truly lives, it is united with the body; But the separated soul is not united with the body; Therefore. The major is proven; because for life the union of body and soul is required. Response; 1) This syllogism at first glance seems to be in the second figure; but in reality it is in the first figure due to the transposed terms, and then the minor is viciously negative. 2) Distinguish between the life of the composite, and of the part, which lives through itself and originally. For the life of man, or of the whole composite, the union of body and soul is required. But the soul is the nobler part of man, living through itself and originally, from which the body has communicated life. Hence it is, that the soul separated from the body truly lives.

II. The soul in operating needs bodily members as organs; Therefore, outside the body it performs no operations, and

consequently does not live. The antecedent is plain; because the soul needs eyes for seeing, ears for hearing. Response; Distinguish between material human actions, and immaterial ones. Seeing and hearing are material actions, dependent on the cooperation of the organic body. But there are other immaterial and spiritual actions, for which the concurrence of bodily members is not required, e.g., to understand, to contemplate, to discourse, to will, to choose, to trust, to love etc. The soul, released from the body, functions with these, truly vital, operations.

III. King Solomon says; "As the beast dies; so also man dies. And there is one spirit for all, nor is there a prerogative of man over the beasts; because all is vanity. All go to one place." Eccl. III, 19-20. From which saying of Solomon it may be gathered that the soul of man perishes just as the souls of beasts. Response; 1) There are those who persuade themselves that Solomon assumed the persona of some Epicurean, or profane man, philosophizing crudely about the perishing of man, and comparing it with the perishing of beasts. 2) Others more rightly respond with the blessed LUTHER, that Solomon discourses about man and beasts from the principles of reason, with respect had to the external events, common to man and beasts, in respect of which the entrance of man into this world and his exit do not seem to differ from the entrance and exit of beasts. But indeed, sound reason gathers the immortality of the human soul from another principle, namely from the spiritual operations of the soul; which Solomon expressly affirms in the same little book, c. XII, 7. "The spirit returns to God."

Question X. What is the state of souls from the body?

*Quality of this state.* The state of souls of the perseveringly faithful, and separated from the body, is blessed in heaven a). The state of unfaithful souls, released from the body, is damned in hell b).

Proof a. and b. We have shown this lucidly in the preceding section, ch. IX; we do not wish to belabor the point here.

On the intermediate state. Question XI. Is there, between the blessed and the damned state, an intermediate state of certain separated souls in purgatory?

(\*) They imagine that the soul is not dead, but sleeping. They are therefore to be numbered among the Psychopannychites, of whom we have already spoken.



There is no intermediate state after this life between the state of eternal beatitude and eternal condemnation a). Therefore purgatory is a most vain invention of men b).

Proof a. 1) Holy scripture divides all men into believers and non-believers, or into the faithful and the unfaithful. Whoever, dying, truly believe, are saved; who do not believe, are condemned, Mark XVI, 16. Therefore, between the blessed and the damned state after this life there is no middle state.

2. The author of salvation, Jesus, in Matthew VII, 13-14, shows two ways, which men run in this life to two places after this life; he makes no mention of a third way to a third place. The Savior's words are: "Enter by the narrow gate; for the gate is wide and the way is broad that leads to destruction,

and there are many who enter through it. For the gate is narrow and the way is hard that leads to life, and there are few who find it." Therefore, however many men run the broad, trodden way, with sinners who know not how to repent and believe, they rush into eternal destruction; those who walk the narrow way of faith, go into eternal life.

3. Whoever from the first moment of their departure from this world are blessed, they are not thrust down into purgatory; But all and singular who have died piously in the Lord etc. Rev. XIV, 13. Therefore. The major is proven; because according to the mind of the Papists in purgatory there are burning flames and most intense torments, which cannot consist with beatitude \*).<sup>325</sup>

(\*) To these arguments are to be added several, in which there is certainly very much weight:

1. In the most holy assertion of Christ, John V, 24, there is a threefold nerve of probation: 1) Nothing at all intervenes between temporal death and eternal life; "he has passed (μεταβέβηκεν) from death to life (ἐκ τοῦ θανάτου εἰς τὴν ζωὴν)." 2) This blessed lot is common to all, whoever dying adhere to Christ with true confidence; "he who hears... he who believes (ὁ ἀκούων... ὁ πιστεύων)," i.e., each and every one. 3) The cause of this transition from death into life, with no delay interposed, the cause, I say, is said to be no other than salutary confidence; "he who hears my word (the proper voice of Christ, which is evangelical) and believes him who sent me (ὁ τὸν λόγον μου... ἀκούων, καὶ πιστεύων τῷ πέμψαντί με)." But with the efficacious cause present, and that indeed the only one, nothing remains, why the effect should be deferred and retarded.

2. This saying, 2 Corinthians V, 9, contains in its whole compass these propositions: 1) The soul, separated from the body, remains surviving; 2) It passes to beatitude; 3) That transition happens, without any delay, after departure from this mortal body, and from this life, as from a lodging, so that nothing intervenes, v. 1, 6, 8, so that there is also no desire for a better lot, no expectation of it, inasmuch as we have it, while we are in the body, v. 4 & 6; 4) That beatitude, therefore, to be obtained immediately after death, is eternal, v. 1; 5) It is also perfect, as far as pertains to the soul, namely an intimate union with God, v. 8, and therefore the contemplation of God, so that there is nothing intermediate between "faith (πίστιν)" and "sight (εἶδος)," v. 7; 6) This benefit is common to all, nor does Paul arrogate any excellence to himself, v. 1, 7, 10. If the Roman Catholics are asked: whether they think that Paul also felt the force of the fire of purgatory? They will answer by denying; for they wish martyrs, and especially the Apostles, to be excepted; they also except two other kinds of men, of whom, however, with no one, except among themselves, is there so great, and so singular an esteem. But, what Paul professes of himself, he promises the same to all true Christians. Add. 2 Tim. IV, 8. 7) It is also a great solace; "we are confident (θαρροῦμεν)," v. 8. You see therefore, how great is the moment of the cause, about which we are disputing.

3. From that speech of Christ, Luke XVI, 12 seqq., three truths shine forth: 1) The souls of the departed, whether of the blessed, or of the damned, do not perish; 2) They are always conscious of themselves, thinking and feeling (Therefore they do not lie lulled in sleep, as the Psychopannychites dream); 3) Immediately after they have emigrated from their bodies, without delay, they are placed in that state, in which they are to remain perpetually (Therefore there is no middle state at all). You say: But that is a parable. So be it; although it is probable that a thing truly done is commemorated by Christ. But, you say, from parables a firm argument cannot be made. This indeed I know well. Do you not know, that even in a similitude nothing should ever be brought forth, which does not agree either with its scope, or with any part of sacred doctrine?

Prob. B. The founders of purgatory have laid as their foundation the venial sins of many faithful souls who have departed from this life contaminated by them. And since nothing unclean will enter heaven, Rev. XXI, 27, they conclude that the souls of the faithful, being so impure, must be purified for a certain time by the fire of purgatory, so that they may thereafter enter into celestial glory. But this foundation is ruinous. For the faithful are purified partly in this life, partly after this life, yet in such a way that the purgatory which the Papists imagine does not exist. In this life, indeed, they are purified with respect to the form of sin, namely the guilt of fault and punishment, through justification. For in those who are in Christ Jesus through faith, there is no κατάκριμα, or anything that is imputed for condemnation, Rom. VIII, 1. They are purified through renewal, with respect to the dominion of sin, so that they may be holy in Christ, Phil. I, 10. Moreover, the imperfection adhering to their incipient sanctity is covered by the veil of Christ's obedience, which the reborn apply to themselves through faith and make their own. But after this life, they are purified

with respect to the material of sin, in death itself, and after death they are divinely adorned with such perfection that they are devoid of every stain. For in death, the evil concupiscence, which adhered in part from the sensitive appetite, is destroyed with the body. After death, they are purified 1) on the part of the soul, by the infused light of glory, by which the intellect, elevated to know God intuitively, is purged of all ignorance, blindness, and error, and the will, through the intuitive knowledge of God, is elevated and directed into the most intense love of God, so that it loves nothing except in order to God and for the sake of God, being free from inordinate love and evil concupiscence, 2) On the part of the body, however, they are wholly purified in the resurrection of the dead. For the bodies of men who die in the faith of Christ will be resurrected and reunited with their souls, spiritual and glorious, 1 Cor. XV, 42. Seqq. And conformed to the glorious body of Christ, Phil. III, 21. So that without any inordinate concupiscence they may be perfectly subjected to the glorified soul for the performance of perfectly holy actions. E. there is no need for

4. That this promise of Christ, Luke XXIII, 43, also has great force for proof, appears from this, that that thief, hanging on the cross, was not able in so short a time to make satisfaction for expiating his sins, nor was he of the number of those, for whom, as they say, the fire of purgatory is not to be feared. Nor was he a Martyr; nor a Doctor, who had merited outstandingly from the Roman church, nor a monk, or any other holy man, conspicuous for the form, that is, of supererogatory works.

5. From the volumes of the Old Testament, among many proofs, this one clear and significant description, frequently used, stands out: The congregation of the dead, and the joining with their people. I will premise the definition: A people is a multitude of those men who live in one society. Therefore, there are three things required for the notion of a people: 1) a multitude of men, 2) living, 3) joined in a certain society. And our people is a multitude and society not of strangers and sojourners, but of citizens, with whom we have always been accustomed to associate. These are the citizens of the heavenly fatherland, as Paul interprets, Hebr. XI, 13.—16. For our πολιτεύμα is in heaven, Phil. III, 20. Since in this mortal life we are not so much citizens as sojourners, 2 Cor. V, 6. 1 Petr. II, 11. Therefore, that congregation of the dying with their people is opposed to 1) ejection from the number of citizens, 2) pilgrimage, which is called a sojourn on earth, Hebr. XI, 9. 10. 13. 14. 1 Chron. XXIX, 15. Indeed, Paul manifestly referred to that manner of speaking of the O.T., 2 Corinth. V, 6. ἐκδημῶμεν, that is, we are absent from our people, abroad, and not, except at that time when we are enclosed in these bonds of the mortal body; to which the contrary is v. 8. εἰδημῆσαι πρὸς Κύριος, that is, to be with our people, and indeed with the Lord. Therefore 1) the congregation of the blessedly dying with their people is nothing other than the accession to the perpetual habitation in the heavenly fatherland; 2) And it happens as soon as the soul has departed from the body; for which reason this expression, "he was gathered to his people," is closely joined with the commemoration of death; 3) Nothing intervenes between death and the eternal blessedness of the holy soul. If you should think that by that sacred manner of speaking, burial is designated; if you should dare to confirm this with sayings of this kind, 1 Reg. XXII, 20: the arguments already brought forth will teach you that by those two expressions not one and the same thing, but distinct things are signified, of which one pertains to the departing soul, the other to the body.

purgatory, nor does it rest on a solid foundation.

The antithesis is that of the Papists (\*), who imagine a purgatory, in which the

(\*) In general, our doctrine of no intermediate state whatsoever for souls separated from the body is opposed by many, addicted to various sects, who all indeed agree in this, that the state of souls is not of such a kind as we have declared by the testimonies of scripture; but in explaining and defining what and of what sort the condition of souls is, they dissent much among themselves. Therefore, by their own right, they are to be distributed into various classes.

CLASS I is of those who, either denying that the soul of man is a spirit, or not knowing what a spirit is, do not fear to say that the soul is mortal. Of these, some, the cruder ones, trifle that the soul perishes completely, and no hope of restitution remains; against whom Solomon disputes in the book of Ecclesiastes, especially chap. III, 19. 20. 21. XII, 7. Others, however, the more subtle, persuade themselves that the soul is indeed extinguished together with the body, but that the same will at some time be recalled to life with the body. This monster of ingenuity was excluded in the 3<sup>rd</sup> century by certain obscure men, who were given the name Arabians from their place of sojourn, and who on account of their error were called *θητοψυχῆται*. In more recent times COWARD, a certain physician in England, brought forth nothing new.

CLASS II contains those who embrace the most ancient error not of certain dissenting Philosophers, but of dreamers, when with *μετεμψύχωσιν*, or rather *μετενσωμάτωσιν*, they invent a manifold migration of souls from one body into another.

In CLASS III are those, in whose opinion souls are indeed always surviving, and not associated with other bodies, yet never conscious of themselves, perpetually sleeping, and devoid of all thought and sense; whence they are called *ψυχοσευχῆται*. As for what pertains to these sayings, Ps. VI, 6. LXXXVIII, 12. 13. And others of this kind; the interpretation is not difficult. 1) In both places, the discourse is about an angry God, and his avenging justice. Death is therefore considered, insofar as it is a punishment, the effect of vindictive justice, and thus the beginning of eternal damnation. Nor is it so written; that the souls of the dead remember nothing. But in this way; that they do not celebrate with praises the recollection of divine benefits. This is certainly the most miserable condition of the damned, who departing from this life experience the eternal wrath of God. This wrath of God, this damnation, this condition of the damned, David prays to avert from himself. A) The souls of the blessed, from the time they have departed from the body, do not just remember the divine works in the way they were accustomed in this life, namely so that they partly excite other souls of mortals to the knowledge and veneration of God by their example, Ps. LXXI, 18. And partly they themselves delight in new daily proofs of the admirable power of God in the kingdom of both nature and grace, Ps. LXXXVIII, 11. The same is the meaning of the words, Ps. CXV, 17. Which, if they were to be understood so simply, would accomplish more than the adversaries themselves wish. The most absurd consequence would follow, and one most openly contrary to the most ample testimonies of scripture; that no salvation at all is ever to be expected after death.

CLASS IV we assign to those who affirm indeed that souls separated from the body always think and feel; but they deny that they, before the last judgment and the restitution of the body, attain to either eternal beatitude or eternal damnation, thinking therefore that in the meantime they are kept in a certain middle place and state. It is not indeed to be concealed that some of the most ancient Doctors of the 2<sup>nd</sup>, 3<sup>rd</sup>, and 4<sup>th</sup> centuries were of this opinion; who, when they speak either of hell, of prison, or of paradise, of the bosom of Abraham, of heaven, of the hand of God, they understand something quite different from what the divine writers signified by the same names. But three things are also to be considered: 1) Those Fathers, although they established a certain middle state, were yet utterly ignorant of purgatorial fire, until the 4<sup>th</sup> century, in which AUGUSTINE and others began to speak doubtfully of this matter; see Smalcald. Art. P. 308; 2) If some of them, like ORIGEN and his followers, discoursed much on a certain purgation of man after death, they thought it pertained not to the blessed, but to the damned, and they reasoned that these were to be purged not in a certain middle state, but in damnation itself. 3) Not all were of the opinion that there was some middle state. It will be enough for me to have named one,

CYPRIAN, who in his excellent little book on mortality, expressly names paradise our fatherland, and a little after, the delight of the celestial kingdoms, and perpetual felicity. Therefore he says that death is to be wished for, so that we may quickly come to paradise, quickly to Christ. In the same place, he professes himself, that for a blessed death nothing more is required than this one thing, that we believe in Christ. There is a deep silence there about satisfaction, to be rendered by man himself, about purgation after death, about sacrifice for the dead.

CLASS V is of those who say that souls, as soon as they depart from their bodies, pass indeed into that state in which they are to remain forever, yet not a perfect one, nor to be consummated before the day of the supreme judgment. The ambiguity of the word should be noted. When beatitude, or the damnation opposite to it, is called perfect, this can be understood in a twofold way: Either subjectively, as it is customary to speak, which pertains to the whole man; in which sense indeed there is no doubt that it is imperfect, until the return of the soul into its body, raised from the ashes; see 2 Timoth. IV, 8. Or formally, in which nothing is lacking, as far as the soul is concerned, but especially the principal part of beatitude, namely the perfect knowledge and contemplation of God; in this sense we deny and utterly deny that the beatitude of the soul is imperfect before it has been joined with the revived body. As soon as seeing has ceased, endowment begins, 2 Cor. V, 7.

Finally, in CLASS VI, we number those who concede indeed that all the souls of damned men, without any delay, are sent away into eternal perdition, and also that some of the blessed are forthwith admitted to the perception of eternal joy; but the rest, they say, not yet sufficiently purged, are detained in a certain middle state, so that they may be afflicted with great torments in it, until their consummated purgation. But they too are divided into parties, and although they all agree in this, that they fable some purgation of separated souls to be necessary, yet in explaining the mode and definition they differ much among themselves. The Jews imagined the matter differently, and, among the profane nations, the Platonist Philosophers, from whom are not far the Pseudomystics and fanatical men; the Greeks feel differently about it, differently the Roman Catholics, in whose minds the opinion of a certain purgatorial fire, distinct from hell, is deeply fixed. Its false principles are these: 1) That Christ made satisfaction only for eternal punishments, but not for temporal ones, for which each person must make satisfaction himself, either in life or after death. 2) That satisfaction is a certain part of penance, indeed the principal one. From which it should be understood, in what way they try to make their purgatorial fire from this precept: μετανοῦτε. Our Apol. Aug. Conf. chap. VI, p. 186, justly castigates this argumentation as most absurd. See how they construct their reasons; Penance is supremely necessary (correctly!); But it consists of three parts, contrition of heart, confession of mouth, satisfaction of work (falsely!); E. every one who repents of his sins must perform satisfaction; E. if in life he has not made full satisfaction, he will have to supply this defect when dead in purgatory. 3) That the punishment is not entirely remitted, even if all the guilt has been pardoned. 4) That faith in Christ is not the sole and perfect cause of salvation, but that there is also a great necessity of good works for salvation. I pass over more. But behold! A manifest contradiction. This intolerable error of the Roman-Catholics contradicts 1) another certain error in which they are engaged, namely concerning extreme unction, which they say is the consummating sacrament of penance, to which they attribute such power that it wipes away sins, if any still remain to be expiated, and all the remnants of sin. See Concil. Trident. Sess. XIV. But all, when they are dying, ought to be partakers of extreme unction. Who then are to be purged thereafter? Or what remains in them to be expiated, purged, wiped away, after their fate? What need is there then for purgatorial fire? Or, if it be needed, what avails extreme unction? It contradicts 2) the truth which they profess with us, concerning the supreme judgment, and the immediately following entry of the blessed into the eternal dwelling prepared for them, Matth. XXV, 46. 1 Thess. IV, 17. In which place the word, ἅμα, together with them, carries much weight with it, with no interval of time interposed. But what, we ask, will become of those who will still be among the living on the very day of judgment? In what way, finally, will they be purged, or will they be able to make satisfaction for the punishments to be endured in purgatorial fire? Is it credible that they will all to a man be so perfect as to need no purgation or satisfaction? But a certain difficulty remains.

souls of the just, which have not been sufficiently purged in this life, are purged after this life, before they are admitted to heaven and the clear vision of God. We shall weigh their arguments:

I. Whosoever of the just die with venial sins, their souls after departure from this life must be purified by the fire of purgatory, otherwise they will not enter into the kingdom of glory, Apoc. XXI, 27. But many of these etc. E. The Minor is clear; because in many things we all stumble, Jac. III, 2. Resp. I deny the minor. For venial sins are so called because they are not actually imputed for condemnation, on account of the satisfaction of Christ rendered for sins, and apprehended by the repenting sinner through true faith. But whatever is not imputed, is morally held as not done. Whence the scriptures teach that God so remits sins that He wills no longer to remember them. Ezech. XVIII, 22. That he casts them into the depths of the sea, Mich. VII, 19. That he blots them out like a cloud, Is. XLIV, 22. Therefore, the just do not die with venial sins.

Instance: When guilt is remitted, a temporal penalty sometimes remains. Resp. This openly conflicts with the formal reason for the remission of sins. For to remit sin means to not impute sin for punishment; Whatever is not imputed for punishment, for that no punishment is to be undergone. God sometimes reserves for Himself paternal chastisements, when guilt is remitted; but not punishments, which must necessarily proceed from a still angry judge; penitents, however, are chastised in this life.

II. Whose works are tested by fire, the same are tested by purgatorial fire. But the works of the dead etc. 1 Cor. III, 13. E. The Major is established; because purgatorial fire is ordained for testing the works of men. Resp. 1) The whole context of Paul is

allegorical, and therefore a fire is understood not as material, or properly so called, as the purgatorial fire is considered to be; but as metaphorical, and so called by similitude, which the little word ὡς, as if, also suggests. It does not, however, designate a fire of purification, or of expiation of sin, but of probation, of examination, or of exploration of doctrine, asserting itself by the power of the Holy Spirit through the written word of God, not without the fire of the cross and of temptation, either in danger of persecution and life, or in the final article of agony, by which true doctrine is tested and perfected, like gold, while the erroneous is consumed, like hay. For both scripture, Jer. XXIII, 29. Luc. XXIV, 32. And the temptation of the cross, 1 Petr. 1, 7. Are compared to fire. But the truth of the doctrine is tested in this, not the future age, to which purgatory is referred by the Papists. 2) That phrase, σῶζεσθαι ὡς διὰ πυρός, is proverbial, and signifies extreme danger, as GROTIUS thinks on this passage. So that the sense is: That teacher who builds hay and stubble upon the foundation of faith will be in the utmost danger of salvation, and will be saved, as if through fire, as if snatched from a perilous conflagration, with the stubble of errors also being burned up. Compare, ep. Jude v. 23.

III. Those whom Christ will purge with fire as if with a refiner's fire, He will send into purgatorial fire; But many sinners etc. Mal. III, 2. E. Resp. The prophet speaks of the purgation which occurs in this life through a fire not proper, but metaphorical, such as is the word of God, joined with the cross, or affliction.

Instance: Sinners are said to enter into fire and water, and yet to be brought out into a broad place, Ps. LXVI, 12. By which words is indicated the thrusting into purgatorial fire, and after the purification is completed,

The question Is about these dead?" concerning whom indeed it is not established that they died again, since it could have happened that they were thereafter taken up alive into the blessed seat. Whatever the case may be; this one thing is in dispute; where were their souls dwelling during that time when each was separated from its body? Was it in heaven? It seems harsh to us, and unworthy of the benignity of God, nor consistent with the consummated order of salvation, to cast down souls, already perfectly blessed, again into this calamitous life. Was it in hell? From hell there is no redemption. What then is to be thought? Is there some third place and state, intermediate between the two? But we have brought it to a clear conclusion that there is absolutely none. Among so many and so discrepant opinions, I understand this one to be both safer and more probable; that they were in heaven indeed, but as sojourners, not yet as citizens, so that they delighted in a singular and exceptional foretaste of eternal beatitude. To illustrate this matter serves what Paul, still alive but caught up out of himself, experienced something most similar to this. 2 Corinth. XII, 2. 3. 4.

the future liberation. Resp. The fire of the cross, or of temptation, is understood in that passage. This is evident from the preceding vv. 10. 11. You tested us, O God, you refined us as silver is refined; you brought us into the net; you laid a crushing burden on our backs.

IV. Whatever sins are remitted to men in the future age, from these they must be purged by purgatorial fire; But certain sins etc. Therefore. The Major is clear; because God does not remit the sins of the impure, insofar as they perseveringly pursue impurity. The Minor is proved from Matth. XII, 32. The sin against the Holy Spirit is remitted neither in this age, nor in the future. Resp. The words of Christ import an absolute negation, so that the sense is; the sin against the Holy Spirit is not remitted εἰς αἰῶνα, forever, as Mark interprets, c. III, 29. But that Christ uses a distributive locution, and says; neither in this, nor in the future age, this is done to exaggerate the sin against the Holy Spirit, as if to say: If it were possible that some sin could be remitted even after this life, yet the sin against the Holy Spirit is so great that it cannot be remitted even after this life.

V. Whosoever are brought out of the pit in which there is no water, they are brought out of purgatory: But certain sinners etc. Zach. IX, 11. Therefore. The Major is evident; because a pit without water is not found in this world; nor are we brought out of hell, because from it there is no liberation. Therefore, we are brought out of purgatory. Resp. In that passage is understood the pit of extreme misery, such as is pre-eminently the misery of hell. We have been brought out of the pit of extreme misery, in which there is not even a drop of solace, through the liberation made by the blood and death of Christ, not because we were actually cast into the infernal pit, or damned, but because we were damnable and guilty of eternal punishment.

#### ON THE BURIAL OF THE BODY

##### Question XII. Are the bodies of Christians to be buried?

*Burial of the body.* The lifeless bodies of the pious, who have departed from this life in communion with the church, are to be honorably, but without immoderate luxury and pomp, committed to the earth.

Prob. 1) By examples: The first mention of burial is made in the history of Abraham, of

whom Moses, the most ancient of all writers, relates that he bought a field from the Hittites with a cave, in which he buried his deceased wife Sarah, Gen. XXIII, 4. God Himself honored the body of Moses with burial in the land of Moab, Deut. XXXIV, 6. The men of Jabesh are praised because they committed the bodies of Saul and Jonathan to the earth, 2 Sam. II, 4. 5. Christ himself, having died on the cross, was laid in an honorable monument by Joseph of Arimathea. 2) Inhumation is a most beautiful type of our future resurrection. For our body is sown, or committed to the earth like a seed, 1 Cor. XV. 37. so that on the day of universal judgment it may revive; it sleeps in the dust of the earth, Dan. XII, 2. to be awakened by the voice of Christ, Jo. V, 28. Therefore, the lifeless bodies of Christians are not to be cremated by fire, not to be thrown to beasts, not to be cast into the water.

##### Question XIII. Are the infants of Christians, not baptized, to be buried with solemn rites?

The bodies of infants, born of Christian parents, who are snatched away by sudden death before receiving baptism, are to be buried with solemn rites.

Prob. For they are born in the bosom of the church, and commended to God by the prayers of their parents, and therefore holy (with external sanctity), 1 Cor. VII, 14. since a sudden fate, not contempt, deprived them of baptism.

##### Question XIV. Is an honorable burial to be granted to obstinate heretics and men of extreme wickedness?

Neither to obstinate heretics, leading others away from orthodoxy, nor to men of utterly wicked malice, is an honorable burial to be granted.

Prob. The sacred letters show us the examples of Jeroboam, 1 Kings XIV, 13. Ahab and Jezebel, 1 Kings XXI, 23. Jehoiakim, Jer. XXII, 19. who, having harmed others either by introducing heterodoxy or by a bad example, were either thrown to the dogs or buried like donkeys.

##### Question XV. Should we despair of the salvation of those who have not been buried?

If they die in the true faith, there is no need to doubt their salvation.

Prob. Burial is a matter of decency, if it can be had, not of the necessity of salvation;

otherwise, we would have to despair of the salvation of a great many martyrs; about whom AUGUSTINE writes, in Book I of The City of God, c. 12. Many bodies of Christians the earth has not covered, but no one has separated any of them from heaven and earth; which the presence of Him who knows whence to resurrect what He created fills completely.

#### ON THE RESUSCITATION AND RESURRECTION OF THE DEAD.

##### Question XVI. What is the resuscitation of the dead?

Resuscitation of the dead is the action of the Triune God, by which He, through the power of His justice, will reproduce the bodies of all the deceased, and will unite them with their souls for the participation of either eternal beatitude or eternal damnation. Resuscitation of the dead.

Obs. Resuscitation and resurrection differ as cause and effect. The former is the cause of the latter, since they do not rise unless they are first resuscitated. Resuscitation is the action of God, resurrection is the term of that action, and therefore a divine work.

##### Question XVII. What is the resurrection of the dead?

Resurrection of the dead is the work of the Triune God, by which all deceased men will receive the same bodies in number, which they had in this life, raised from death, and reunited with their souls, for the full participation of either beatitude or eternal damnation, and for the manifestation of divine remunerative and vindictive justice. Resurrection of the dead.

Obs. The resurrection of the dead is taken either in a proper sense or in an improper sense. Properly, it denotes the resurrection of bodies from natural death. Improperly, it is taken either metonymically; thus Christ is called the resurrection, i.e., the cause of resurrection, Jo. XI, 25. or metaphorically, then for liberation from adversities, Ps. XLI, 9. then for the conversion of a sinner, which is otherwise called the first resurrection, Apoc. XX, 5. Confer. Eph. V, 14.

##### Question XVIII. Is the resurrection of the dead to be proven from the light of nature, or from the light of scripture?

Is it known from the light of nature? Although the possibility of the resurrection of the dead can be shown with probability from the light of nature (\*): its certainty, however, is validly demonstrated only from

(\*) This opinion of others among our countrymen pleases me: that the thing can indeed happen, this is certainly established from natural principles; but that it will truly happen, this anyone can attain only with probability by natural perception. I will declare both a little more fully.

I. That it can happen, a man using right reason certainly establishes 1) from this principle of Natural Theology: In God there is immense knowledge, and power, and authority, and it pertains to all things whatsoever that are of the genus of the possible. Nothing is simply impossible, except what contains in itself an open contradiction. In this matter there is none, not what may seem, but what is, a contradiction, nothing that contradicts either itself or any other truths. E. the infinite power of God can do this, if He Himself wills it, although the reason of a finite mind cannot grasp the manner in which it can be done. 2) From two principles of natural science, of which one indeed is: Into what a thing is finally dissolved, from that it must have first received its origin: The body is finally resolved into earth: Therefore, that the body of man was first originated from the earth is concluded by necessary reason. But in what way could an animated body, so skillfully composed, have drawn its first origin from the earth, without the infinite and immense power of some most wise Creator, most knowledgeable of all things? Why then should not the same Creator, in whom there is no change or defect, be able, without any trouble, to raise again from the earth the body created from it and returned to it; to join together its individual particles, however and to whatever extent they have been dissipated, to separate them from other bodies with which they have been mixed, and to render to each his own body, far more illustrious? Therefore Christ, disputing against the Sadducees, reproaches them for their shameful ignorance not only of scripture, but also of the power of God, known by nature, Matth. XXII, 29. and Paul closely connects the restitution of the body, that was, with the first creation of it, that was not, Rom. IV. 17. The other is this: It cannot happen naturally

the prophetic writings of the Old b) and the apostolic writings of the New Testament c).

Prob. a. If human reason can to some extent investigate the creation of man; why not also the resurrection of men? For thus the sound reason of man collects with probability: he who could create from nothing the heaven, the earth, and whatever is in them, can also reproduce the dead and turned-to-ash bodies of men, and unite them with their souls; especially because the soul is immortal, and naturally desires the body

to which it was united. That this natural desire should be in vain, and never be fulfilled by God, is hardly believable; since the soul would otherwise be left in an imperfect and preternatural state. To this is added, that divine providence and justice require that it be well for the good, and ill for the evil. Since this often does not happen in this life; reason collects that it will happen in the other life, so that the body, which was the organ of the soul in good and evil works, may also become a partaker of rewards and

that any matter, or even the smallest part of it, should utterly perish, or be converted into another nature. What once was, to reduce it entirely to nothing, is equally divine and proper to immense power, as to cause that which is nothing to exist. So likewise it befits God alone, the maker of all things, to change entirely the nature of things. Will God then destroy the human body, just as by immense power he will at last destroy the bodies of brute animals, indeed all things in which there is nothing but matter? If you should opine the former, you must posit a huge miracle, when this miracle, confirmed by the authority of divine revelation, seems to you utterly incredible precisely because it is a miracle. From this principle of reason has arisen the distinction of a twofold matter, which pertains to this mortal body with which we are now clothed. One is indeed constant, or, as it is commonly said, essential, namely necessary for the nature and constitution of the body, that it be truly a human body, composed of its members, connected among themselves and fitting; But the other is mutable, which is wont to be called accidental, and this pertains to the nourishment and conservation of the body, as long as it is a mortal body. Suppose then that the lifeless body of a man is devoured and consumed by living beings, whether brute or savage in their ferocity. Its constant and natural matter is not consumed, and indeed cannot be (according to this principle: The nature of no thing, and its natural parts, can, except by the will, power, and authority of the one Creator, be entirely converted into another nature). For daily there occurs in man a continuous change of the body, by the departure of some particles and the accession of others. Yet the very nature of the body is always one and the same, never increased nor diminished. With this distinction applied, the specious defense of the adversaries, on which alone they relied, collapses entirely.

II. That the thing will truly happen, a man, following nature alone as his guide, can never know with certain reason of the matter, especially for this reason, that no one, unless revelation shines before him, can perceive the intimate corruption of human nature, and its restoration to integrity, whether, and of what sort it is. But he concludes with probable argumentation from the fact that 1) the body of man is the other part of human nature, and therefore the soul, unless it be completely brutalized, burns with a most ardent desire for perpetual conjunction with its body; but since this tends not to destruction but to perfection, it is to be attributed not to the corruption but to the constitution of human nature; nor is it credible that it has been implanted by nature in every man in vain and without a most wise counsel befitting Him; 2) that the whole man, and not the soul alone, was devoted either to virtue or to vice, for which reason it seems consonant with justice that the whole man should also be affected either by rewards or by punishments; especially if we consider 3) that the remuneration of virtue in this life is often much lacking, where it goes ill with the good and well with the evil, Eccl. VIII, 14. IX, 2. indeed 4) this entire life is destined not so much for perfecting remuneration as for consummating labor; for the perfect reward is given to each when their labors are entirely completed; but as long as we sojourn on earth, we must continually labor, and all parts of earthly felicity are to a one means for more labor, and incitements to greater study. Experience is also a witness, since we read it related, Acts XVII, 32. that some indeed of the citizens of Athens held in derision Paul's assertion about the dead being recalled to life, but the rest did not reject it, as not improbable, being vehemently desirous of hearing more on this subject, not from a desire for novelty (as you might perhaps suspect from v. 21.), but from a zeal for truth, to be known for certain, v. 34.



punishments. Whence it seems consistent that the dead body will at some time be resurrected.

Prob. b. From Dan. XII, 2. Many of those who sleep in the dust of the earth shall awake; these to everlasting life; but the rest to reproach, to everlasting shame. From this prophetic oracle we learn that there will certainly be some resurrection not only of the pious, but also of the impious; for the former, the resurrection is a way to a glorious life; for the latter, a passage into shame.

Prob. c. From Jo. V, 28. 29. The hour is coming, in which all who are in the tombs will hear the voice of the Son of God, and will come out; those who have done good, to the resurrection of life; those who have done evil, to the resurrection of judgment. These words of Christ are not to be understood of a spiritual resurrection through penitence. For those who rise spiritually do not come out of the sepulchers of sins to the resurrection of condemnatory judgment, which is asserted of some who come forth from the tombs upon hearing the voice of Christ. Therefore, a universal resurrection of bodies is understood. For the Savior speaks of all lying in the sepulchers, and divides them into those to be saved and those to be damned (\*).

The antithesis is of the Atheists, Sadducees, and Epicureans (\*\*),<sup>329</sup> who deny the universal resurrection of bodies. They object:

I. Giants will not rise, Is. XXVI, 14. Resp. The giants will not rise to this temporal life, they will not rise up to the height of their former power. For the prophet adds: You have

scattered them, and have destroyed all their memory.

II. He who, when he has slept, does not revive, he does not rise again; But man etc.; Job. XIV, 12. Therefore. Resp. Job does not deny the resurrection absolutely, but with a limit. For he adds this limitation: until the heaven is worn out. For the universal resurrection will be deferred until the day of the last judgment, on which the heaven itself will be worn out, Is. LI, 6.

III. Whomever God resurrects, He remembers them; But of many men He does not remember, Ps. LXXXVIII, 6. Therefore. Resp. Distinguish between simple and benevolent memory. God forgets no man, but after death, He does not remember the impious benevolently, so as to affect them with eternal benefits.

IV. Those whose end is like the departure of beasts, they will not rise again; But the end of some men etc. Eccl. III, 19. Therefore. Resp. King Solomon speaks of the necessity of dying, by which both beasts and men are bound, not of the state after death.

Instance: But King Solomon adds: Who knows whether the spirit of man ascends upward, and the spirit of beasts downward? Resp. From external events, which happen to both beasts and men, reason left to itself does not certainly know the blessed immortality of souls; but from the word of God, Solomon knows, and any reborn man, that the spirit returns to God, Eccl. XII, 7.

V. The wicked will not stand in the judgment, Ps. I, 5.; E. they will not rise again. Resp. The wicked will not stand well in the judgment, they will not hold their ground,

(\*) There are indeed far more testimonies extant, to be drawn from both testaments, which the author seems to have omitted for this reason, because they teach us not only the recall of the body to life itself, but also its manner and the glorious form of the revived body, about which we will have to speak hereafter.

(\*\*) And of certain heretics among Christians, in the first age of the N.T. church. Against them Paul disputes, 1 Cor. XV, 12. He names Hymenaeus and Philetus as belonging to this error, who both dared to deny not all recall of the dead to life, but that it would ever happen. It is not clear what both meant, professing this; that it had already happened entirely. Most people think the cause of the error was this; that they interpreted every ἀνάστασις νεκρῶν improperly, either of the spiritual resurrection of men converted to Christ, or of the civil restoration of the Jewish republic, with the bonds of Babylonian captivity loosed, to its former integrity, Ezech. XXXVII, 12. 13. 14. But to me it seems that those heretics understood the relocation of the dead into life properly so called indeed, but thought that all of it was to be attributed to Christ alone, being unwilling to perceive the force and necessity of the consequence. I will produce that very testimony, 1 Cor. XV, 12. from which words it appears that no Christian doubted the recall of Christ's body to life, but many denied only this, that it would follow as a consequence that our bodies also would be raised from the dead.

but, destitute of the goodness of their cause, they will fall into ruin.

VI. Whoever rise to eternal life praise God; The dead do not praise God, Ps. VI, 6. E. they do not rise to eternal life. Resp. The dead, insofar as and as long as they are dead, do not praise God with their bodily members, although their soul celebrates God; but when the bodies of the pious are resurrected, both their bodies and souls will sing the praises of God.

#### Question XIX. Who will resuscitate the dead?

*The resuscitator.* The Triune God will resuscitate the dead, the Father a), the Son of God b), and the Holy Spirit c). Yet in a singular manner, the resuscitation of the dead is appropriated to Christ, the God-man (θεανθρώπου) d).

Prob. a. From 2 Cor. IV, 14. He who raised Jesus, the same will also raise us through Jesus. But God the Father raised Jesus, Acts III, 26.

Prob. b. From Joh. V, 25. The dead will hear the voice of the Son of God, and those who hear will live.

Prob. c. From Rom. VIII, 11. If the Spirit of him who raised Jesus from the dead dwells in you; he who raised Christ from the dead will also give life to your mortal bodies on account of his Spirit who dwells in you. The Holy Spirit preserves spiritual life in us, and if we constantly follow His leading, He guards us for obtaining eternal life, into which we enter through the resurrection.

Prob. d. The resurrection of the dead is in a singular way appropriated to Christ the God-man (θεανθρώπου); because, 1) just as God the Father gave Christ the power to execute judgment, because he is the son of man, Jo. V, 27. so also He committed to Christ, as man, the power to resuscitate the dead. 2) The fruit of the glorious resurrection of Christ is that He might be Lord of both the dead and the living, Rom. XIV, 9. Which universal dominion King Jesus will exert in the resuscitation of the dead. 3) Christ with a sensible voice and conspicuous in the clouds will call the dead from their tombs to judgment. Matth. XXV, 31. 1 Thess. IV, 16. 4) Because Christ is the cause of the resurrection not only efficient, but also meritorious, with respect to the glorious resurrection of the faithful. This the author of life himself implies in Jo. XI, 25. "I am the resurrection and the life, he who believes in me, though he die, shall live; and everyone

who lives and believes in me shall not die forever."

#### Question XX. Will all men rise again?

*To be resuscitated.* All men who were dead will rise again a) b), both the pious c) and the impious d).

Prob. a. The universal resurrection of the dead is established from Dan. XII, 2. & Jo. V, 29. which classic passages we adduced above, q. XVIII.

Prob. b. From Is. XXVI, 19. Your dead shall live, and with their bodies they shall rise. From which prophetic utterance we gather two things: 1) The subject of the resurrection to be dead men; wherefore Enoch and Elijah, who never died, and those men whom the last day of the world, with the judge Christ appearing, will find alive, will not rise from natural death; because their soul was not separated from the body, yet they will be changed by the celestial judge; about which change Paul informs us, 1 Cor. XV, 51. "Behold! I tell you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet." Paul calls the doctrine of this change a mystery; because that ἀλλαγῇ, or change, will be singular, miraculous, incomprehensible and ineffable; he says the same, that it will not happen that we shall all sleep. Therefore, this miraculous change will not be substantial, inferring either a dissolution of soul and body, or another substance of the body; but accidental, with regard to the state and qualities, so that the corruptible body of the living on the last day will suddenly put on incorruptibility, by which neither the bodies of the impious will be annihilated by the flames, nor the bodies of the pious before the throne of God will undergo any alteration. 2) We gather that the subject of the resurrection is not the soul, but the body of the deceased man; for the prophet says: with their bodies they shall rise. The soul, since it is immortal, as it does not die, so it does not rise. For resurrection formally is the repeated standing of the same thing that fell: Only the body, not the soul, fell; Therefore only the body, not the soul will rise.

Prob. c. From the testimony of Christ saying, Jo. XI, 25. He who believes in me, though he die, shall live. From which Paul, 1 Thess. IV, 14. says: God will bring with Him those who have fallen asleep through Jesus.

Prob. d. 1) From Acts XXIV, 15. I have a hope toward God, which these themselves

also await, that there will be a resurrection of the dead, both of the just and of the unjust. You say: The resurrection of the unjust, since it is not good, cannot be hoped for. Resp. It can be hoped for secondarily, inasmuch as the innocence of a just man accused by the unjust and oppressed by calumnies, such as Paul was, becomes most clearly known in the resurrection and judgment of the unjust. 2) From 2 Cor. V, 10. For we must all be made manifest before the tribunal of Christ, that each one may receive the things done through the body, according to what he has done, whether it be good or any evil. Whoever as architects of wickedness will suffer punishment in the body, their body also will rise for punishment. For the consequent being posited, viz. the judgment divinely exercised upon the body, the antecedent resurrection of the body must be posited.

The antithesis is of the Socinians (\*), who deny the resurrection of the impious. Who object;

I. The impious die eternally, 2 Thess. 1, 9: E. they do not rise. Resp. The impious die eternally, because they will be deprived of the glorious life of the elect, yet they will live eternally the ignominious life of the reprobate; which life is called death, because it is deprived of all felicity, all solace.

II. The impious will not rise in the judgment, Ps. I, 5. Resp. The word קום means not only to rise but also to stand. The impious will not stand fast in the judgment, they will not be able to sustain the rigor of the divine examination. Conf. Is. VII, 9.

III. Resurrection is a huge benefit, Phil. III, 11. of which the impious are unworthy. Resp. Resurrection to eternal life is a huge benefit; but resurrection to eternal condemnation is a huge punishment.

IV. God will bring with him those who have fallen asleep through Jesus, 1 Thess. IV, 14. E. only Christians who finally believe will rise. Resp. Paul in that place deals with the glorious resurrection of the just; but he does not speak exclusively, he does not exclude the resurrection of the unjust, of which he makes mention, Acts XXIV, 15.

#### Question XXI. Will the impious be resurrected by the virtue of Christ's merit?

Christ will not resuscitate the unjust to eternal condemnation as a gracious mediator, but as an omnipotent and severe judge; and therefore the impious will not rise by the virtue of Christ's merit a), but by the virtue of divine decree, and of vindictive justice b).

Obs. Here a careful distinction must be made between the merit of Christ considered in terms of acquisition and application. Christ by his universal merit has merited and acquired resurrection to eternal life for all, and therefore also for the impious; but the impious, due to a lack of application, do not possess that acquired and merited resurrection to life. Hence it is that they do not rise to eternal condemnation by the virtue of Christ's merit, but by the virtue of divine justice.

Prob. a. 1) From 1 Cor. XV, 23, where those who are to rise by the virtue of Christ's merit are said to be his members. Hence arises the argument: To whom the resurrection, to be accomplished by the virtue of Christ's merit, pertains, they are members of Christ; But the impious are not members of Christ; Therefore, the resurrection to be accomplished by the virtue of Christ's merit does not pertain to the impious. You say: The impious are not spiritual members of Christ, but natural; for they are bone of his bones and flesh of his flesh, Eph. V, 30. Resp. Christ is called our head not naturally, but spiritually; therefore his members are not natural, but spiritual, due to the spiritual union through faith, Gal. II, 20. Eph. III, 17. Whence the members of Satan cannot be members of Christ; for he who does not have the Spirit of Christ is not his, Rom. VIII, 9.

Prob. b. 2) The resurrection, which occurs on account of Christ's merit, is a great benefit (for it is ordained for eternal life, Jo. XI, 25. Jo. XIV, 19.); But the resurrection of the impious is not a benefit, but a great punishment; E. the resurrection of the impious does not occur on account of Christ's merit. The minor is proven; because the resurrection of the impious is ordained for eternal condemnation, and therefore is not a benefit, but a great punishment. From this

(\*) Not all, however, should be attributed with this equally. See on this passage AD. SCHERZER'S Colleg. Anti-Socin. PHIL. A LIMBORGH, a once distinguished Doctor of the Remonstrants, in his Theol. Christ. L. VI. c. 11. §. 11. 12. names some of them who professed to think otherwise.

argument flows that other one; No fruit of Christ's merit comes to a man without faith in Christ; But the resurrection comes to the impious, men without faith in Christ; E. the resurrection of the impious is not a fruit of Christ's merit.

Prob. c. That the impious rise by the virtue of a decree and divine justice is evident from the divine oracle, Gen. II, 17. On whatever day you eat of the fruit of that tree, you shall die the death. In which oracle is contained the decree of God the most just judge, embracing temporal and eternal death, and therefore the punishment of this and the future age. But the body, the companion of sins, cannot suffer eternal punishment unless it is raised from the dust of the earth to endure perpetual torments in hell. Wherefore, even if Christ had never come in the flesh, nor ever merited anything good for men; yet sinful men would have had to rise, to suffer the eternal punishment of their sins, by the virtue of divine vindictive justice. We conclude; Whatever would have happened to men without the intervention of Christ's merit, that is not a fruit of Christ's merit; But resurrection to eternal punishment would have happened to the impious without the intervention of Christ's merit. Therefore.

You say; Resurrection to punishment is not indeed an effect of Christ's merit; but resurrection considered generally (γενικῶς) and formally, as it prescinds from resurrection to glory and to ignominy, is an effect of Christ's merit. Whence the impious will indeed rise by the virtue of Christ's merit, but not to punishment. Resp. The merit of Christ in itself regards an end salutary to man. And therefore resuscitation considered abstractly and formally is an action of divine omnipotence, but resurrection to salvation is a fruit of Christ's merit.

The antithesis is of Benedictus Aretius, Henricus Boëthius and others, who maintain that even the impious rise by the virtue of Christ's merit. They argue;

I. That the resurrection of the pious and the impious depends on the resurrection of Christ, Paul shows not obscurely, 1 Cor. XV, 12. up to v. 34. For in that place he expressly urges that men will rise because Christ has risen. But the Pauline inference would not suffice to solve the question raised, unless the resurrection of Christ were the cause why the pious and the impious rise. For the question was not about the resurrection of the pious only, but the question was raised generally about the resurrection of all the

dead. Resp. 1) The Apostle's inference does not tend to demonstrate the necessity of a universal resurrection, as if it depended on the merit of Christ, but to refute the pretended impossibility and to defend its truth, taking the argument from the truth of Christ's resurrection, and the power of the one rising, 1 Cor. XV, a. v. 3. to 12. and also by a reduction to absurdity, from v. 12. to 20. and from v. 29. to 33. 2) Although the Apostle in that passage directly and immediately proves only the resurrection of the pious, yet from it, indirectly and mediately, the resurrection of the impious is afterwards deduced, on account of the necessary connection of the resurrection of the pious and the impious, dependent on the divine decree.

II. Paul says, 1 Cor. XV, 22. As through Adam all die; So through Christ all are made alive. From which they conclude; Whoever die in Adam, are made alive through Christ; But all men etc. Therefore. Resp. The universal sign in the latter part of the Pauline proposition must be taken restrictively, so that it refers to those who are members of Christ, v. 23. and rise to eternal life. But it does not follow; All who rise to eternal life rise by the virtue of Christ's merit; E. also the reprobate. For these do not rise to eternal life. For it is just as if you were to infer; Rom. V, 18. "Just as through the sin of one man it resulted in condemnation for all men; so through the righteousness of one man it resulted in justification of life for all men." Therefore all men, the elect and the reprobate, are simultaneously actually saved. It is not absolutely necessary that the parts of an opposition be of equal breadth.

III. The merit of Christ is universal, 1 Tim. II, 6. E. it pertains also to the impious. Resp. The merit of Christ in itself is universal, as to the acquisition of benefits; but for anyone to actually possess them, application through faith is required, which the impious lack. Whence their resurrection is not a benefit, but a punishment.

IV. Whosoever are resuscitated from death by the voice of Christ the mediator, they rise by the virtue of Christ's merit; But the impious also are roused from death by the voice of Christ the mediator, Jo. V, 28. Therefore. Resp. Whosoever are resuscitated by the voice of Christ to eternal life, they rise by the virtue of Christ's merit; I concede; But the impious rise to eternal ignominy, which does not descend from the merit of Christ. Therefore, the impious are

resuscitated by the voice of Christ, as an angry judge, not as a mediator, or a gracious head, since they were never joined and incorporated to him through faith.

**Question XX. Will the same bodies, in number, which fell, rise again?**

The same bodies in number, which men carried about in this mortal life, will rise on the last day a), but clothed with new qualities b).

Prob. a. 1) Resurrection formally is the repeated standing of the same thing that fell through death. Wherefore, those who deny the resurrection of the same body in number, utterly deny true resurrection. 2) Paul in 1 Cor. XV, 53. says, "For this corruptible must put on incorruptibility." Not without cause does the Apostle use the demonstrative pronoun, τῷτο, this, but to show that this body, which in this life is corruptible, will in the resurrection be rendered incorruptible by God. (\*) 3) Each one will receive what he has done in his body, good or bad, 2 Cor. V, 10. Therefore, the same body which was a companion in the struggle in this age will be crowned in the future age, and what was a partaker of evils will not be exempt from ignominy by the virtue of divine vindictive justice. 4) He who raised Christ from the dead will also give life to our bodies, on account of His Spirit dwelling in us, as Paul testifies, Rom. VIII, 11. Whatever bodies were the dwelling places of the Holy Spirit in this life, they will be given life by God; But the

same bodies which the pious bear in this life were the dwelling places of the Holy Spirit. E. 5) Job, broken by many evils, raises himself up with the hope of his completely enervated body being divinely resuscitated, c. XIX, 26. "After my skin, they will surround these; and from my flesh I shall see God." The sense is: after my skin has been reduced to dust, these my bones will be surrounded with skin, and with these my bodily eyes I shall see the incarnate God.

Prob. b. 1) The glorified bodies of the faithful in the resurrection will be like the clarified body of Christ, Phil. III, 21. But this was adorned with new qualities. E. & they too will shine with new ornaments. (\*)

2) Paul, about to describe the accidental change which happens by the benefit of the resurrection, says: 1 Cor. XV, 42. "It is sown in corruptibility, it is resuscitated in incorruptibility: It is sown in ignominy, it will be resuscitated in glory: An animal body is sown, a spiritual one will be resuscitated." Therefore, the bodies which we carry about in this life differ from the resuscitated bodies not in respect of substance, but 1) in respect of duration; the former are corrupted and perish, the latter, immune from corruption, endure forever. 2) In respect of external form. The former become deformed, pale, foul-smelling corpses; the latter will be graceful, shining, most beautiful; 3) In respect of strength. These are sown into the earth flaccid, destitute of sense and motion; Those will be vigorous, robust, endowed with

(\*) In this saying there are four sinews of proof: 1) The duplicated force of both the article and the pronoun: τὸ φθαρτὸν τῷτο, τὸ θνητὸν τῷτο. 2) This description, φθαρτὸν, to which ἀφθαρσία is opposed, and θνητὸν, to which ἀθανασία is contrary. Each one of them does not constitute the very nature of the thing, but happens to it, and is numbered among the qualities. E. it will not be another nature of the body, but there will be other properties of the same. 3) The predicate, ἐνδύσεται, denotes not a change of nature, but of accidents in the same subject. For that which is clothed with something, as with a garment and ornament, is already present, nor does it cease to be what it has been hitherto. 4) The coherence of the words. Paul interprets what was said metaphorically, drawing a simile from a sown grain, which certainly does not perish, nor does it change into another nature, but the same thing, more cumulatively increased and copiously adorned, comes forth from the earth, v. 42. 43. 44.

(\*) This most ample testimony confirms not only this second point, but also the one above, with a fourfold sinew of proof: 1) the article, which has the force of demonstration, τὸ σῶμα, 2) the determining addition, τῆς ταπεινώσεως, 3) the predicate, μεταχηματίσει, by which word the change of the nature itself is never wont to be signified, but always that of accidents and qualities, 4) the comparison of the body of Christ and our bodies. It is, however, most true that the body of Christ, after He had revived, was the same one that a little before had been lifeless and buried. Jo. II, 19. Luc. XXIV, 39. The fable of the Socinians, about the body of Christ, when they say that after the ἀνάστασις it was indeed one and the same, but then, after the ἀνάληψις, it suddenly vanished and was converted into a completely different nature, this fable, I say, is both ἄγραφος and ἀντίγραφος, Acts. I, 11.

excellent senses, liable to no defect. 4) In respect of operation and passion. The former are subject to generation, nutrition, augmentation, local progression, they need drink, food, marriage; The latter will be wholly vacant for spiritual actions, nor will they need nourishment or conjugal society.

The antithesis is of the Socinians who deny (\*\*), that the same bodies in number will rise again. Their arguments are:

I. The resuscitated body is called spiritual, 1 Cor. XV. 44. E. it differs essentially from this animal body. Resp. It is called spiritual, in respect of its qualities and operations, not in respect of its substance. Nor indeed is it converted into a spirit by resurrection. The Galatians are πνευματικοί, Gal. VI, 1. yet they are not spirits.

II. We shall be after the resurrection ισάγγελοι Luc. XX, 36. But angels are spirits. E. & we blessed shall be spirits. Resp. We shall be like angels with a likeness not absolute, but respective. We shall not be the same as angels, but like them, not by essence of nature, but by congruence of qualities and glory.

III. God will destroy the belly and foods, 1 Cor. VI, 13. E. the same body in number will not rise. Resp. The belly will be destroyed in respect of its use, insofar as there will be neither food, nor appetite or use of food; thus the belly will be destroyed as to the use of foods. Yet the substance of the belly will not therefore be abolished. Christ, resuscitated from the dead, to whose body our own will be σύμμορφον, Phil. III, 21. did not lack a belly, Luc. XXIV, 43.

IV. Flesh and blood will not possess by inheritance the kingdom of God, 1 Cor. XV, 50. E. the same body in number as to substance will not rise. Resp. Animal flesh and blood, insofar as it possesses only natural qualities, with supernatural axioms excluded, or is also subject to sins, will not possess the kingdom of God by inheritance. For it is necessary that, having shed its natural and vicious qualities and infirmities, it be clothed with spiritual qualities, so that it requires neither the use of food, nor the procreation of offspring, nor is it subject to sin or any infirmity. (\*)

(\*\*) Nor without manifest contradiction. They concede that the nature of a spirit is other and different from the nature of a body, even the most subtle. Matter is not spirit, nor is spirit matter. But nevertheless, they imagine that the whole nature of a glorious body will be spirit, devoid of all matter. They are of the opinion that this body which we now have must be utterly abolished and destroyed, and a completely different one substituted in its place (which should not even be thought worthy of the name of ἀναστάσεως); and for that reason, they say corruption is annihilation. You see, therefore, the contradiction, as it is said, in the adjective, when they define a spiritual body in this way: a body whose whole nature is spirit. But if, with Paul preceding us, we interpret a spiritual body thus: a body, with respect to its nature, endowed with spiritual qualities and perfections; there is nothing in it that contradicts itself.

(\*) In the divine scripture, where mention is made of the still mortal body, both words, σὰρξ and σῶμα, are used, but not with entirely equal and same power. σῶμα denotes the very nature of the body, insofar as it is a body; σὰρξ signifies its infirmity, insofar as it is a mortal body. From which is understood what is the difference of these words, Col. 1:22. Ἐν σώματι τῆς σαρκός, and that in that phrase, σώματι, this apposition is not superfluous, as if an empty repetition; τῆς σαρκός. This is the meaning: in that body, which was subject to the suffering of evils, even unto death. Just as it is said, πόλις τῆς σαμαρίας, that is, the city which is Samaria; so σῶμα τῆς σαρκός is said to be the body which is flesh, a fragile and mortal body. But with mortality overcome, that same body, with life recovered and endowed with immortality, is everywhere called σῶμα, nowhere is it named σὰρξ, if you depart from one place, Luc. XXIV, 39. when our resurrected Lord was in it, so that He might first make his disciples certain of the truth of the matter, before He entered His glory. And in that very place, σὰρξ is not opposed to τῷ σώματι, but to τῷ πνεύματι. But that entire space of his past life, in which Christ bore all the weakness of human nature, is designated by that manner of speaking: Ἐν ταῖς ἡμέραις τῆς σαρκός αὐτοῦ, Hebr. V, 7. This they understood well, among the most ancient Doctors, GREGORY Nazianzen, and THEOPHANES, when they confessed that Christ in His glorious state is σωματικός indeed, but by no means ἀσώματος. What Job confidently professes and declares: מְשִׁרֵי אֶחָוָה אֱלֹהִים, this should be referred equally to the miserable weakness of the body that then afflicted him, to be taken away and changed

Instance; The substance of flesh and blood consists of elements by nature contrary to each other. But all these are corruptible. Flesh can be bruised, blood can flow out, and be corrupted in other violent ways. Resp. a) The conflict of elements befalls an animal body, not a spiritual one. b) Even in the integral Adam, the conflict of elements, insofar as it brings about destruction, had no place.

**Question XXIII. Will there be a distinction of sex in the resurrection?**

Men raised from the dust of the earth will come forth with different sexes, male and female.

Prob. 1) The same bodies that fell will rise. But if a man comes forth in the place of a woman, the same body that fell through death does not rise. 2) Christ, when asked by the Sadducees, Matth. XXII, 28. whose wife the woman would be, did not answer that the distinction of sex would be removed in the other life, but that there would be no place for marriage there, because the saints would be *ισάγγελοι*. Indeed, when Christ said that in the other life men neither marry wives nor are given in marriage, he clearly asserts the distinction of sex; for to marry is of men, but to be given in marriage is of women.

The antithesis is of certain Fathers and scholastic doctors, who deny that there will be a distinction of sex in the resurrection. Their arguments are:

I. In the resurrection men will be like angels, Luc. XX, 36. But among angels there is no sex. Resp. They will be like angels not absolutely, but in a certain respect, namely with respect to spiritual qualities, not with respect to the substantial members of the body.

II. Every faithful man in the resurrection of the dead will be a perfect man to the measure of the stature of Christ, Eph. IV, 13. E. in the other life there will be no women. Resp. Paul in that place does not deal with

the resurrection of the dead, but with the progress of the reborn in this life.

III. The female sex is an imperfection of man; But all imperfection will be banished from the gloriously rising. Resp. Woman was created in the state of integrity, in which all things were most perfect.

**Question XXIV. In what does the resurrection of the dead formally consist?**

Form of the resurrection. The resurrection of the dead formally consists a) in the reproduction, or repair of the same body that fell through death, from the atoms, or particles of that body, scattered and dissipated here and there; b) in the reunification of the same with the soul.

Prob. a. Resurrection differs from creation; because creation is from nothing, or from unfit matter, from which a body such as is first produced never emerged; but resurrection presupposes matter, from which it is reproduced by the infinite power of God.

Prob. b. A living body cannot be made unless it is united with the soul, the breath of life. Wherefore, for the body to resume life, it is required that 1) it be reproduced from its former matter, 2) that it be united with the soul.

**Question XXV. What is the end of the resurrection?**

*End of the resurrection.* The end of the resurrection, with respect to God the resuscitator, is the glory of divine remunerative and vindictive justice a). But the end of the resurrection with respect to the men being resuscitated is either common or proper. The common end for all being resuscitated is the appearance before the tribunal of Christ the judge b); The proper end, with respect to the faithful, is the consummated participation of eternal beatitude c); with respect to the unfaithful, the consummation of eternal damnation d).

in the future, as that saying of Paul, Phil. III, 21. *ὃς μεταχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν*, not insofar as it carries about the *ταπεινώσις* attached to it, and therefore as *σῶμα*, or *σῶμα τῆς σαρκός*, is considered; but insofar as it is *σῶμα*, to endure perpetually, to be raised from the ashes, and with all its parts composed, to be illustrated and perfected with a most splendid form. From these things now explained it appears that Paul in this place, 1 Cor. XV. 50. by the name of *σαρκός καὶ αἵματος* indicates the mortal body, insofar as it is mortal, which, unless it is clothed with glory and immortality, cannot be a partaker of eternal beatitude. This interpretation is entirely consistent not only with the perpetual use of the word in the sacred letters, but also with this context. For Paul does not speak of the very nature of the body, but of its infirmities, *θνητῷ* and *φθαρτῷ*, to the abolishing of which is opposed the future *ἀθανασία* and *ἀφθαρσία*.

Prob. a. For just as God is moved to resuscitate men by His justice, partly remunerative, by which He rewards the good, partly vindictive, by which He punishes the evil, so that each one may receive τὰ διὰ τὸ σώματος, the things done through his body, 2 Cor. V, 10: so He is rightly said to intend the glory of both kinds of justice by resuscitating the dead.

Prob. b. For this end all men will be resuscitated, that they may be placed before the tribunal of Christ, Rom. XIV, 10. This the Apostle implies, Hebr. IX, 27. It is appointed

for men to die once; after this, the judgment, that is, after they have been resuscitated from the dead, they will be presented for judgment.

Prob. c. & d. From Acts XXIV, 15. There will be a resurrection of the just and the unjust; of the former indeed to eternal life, of the latter to eternal ignominy, Dan. XII, 2. Therefore, with respect to the end, the resurrection can be distinguished into the glorious resurrection of the just, and the ignominious resurrection of the unjust.

### SUSPIRIUM

**D**ou, **L**ORD JESUS, **S**AVIOR of the world, Victor over death, Leader of life, I pray, venerate, implore, as devoutly as can be, make me through Your most **H**OLY **S**PIRIT a partaker of the first resurrection, that the second death may have no power over me! Arouse my torpid soul to frequent and pious meditation on the future resurrection, so that, whether I drink, or eat, or do anything else, your divine voice may always resound in my ears: "Arise, you dead, come to judgment!" Grant me, I beseech, a peaceful death, a glorious resurrection, eternal life!



CHAPTER X.  
ON THE  
LAST JUDGMENT  
AND THE  
CONSUMMATION OF THE AGE.

Question I. What is the final universal judgment?



THE FINAL UNIVERSAL judgment is a solemn act, by which the triune God, through the Lord Jesus Christ, appearing in a visible form and with the highest glory, will bring to His tribunal angels and all men, and by judging all thoughts, words, and deeds, those of the pious according to the norm of the gospel, but those of the impious according to the prescription of the law, will assign and confer eternal joys to the former, and eternal torments to the latter, to the glory of His mercy and of His remunerative and vindictive justice.

Obs. The last judgment is twofold: one is particular, and as it were private, by which in the hour of death the state of glory or of ignominy is adjudicated to each man; the other is universal and ecumenical, by which on the last day of the world a sentence of absolution or of condemnation will be pronounced and solemnly promulgated for all men. We are concerned with the latter at present.

Question II. Is it certain that there will be a universal judgment?

*Certainty of the same.* That there will be a universal judgment, in which, at a time divinely appointed, all men will be presented at the tribunal of Christ, is certain from the scriptures of the old and new testament. It is also certain that on one and the same day there will be both the resurrection of the dead and the last judgment b). But when the

day of the great judgment will come, is clear to no mortal c).

Prob. a. The prophetic writings of the old testament testify that God has prepared His throne for judgment, and that He will judge the world in justice, Ps. IX, 8. 9. Let us all hear the sum of the matter! Fear God, and keep his precepts; for this is the whole duty of man. For God will bring every work into judgment, even every hidden thing, whether good or bad, Eccles. XII, 13. 14. In the new testament is brought forth the prophecy of Enoch, the seventh from Adam, who said: "Behold, the Lord comes with myriads of His saints, to execute judgment against all and to convict all the impious among them of all their works of impiety which they have impiously committed and of all the hard things which impious sinners have spoken against him," ep. Jud. v. 15. Paul, standing in the midst of the Areopagus, said: "God has appointed a day on which he will judge the world in justice by the man whom he has destined," Acts. XVII, 31. Moreover, the process of the last judgment is described in Matth. XXV, 31.

Prob. b. The advent of Christ to judgment is joined with the last day of the world, 1 Thess. IV, 16. "The Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first." Therefore, the last day of the created world will be the great day of judgment, epist. Jud. v. 6.

Prob. c. Which will be the last day of the world is not clearly established, and therefore in what year, day, and hour Christ will come to judgment, no mortal can know exactly and precisely. For thus says the Savior in Mark XIII, 31. seqq. "Heaven and

earth will pass away; But my words will not pass away. But of that day and hour no one knows, neither the angels who are in heaven, nor the Son, but the Father (alone). Therefore, watch, be vigilant, and pray; for you do not know when the time will be."

The antithesis is of the Epicureans and Empaistae, who deny the advent of Christ to judgment. Their arguments are:

I. If the world has persisted for so many ages unmoved and invariable, it is consistent with truth that it will also endure as such in the future, and Christ will not come to judge and destroy the world; The antecedent is true. Therefore, the consequent as well. see 2 Pet. III, 4. Resp. What is deferred is not taken away. The long passage of time does not remove the most true promise and threat of God, but testifies to the long-suffering of God; for He grants enough time to the impious to repent, whose duty it was to use correctly the granted time of grace for penitence. See *ibid.* v. 9.

II. Now is the judgment of the world, now the prince of this world will be cast out, as Christ testifies, Jo. XII, 31. Therefore, there will be no judgment on the last day of the world. Resp. In that passage, "judgment" is taken metonymically, by a metonymy of cause for effect, and denotes vindication from the unjust possessor, the devil. For the fruit of Christ's passion is that the souls of men are vindicated into liberty from the unjust possessor, the devil, because Christ by His passion and death conquered this tyrant, and cast the vanquished one from the hearts of men through the word of the gospel. But we here are dealing with judgment properly so called.

III. If on the last day of the world all men are to be judged, either believers or unbelievers are to be judged; Not unbelievers; for they are already judged, Jo. III, 18; Nor believers; because he who believes is not judged, Jo. III, 18. E. no men are to be judged on the last day. Resp. Unbelievers are said to be judged with respect to the decree and judgment manifested concerning them in the divine word; but the solemn promulgation and execution of this judgment is deferred to the last day of the world. Believers do not come into the judgment of condemnation, although they are not exempt from the judgment of appearance and discussion.

IV. To whom a definitive sentence is promulgated in the hour of death, it is not to be promulgated to him on the last day of the world (for it is not probable that the same

sentence would be passed twice by the celestial judge); But a definitive sentence of absolution or condemnation is promulgated in the hour of death; Therefore. The minor is evident; because to the soul released from the body, either the celestial paradise or hell is assigned forthwith, Luc. XVI. Resp. Distinguish between the particular and the universal judgment. The former must be undergone by each one separately in the hour of death; the latter will be published on the last day of the world, so that the justice of God may be openly acknowledged and celebrated by all, and that the whole man, consisting of soul and body, may be judged and receive according to what he has done in the body, whether good or bad, 1 Cor. IV, 5.

**Question III. Will certain signs precede the advent of the Lord, from which it can be known when the last day will come?**

By the will and ordinance of God, signs divinely revealed will precede the supreme day, from which it is permitted to know that that great day is approaching. Signs.

Obs. The prognostic signs of the last day are distinguished into remote, or common, and proximate, or proper. The former occur over more than one century, and often recur or are continued. The latter are those which are to be seen only when the judgment is drawing nearer, but not equally in prior ages. The common and more remote signs, although they may not seem to signify the time of judgment, yet by the institution and intention of God they do signify and ought to warn Christians that some solemn judgment is to be expected, from the power of divine justice and the truth of the predictions. But of the more proximate, or proper signs, the difference is this, that some precede the judgment by a longer interval, some by a shorter one; which therefore do not themselves signify a certain time determinately.

Prob. The signs that precede the last day by either a longer or a shorter interval are: 1) Security and nefarious impiety, Matth. XXIV, 37. 38. Conf. 2 Petr. III, 3. 4. 2) The multiplication of heresies, Matth. XXIV, 11. 2 Petr. II, 1. 3) The turmoil of the whole world through wars, seditions, pestilential diseases, earthquakes, Luc. XXI, 9. 10. 4) The notable decline of the Roman monarchy, Dan. II. 31. seqq. 5) The revelation of the Anti-Christ, 2 Thess. II, 3. 6) Prodigious eclipses, the falling

of stars from the sky, and horrendous tempests, Matth. XXIV, 29. There are some who expound the words of Christ mystically concerning a significant change in the church, the obscuring of celestial doctrine, and the ἀποστασία of the doctors of the church. See D. IO. ADAMI OSIANDRI colleg. systemat. P. VI. pag. 278. Others persuade that the literal sense should not be abandoned. See CALOVII bibl. illustrat. on this passage fol. 420 (\*).

#### Question IV. Who will be the ecumenical, or universal judge?

*Universal Judge.* The universal judgment over all men and angels, with respect to majesty, authority, power, and decree, belongs to the entire Holy Trinity a). By economy, however, or singular dispensation of God, the visible Christ in his assumed humanity will be the immediate judge b), and thus will perform the office of judge not only according to his divine, but also his human nature c).

Prob. a. 1) The function of universal judgment is an action *ad extra*, common to the entire Holy Trinity. From which the Psalmist says, Ps. IX, 8. Jehovah has prepared His throne for judgment. 2) God the Father, as the ancient of days, sits for judging; Dan. VII, 9. He who has destined to judge the world in justice by one man, Act. XVII, 31. who also gave the judgment to the son of man, Jo. V, 22. 3) The Holy Spirit is heard as the Spirit of judgment, Is. IV, 4. who just as in this life he contends with men, Gen. VI, 3. and convicts them of their sins, Jo. XVI, 8; so the power of judging on the last day, and of inwardly convincing the hearts of men, belongs to him.

Prob. b. The ecumenical judgment will be a visible act, whose judge will be obvious and exposed to the eyes of all men. Although the body of Christ, by virtue of its glorified state, is invisible; yet by economy, or the singular

disposition of God, it will happen that Christ the judge will appear visibly in his glorified body. The visible advent of Christ to judgment was indicated by the angels, conspicuous in the form of two men, Acts. I, 11. "Men of Galilee, why do you stand looking up into heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you have seen him going into heaven." More clearly the Savior himself says, Matth. XXIV, 30. "Then the sign of the son of man will appear; and then all the tribes of the earth will mourn, and they will see the son of man, coming on the clouds of heaven, with power and glory." God the Father will not judge the world in visible form, but Christ, to be openly seen in human form, will promulgate with a sonorous voice the definitive sentence of the omnipotent and omniscient God concerning all men, and will immediately command the promulgated sentence to be executed.

Prob. c. From Jo. V, 22. 27. "For the Father judges no one, but has given all judgment to the Son; because he is the son of man." We learn from this oracle that the ἐξουσία, or judicial power, does not belong to the human nature of Christ *per se*, but communicatively. For the particle ὅτι, because, is not αἰτιολογική, or causal, since human nature is not the cause from which judicial power depends; but it is ὁριστική καὶ δεικτική, showing and determining the nature to which judicial power has been communicated by virtue of the personal union. You say: Christ says, Jo. XII, 47. "And if anyone hears my words, but does not believe; I do not judge him; for I did not come to judge the world, but to save the world." Resp. These words of Christ are to be understood of the first, humble advent of Christ, in which Christ came as a priest, to offer himself for the sins of the world, and as a teacher, to preach the gospel; but the other advent of Christ will be most splendid in majesty, in

(\*) These signs are of the genus of those which are called προφασικά. Of such signs, the force and reason is threefold. They pertain either to confirming the event certainly to be expected, or to declaring the properties of the future thing, or to determining the approach of the time at which the thing is so to happen. The signs of the supreme judgment; 1) those which confirm the certain event are primarily the destruction of the Jewish land, and the revelation of the Antichrist, which do not allow us to doubt that the day appointed for the supreme and common judgment will as truly and certainly come, as we truly and certainly know that those things were done, and in them the event corresponded entirely to the prediction. 2) Those which indicate the properties of that day, Christ foretells, Matth. XXV, 31. to the end. 3) Those which are apt for signifying the approach of the time are the weakening and destruction of the Antichrist, 2 Thess. II, 8. the marvelous changes of the celestial bodies, Matth. XXIV, 29. Luc. XXI, 25.

which, as universal King, he will judge all men.

**Question V. What will be the quality of Christ's advent to judgment?**

*Quality of the judge's advent.* The advent of Christ the judge will be public and by far most glorious, terrible to the impious, most desired by the pious.

Prob. From Matth. XXIV, 30. "Then the sign of the son of man will appear; & then all the tribes of the earth will mourn, & they will see the son of man coming on the clouds of heaven with power & glory." The advent of Christ will be glorious, because he will come with power and glory, viz. with the glory of omnipotence, omniscience, justice, and omnipresence. And therefore they will see the sign of the son of man, by which we understand the splendor of Christ's body joined with the light of the cloud. This splendor will be terrible to the impious; therefore they will mourn, i.e., they will beat their breasts, their limbs will tremble, they will pour out complaints mixed with tears. To the pious, the advent of Christ will be most desired; for they will see the son of man, their brother, Goel, and mystical head, to whom they were grafted by faith, as spiritual members.

**Question VI. Who will be the ministers of the ecumenical judge?**

*Ministers of the judge.* The ministers of the celestial judge appearing in the clouds of heaven will be partly angels, as companions, trumpeters, and executors of his sentence a), partly apostles and other holy men, as assessors, witnesses, and approvers of the judgment passed by Christ b).

Prob. a. The office of the angels on the last day will be: 1) to accompany the arriving judge honorably, Matth. XXIV, 31. & XXV, 31. 2) to manifest the advent of Christ with a loud voice and with trumpets blown, ib. conf. 1 Thess. IV, 16. 3) to execute the will of Christ, by gathering and separating men, Matth. XXIV, 31. Matth. XIII, 41.

Prob. b. In the entire choir of assessors, the apostles will pre-eminently, Matth. XIX, 28. Then all the elect patriarchs, prophets, martyrs, and other saints will sit as assessors, 1 Cor. VI, 2. 3. who will judge the world, not by promulgating a definitive sentence, but by sitting as assessors, testifying, approving, and presenting themselves as examples of penitence and faith.

Obs. All men, and therefore also the saints, are to be presented before the tribunal of Christ, but soon to be caught up to meet Christ in the air, and together with Christ and the apostles, who as the chief and principal assessors will be closest to Christ the judge, they are to judge the world. See GERHARD. loc. de extremo iudicio §. 43. fol. 75.

**Question VII. What cause moved God to the universal judgment?**

*Impulsive cause.* The internal impulsive cause is remunerative and vindictive justice a). The external impulsive causes are partly the merit of Christ apprehended by faith b), partly sins c), and primarily the final impenitence d) of the men to be judged.

Prob. a. From 2 Thess. 1, 6. "It is just with God to repay with affliction those who afflict you; and to you who are afflicted, rest with us, at the revelation of the Lord Jesus from heaven with his mighty angels."

Prob. b. The merit of Christ, apprehended by faith, moves God to a judgment of absolution, because by it we have been reconciled to God, Rom. V, 10.

Prob. c. "We must all be made manifest before the tribunal of Christ, that each one may receive the things done through the body, according to what he has done, whether good or bad," 2 Cor. V, 10. The evil things that anyone has done in the body move God to wish him to be made manifest before the tribunal of Christ, to receive just punishments in the body.

Prob. d. From Jo. XII, 48. where Christ says: "He who rejects me, and does not receive my words, has one who judges him: The word that I have spoken, that will judge him on the last day." Which is the same as if he had said, ἀπιστίαν, that contempt of the gospel of Christ moves the celestial judge to condemn the obstinate contemner of the gospel in the last judgment.

**Question VIII. Who are to be judged?**

*Subject of the judgment.* Those to be judged are all men, pious and evil a), living and dead b), and besides these, the evil angels c).

Prob. a. 1) From Rom. XIV, 10. "We shall all stand before the tribunal of Christ." 2) From 2 Cor. V, 10. "We must all be made manifest before the tribunal of Christ."

Prob. b. From 2 Tim. IV, 1. "Christ will judge the living and the dead." By this phrase of scripture, all men to be judged are divided

into the living and the dead. By the living are designated those men whom the last day will find alive; by the dead are understood those who, having previously departed this life, are resuscitated on the last day, to be presented at the tribunal.

Prob. c. From 2 Pet. II, 4. "God did not spare the angels who sinned, but casting them down to Tartarus with chains of darkness, delivered them to be reserved for judgment," Confer. Epist. Jud. v. 6. The demons indeed were adjudged to eternal punishments immediately after their fall; but the completion will be added to them on the day of universal judgment (pantocritico), when the chains of darkness will be bound more tightly, which, with God permitting, are still sometimes loosened for them, but after the day of universal judgment no power of wandering out of hell will be granted to them by God.

#### Question IX. What will be judged in men and fallen angels?

*Object of the judgment.* In men will be judged both faith and infidelity a), and the effects of faith and infidelity, namely good and evil works, internal and external b), in the evil angels their apostasy (ἀποστασία) c).

Prob. a. Men will be judged immediately based on faith and infidelity. For in Jo. III, 18. Christ says: "He who believes in him is not judged (with a judgment of condemnation); but he who does not believe is already judged (by virtue of the divine decree)."

Prob. b. Since good works are the fruits and τεκμήρια of faith, and evil works the effects and testimonies of infidelity, the works of men will also be judged, Matth. XXV, 35. (\*) to which are also to be referred the words of men, Matth. XII, 36.

(\*) In this place, three things are to be weighed with particular accuracy, so that we may root out all scruples injected into our minds. It is asked: 1) Why is no mention made of saving trust? 2) Why are not all good works proclaimed, but only those which pertain to love and mercy? 3) For what reason are not even all of those commemorated, but only liberality towards the poor? for there are many more things which proceed from love and mercy, especially the care of souls, and the zeal for correcting the erring and leading them to the right path? The response to each will not be difficult.

To question I. 1) The effect testifies of its cause. Good works are the necessary effects of saving trust, and its most certain signs. Nor does Christ say: you gave food and drink to the hungry and thirsty. But thus: to me when I was hungry, to me when I was thirsty. Therefore, looking upon me, you did this, led by moving arguments proper to Christian doctrine, see Mark. IX, 41. 2) Faith itself is also not obscurely indicated, and indeed by a twofold argument: a) when Christ addresses the blessed men by the name of his sheep, v. 33. But they are compared to sheep, not only because they obey the voice of the best shepherd, but also and especially for this reason, because they know Christ as the one who has reconciled them to God by his own blood, and delivered them from all evil, Joann. X, 12. & 14. b) when the elect are called blessed, and the same are called heirs of divine beatitude, v. 34. From which I argue: Whoever are heirs of God, they are sons of God; for inheritance is a necessary consequence of new birth and adoption, Rom. VIII, 17. But we are adopted into the number of the sons of God in no other way than through faith in Christ, Jo. I, 12. Gal. III, 26. E. when they are called heirs of God, by that very fact their faith in Christ is openly and plainly signified.

To question II. The reason lies in this: because love for other men, even of the lowliest station, is the first of all virtues contained in the second table, and the fulfillment of the entire law, Rom. XIII, 10. And unfeigned love for men is proof of love for God, 1 Jo. IV, 20, 21.

To question III. 1) It would surely have been too long if Christ had wished to enumerate every single part of one's duty. It was enough to name one as an example for all, and indeed that one which was most suited to the time. They were most difficult times, which demanded mercy and liberality as especially necessary, on account of the abundance of those who, professing the name of Christ, were in need of all things. 2) Christ proceeds from more special examples to a general rule, v. 40. 3) In those things which are brought forth for the sake of example, there is great force of argumentation, not only from the species to the genus, but also from the lesser to the greater: If the Judge will so severely punish those who did not offer help to the miserable; what should not those fear who not only did not benefit others, but also harmed many with cruel savagery!

and the thoughts and secrets of their hearts, Rom. II, 16. 1 Cor. IV, 5.

Prob. c. From ep. Jud. v. 6. The evil angels will be judged, because they did not keep their origin (original justice) but left their proper dwelling (they lost their glorious state through their own fault). With which words their ἀποστασία is graphically described.

**Question X. According to what norm will the sentence be pronounced on the last day?**

*Norm of the judgment.* The faithful and the unfaithful will be judged according to the rule of the divine word a). To the faithful and pious men eternal joy will be decreed according to the gracious norm of the gospel b). To the unfaithful eternal death will be decreed according to the law, illustrated by the light of the gospel c).

Prob. a. Generally speaking, the norm of the last judgment is the word of God. "The word that I have spoken, that will judge him on the last day," says Christ, Jo. XII, 48.

Prob. b. Those who are saved only by the gospel, to them salvation will be adjudicated on the last day from the gospel; But the faithful are saved only by the gospel (not by the law, from which there is no blessing and justification, Gal. III, 10. 11.) Therefore.

Prob. c. From Rom. II, 12. "As many as have sinned under the law will be judged by the law." But since the law alone and considered by itself is ignorant of Christ, nor does it formally convict of unbelief in Christ, it is necessary that it be illustrated by the light of the gospel.

You say: I. All men seem to be judged according to the gospel. For Paul says, Rom. II, 16. "On the day when God will judge the secrets of men, according to my gospel, through Jesus Christ." Resp. The judgment is said to be according to the gospel not simply, as if threats and punishments also pertain to the gospel, but in a certain respect: 1) because eternal life will be adjudicated to the elect, according to the gospel; 2) because unbelief, which is directed against Christ, is declared in the gospel, inasmuch as in it is shown the object, the righteousness and merit of Christ, which the unfaithful reject, although ἀπιστία, considered generically, is convicted in the law, as a sin against the first precept, and thus damnation redounds from the law; 3) because we are taught that the judgment is to be instituted by Christ, not through the law, but through the gospel.

You say: II. Whoever are sinners, according to the norm of the law, are to be judged; But all men etc. 1 Kings VIII, 46. E. Resp. Whoever are sinners not justified, are to be judged according to the norm of the law. But the faithful are justified, and absolved from guilt and punishment, because they have accepted the satisfaction of Christ, offered in the gospel, and have interposed this surety for themselves.

You say: III. Whoever are judged according to works, they are judged according to the law (because not the gospel, but the law is the doctrine of works); But the pious etc. Matth. XXV, 34. 35. E. Resp. Whoever are proximately and immediately judged according to works, they are judged according to the law; I concede; But the pious are proximately and immediately judged according to faith, of which good works are the fruits, whose directive principle is the law, whose productive principle is the gospel.

**Question XI. In what does the last judgment formally consist?**

*Form of the judgment.* The process of the last judgment formally consists a) in a most accurate investigation of the case, according to the law and the gospel; b) in the pronouncement of the sentence; c) in the execution of the sentence passed.

Prob. a. From Rom. XIV, 10, 12. "We shall all stand before the tribunal of Christ. And each one of us will give an account of himself to God," and therefore the celestial judge will investigate the case of each one, and indeed the case of the faithful man, according to the gospel; the case of the unfaithful, according to the law.

Prob. b. Christ will promulgate the decretory sentence by addressing first the elect; "Come!" then the reprobate; "Depart!" etc. Matth. XXV, 34. 41.

Prob. c. The execution will immediately follow the promulgated sentence; "And these (the unjust) will go into eternal punishment, but the just into eternal life," Matth. XXV, 46.

**Question XII. How is the judgment of Christ distinguished with respect to form, or process?**

*Distinction of the judgment.* The judgment of Christ, with respect to its process, is distinguished into a judgment of discussion and of retribution. In the judgment of discussion, the case of all men, both the just and the unjust, will be investigated, and

the evil works of the unjust, having been accurately examined, will be published. In the judgment of retribution, a sentence appropriate to each will be pronounced, which will be twofold: of approbation, or absolution, by which eternal life will be assigned and conferred upon the elect, and of reprobation, or condemnation, by which the reprobate will be sent away into eternal fire.

**Question XIII. Will the sins of the faithful also be examined and published on the day of the last judgment?**

That the individual sins of the faithful will be specifically examined and published by Christ on the last day is not probable.

Prob. 1) From the divine promise. God has promised that he wants to blot out our sins, like clouds, Is. XLIV, 22, to cast them behind his back, Is. XXXVIII, 17. to cast them into the depths of the sea, Mich. VII, 19. so that he may no longer remember them, Is. XLIII, 25. But what God does not want to remember, he does not publish. 2) From the immutability of God. The will of God is immutable, Mal. III, 6. Since, therefore, God has remitted the sins of the faithful in this life, it is improbable that the same God will recall the remitted sins to a rigid examination in the other life. 3) From the affection of the judge. Christ will come to judgment as our redeemer, Luc. XXI, 28. He who presents to himself a splendid church, not having a spot, or wrinkle, or any such thing, Eph. V, 27. will not expose the spots of the saints.

The antithesis is of the Papists, who maintain that in the judgment of discussion the sins of the elect will be examined and published by Christ. They object:

I. "The day will declare it, because it will be revealed by fire; and the work of each one will be made manifest," 1 Cor. III, 13. Resp. In that passage, not the last day is understood, but the day of temptation, in which the doctor of the church, who upon the foundation of faith has built up hay and stubble, or useless and erroneous dogmas, placed in the highest danger, or in the agony of life, is examined as if by fire, is tested, and is finally saved. The last day is not a day of probation, but of retribution.

II. Whoever brings all good and evil works to judgment, he will examine and publish the evil works of the pious; But the celestial judge etc. Eccl. XII, 14. 1 Cor. IV, 5. 2 Cor. V,

10. Resp. All thoughts, words, and works of men are said to be made manifest not collectively, as if all the sins of both the pious and the impious are to be revealed; but distributively, that the good works of the pious and the evil works of the impious, secretly perpetrated without witnesses and arbiters, are to be brought into clear light, as may be gathered from the judicial process, Matth. XXV, 34, seqq.

III. Whoever have spoken idle words, they will give an account of them, Matth. XII, 36. But the reborn etc. Jac. III, 2. E. Resp. Whoever have spoken idle words and have not received remission for them, will give an account of them. But for the elect, sins have been remitted in this life.

IV. "All men will stand before the tribunal of Christ, and will give an account of themselves," Rom. XIV, 10. 12. E. the sins of all men will be examined and published. Resp. I deny the consequence. For all men will give an account of themselves either according to the evangelical ἐπιείκεια, or according to the rigor of the law. The elect will be judged according to the gospel, and therefore will not come into a judgment, neither of legal discussion, nor of condemnation.

V. If all the books are to be opened on the last day, and men are to be judged from them; surely the book of conscience will also be opened to sustain the examination; The antecedent is true, Apoc. XX, 12. E. the consequent as well. Resp. On the last day the books of life, or the gospel, will be opened, and the books of death, or the law, and the faithful will be judged from the book of the gospel, the unfaithful from the book of the law.

VI. Whose sins Christ will not examine on the day of universal judgment (pantocrítico), he will judge them with their case unheard; But he will judge no one with their case unheard. E. The Major is evident; because it is the duty of a judge, without προσωποληψία, to discuss and examine the good and evil works of all. Resp. It is the duty of an earthly judge to discuss and examine the works of all according to the records and proofs; but the celestial judge needs neither records nor proofs, but inspects all things most thoroughly, and therefore knows who are his, 2 Tim. II, 19.

VII. The lapses of the pious have been related in the sacred letters; E. & on the last day they will be published. Resp. They have been related in the sacred letters for the sake of the living in the time of grace, both so

that they may solicitously decline sins, and so that they themselves, having lapsed, may be converted and conceive hope of remission in their souls. But on the last day it is not the time of grace, but the time of judgment, nor is there then a return open for salutary penitence.

**Question XIV. What is the end of the last judgment?**

*End of the last judgment.* The principal end of the last judgment is the glory of the celestial judge a). The less principal end is the introduction of the elect into the kingdom of glory, and the actual rejection of the reprobate into eternal fire b).

Prob. a. From 2 Thess. 1, 10. "The Lord will come, to be glorified in his saints." Christ will be glorified in the saints: 1) because he will communicate perennial glory to them, as to his members; 2) because he will be glorified by them not without the highest admiration. For on that great day will shine forth most clearly the admirable justice of the celestial judge, remunerative and vindictive, joined with ineffable mercy, wisdom, and power.

Prob. b. The last judgment is an isagogical means of admitting the pious into beatitude, and of casting the impious into eternal torments.

**Question XV. Is the millennial kingdom of Christ, conspicuous for its exceptional knowledge of divine mysteries, sanctity, and the earthly felicity of those who are considered to be destined to live in it, to be expected before the advent of Christ to the last judgment?**

*On the millennial kingdom of Christ.* The millennial kingdom of Christ, most conspicuous, most flourishing, for its exceptional knowledge of divine mysteries, sanctity of life, and the earthly felicity of those who are considered to be destined to live in it, is not to be expected by the sons of God on this earth.

The antithesis is 1) of the Jews, who have so perverted the prophecies of the holy prophets about the most ample kingdom of the Messiah, that they believed it would be splendid with a certain pomp and earthly glory, that the Jewish religion would be propagated far and wide, but that the nations opposed to it would be destroyed. To this pertains what is in Luc. XVII, 20. the Pharisees asked Christ; when the kingdom of God would be? Concerning the dreams of the

Jews of today, see BUXTORF. in synagog. iudaic. c. XXXVI. p. 645. seqq. 2) of Cerinthus, a contemporary of the Apostles themselves, or at least of John, addicted in part to Judaism, and circumcised, who, being born for his belly, dared to measure the millennial kingdom of Christ by the pleasures of the flesh, as DIONYSIUS ALEXANDRINUS testifies, cited by Eusebius, book III. hist. eccl. c. XXVIII. 3) of Papias, the bishop of Hieropolis, σφόδρα σμικρὰ τὸν νῦν, i.e., of not very refined judgment, and a lover of unwritten traditions, who defined the millennial kingdom by both the holy delights of the soul and the pleasures of the body, but licit ones. Following him were TERTULLIAN, LACTANTIUS, APOLLINARIUS, CORACION, and especially NEPOS of Egypt. Conf. GERHARD. LL. theol. de confummat. seculi §. 67. But the most learned fathers, DIONYSIUS of Alexandria, JEROME, AUGUSTINE, and others, refuted the fable of such a millennial kingdom of Christ. See PHILASTRIUS haeres. LIX. EPIPHANIUS, haeres. LXXVII. 4) As the papacy grew, the millennial kingdom was defended by JOACHIM, Abbot of Fiore, UBERTINO DE CASALE, and the Bishop of Chemnitz, author of the book called *onus ecclesiae*, about whom see FLACIUS in catal. testium veritatis, book XVIII. p. 1795. 5) Of the Fanatics and Anabaptists, about whose madness PHIL. MELANCHTHON in tom. I. Opp. wrote: "The Anabaptists affirm that before the last day there must exist on earth such a kingdom of Christ, in which the pious will dominate, and will oppress and destroy all impious kings." 6) of CASPAR SCHWENCKFELD, who, anticipating a new kingdom of Christ, in his published book on the threefold life of men, c. XLIII, wishing to distinguish his opinion from the Cerinthian and Anabaptist, thus discourses: "Our opinion is thus, that we hope that he, the Lord and Head of the Churches, Christ Jesus, will yet spread his heavenly kingdom over us wretched ones with Power, Spirit, and Might, will gather the scattered children of God in the holy Spirit, yea, will beget many of them through the word of truth, and let his knowledge and glory break forth more clearly, that he will endow the Church and its members with more grace, light, and understanding, and richer spiritual gifts, that men also will be more zealous, more spiritual, more pious, and more godly." PHILIPPUS AUREOLUS THEOPHRASTUS BOMBASTUS von HOHENHEIM, from the Hermitage of the Swiss, born of a noble family, commonly



called PARACELsus, gave his thumb to this, who asserted that the golden age is still to come, which he also called the age of the Holy Spirit. Following Schwenckfeld and Theophrastus was VALENTINUS WEIGELIUS, pastor of Zschopau near Freiberg in Misnia, who, having assumed the name of Udalricus Wegweiser of Utopia, and having published a book on the wonderful work, established three ages: I. Of the Father, who submerged his enemies in a flood of water; II. Of the Son, who destroyed his enemies with a flood of blood; III. Of the Holy Spirit, who will destroy his adversaries with a flood of fire. Moreover, the dreams of a millennial kingdom of Christ were approved by HEINRICUS NICOLAI, ESAIAS STIFELIUS, AEGIDIUS GUTMANN, EZECHIEL METH, DAVID GEORGIUS, JACOB BOEHME, a shoemaker of Görlitz, the brethren of the Rosy Cross, QUIRINUS KUHLMANN, CHRISTIANUS HOBURGIUS, IO. GUIL. PETERSENIUS, the Quakers, and many others. Conf. D. PFEIFER's antichiliasmum, & D. MEUMANNI's disput. antichilias.

#### Exposition

Obs. I. The false dogma about the kingdom of Christ is also called chiliasm, from the Greek word χίλια, or χιλιάς, a thousand. AUGUSTINE, in his work on heresies to Quodvultdeus, c. 8, translates Chiliaistae as Millenarians; elsewhere in Book XX of The City of God, he calls them Millenarii. PHILASTRIUS, haeres. LIX, calls them Chilionetidae. They are called Millenarii by ISIDORE in Book VIII of his Etymologies.

Obs. II. The Chiliasts do not hold one single opinion about the blessed millennium on this earth. For which reason, B. AFFELMANNUS in his heptad of questions reduced the Chiliasts to five classes. I. Is of those who write that Christ will return corporeally before the last day, and will institute such a kingdom on this earth. II. Of those who restrict it more specifically to the land of Canaan, into which they say the Jews are to be brought back. III. Of those who claim the felicity of some millennium only for the martyrs, to be resuscitated before the last day. IV. Of those who understand a spiritual felicity, and refer it to the destruction of the Anti-Christ, the extinction of the Turk, the overthrow of heretics, the cessation of persecutions, and a catholic evangelical church. V. Of those who interpret that felicity both spiritually and corporeally,

and promise us a felicity as great as was in paradise before the fall, before the last judgment.

Obs. III. Some Theologians distinguish Chiliasm into the crude, or Cerinthian, and the subtle, or Papian. The former measures the blessed millennium by the illicit pleasures of the flesh; the latter by delights both of the body and of the soul, but licit and honorable. See D. HANNEKEN. de moribus regni Christi §. 6. To others, however, a trichotomy is pleasing, who distinguish between crude, subtle, and most subtle Chiliasm. The crude is Cerinthian, the subtle Papian, the most subtle Schwenckfeldian and Weigelian; although not even this one agrees in all things. In this, however, the Chiliasts conspire: a) that with great consensus they state that there will be a greater illumination of the Holy Spirit, and a more excellent knowledge of divine mysteries in the millennial kingdom, than in this spiritual kingdom of grace; b) The members of the chiliastic kingdom will be perfectly holy; c) With all persecutions ceasing, peace and earthly felicity in that most blessed millennium will be most pleasant and most abundant; and therefore the martyrs will be resurrected, so that, since they sustained such dire torments on this earth, they may be made partakers of that terrestrial prosperity; d) The conversion of the Jews in the most prosperous millennium will be so solemn, brilliant, and illustrious, that it will deserve to be called universal; e) The destruction of the Roman Anti-Christ, and his total excision, will undoubtedly happen. We shall weigh each of these with an equitable estimation of mind.

#### Confirmation

We prove the assertion. I. That the kingdom of Christ is threefold, we learn from the divinely-inspired word (θεοπνευστω). For the kingdom of Christ is either the kingdom of power, or of grace, or of glory. The millennial kingdom is neither the kingdom of power, nor of grace, nor of glory. It is not the kingdom of power; because in it the subjects of Christ are both all creatures and all men, both pious and impious, and even the cacodemons themselves. But these are not said to be in the millennial kingdom. Nor can this be the kingdom of grace. For a) the kingdom of grace is already present; but the chiliastic kingdom is expected as future. b) The kingdom of grace is spiritual, not secular, and therefore not to be estimated by

earthly felicity, Jo. XVIII, 36. for it does not come μετὰ παρατηρήσεως, with observation, i.e. μετὰ πολλῆς φαντασίας, with royal splendor, riches, triumph, such as the Pharisees expected, and now the Jews also expect, as GROTIUS explains, but it is justice, peace and joy in the Holy Spirit, Rom. XIV, 17. But the millennial kingdom, in the opinion of the Chiliasts, is conspicuous for the external splendor of earthly felicity. Nor is it the kingdom of glory; because this is eternal, not to be defined by the space of a thousand years. We conclude: Whatever kingdom is neither the kingdom of power, nor the kingdom of grace, nor the kingdom of glory, that is not a true kingdom of Christ, but is an entity of reason, and the dream of waking men; But the chiliastic kingdom is neither etc. E.

II. In the millennial kingdom there cannot be a greater illumination of the Holy Spirit than there was in the kingdom of grace in the times of the Apostles; But the knowledge of God (θεογνωσία) in the kingdom of grace in the times of the Apostles was imperfect. E. The Major is established; because the Apostles were men inspired by God (θεόπνευστοι), 2 Pet. 1, 21. who most wisely explained the way to heaven. The Minor is evident from 1 Cor. XIII, 9.10. "We know in part, and we prophesy in part; but when that which is perfect has come, then that which is in part will be done away." For we have seen now through a mirror in an enigma, but then face to face. The Apostle gives the reason for the imperfect knowledge of God in 2 Cor. V, 6. 7. "While we are at home in the body, we are away from the Lord; for we walk by faith, not by sight (appearance)." For which reason Paul says that he has not been made perfect, Phil. III, 12.

III. The citizens of the millennial kingdom cannot excel in a more perfect sanctity than that with which the Apostles were endowed; But they were endowed with imperfect sanctity; of which imperfection the Apostles themselves complain. Paul, Rom. VII, 18. "I know that in me, that is in my flesh, good does not dwell. For to will is present with me; but to do good, I do not find." John, 1 ep. I, 8. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." James, epist. c. III, 2. "We all stumble often." As long as men on this earth behold this light, they will pray: "Lord, forgive us our debts!" Matth. VI. Therefore, on this earth, until the day of the last judgment, men will not live perfectly holy.

IV. Christ teaches, Matth. XIII, 30. that it will be that the tares will grow together with the wheat, until the harvest, and he understands by the tares the sons of the evil one (πονηροῦ), i.e. of the devil, by the wheat, or the good seed, the sons of the kingdom, by the harvest the consummation of the age, and asserts that the reapers, or angels, will finally at the harvest gather the tares and burn them with fire. E. The field of the church before the conflagration of the world will not be free of tares, but the segregation of the evil goats from the holy sheep will finally take place on the day of the last judgment, Matth. XXV, 32.

V. Whoever in this world are subject to many afflictions and persecutions, cannot promise themselves perpetual halcyon days on this earth; But all the beloved sons of God, etc. The Minor is proved from Jo. XVI, 33. "These things I have spoken to you, that in me you may have peace; in the world you have affliction." By these afflictions all the pious are chastised first in this life, before they are transferred into celestial glory. The words of the Holy Spirit are clear, Hebr. XII, 6. "Whom the Lord loves, he corrects; and he chastises every son whom he receives," 2 Tim. III, 12. "All who wish to live piously in Christ Jesus will suffer persecutions," Acts. XIV, 22. "Through many afflictions we must enter the kingdom of heaven."

VI. The state of the church, or the kingdom of Christ, towards the end of the world, on account of the most corrupt morals of the impious, and the most bitter afflictions of the pious, will be most turbulent and most sad. Therefore, the kingdom of Christ towards the end of the world will not flourish or be eminent for exceptional sanctity and earthly felicity. The Apostles confirm the antecedent; Paul, 2 Tim. III, 1. "But know this, that in the last days difficult times will come. For men will be lovers of themselves, covetous, boastful, proud, blasphemers, disobedient to parents, ungrateful, profane, devoid of charity, truce-breakers, slanderers, intemperate, fierce, not loving good, traitors, rash, inflated, lovers of pleasures more than of God, having a form of piety, but denying its power; and avoid these!" Peter, 2 ep. III, 3. "Knowing this first, that scoffers will come in the last days, who will walk according to their own lusts, and will say: Where is the promise of his coming?" Jude v. 17. "But you, beloved, remember the words which were spoken before by the Apostles of our Lord, Jesus

Christ; for they said to you that in the last time there will be mockers, who will walk according to their own impious lusts." But if the face of the last times will be so dark and so sad, then the kingdom of Christ in that stretch of time will flourish neither with the sanctity of very many men, nor with the earthly felicity of the few elect.

VII. That the solemn advent of Christ, distinguished from the daily advent of grace, is only twofold, and indeed the former humble, the latter sublime and majestic, is evident from the sacred letters and the more ancient symbols. Paul expressly says in Hebr. IX, 28. "Christ, having been offered once to bear the sins of many, ἐκ δευτέρου, a second time without sin will be seen by those who wait for him for salvation." That that second advent will be visible and conspicuous in the clouds, is clear from Acts. I, 11. Matth. XXIV, 30. immediately joined with the resurrection of the dead, the last judgment, and the consummation of the age, Matth. XXIV, 27. c. XXV, 31. 2 Thess. 1, 7. About which the Apostles' Creed testifies with clearest words: "From thence he will come, to judge the living and the dead." If Christ will appear with his second majestic advent in the clouds for this purpose, to resuscitate the dead, to judge, and to consummate this world; he does not come to establish a millennial kingdom in this world: The antecedent is true: E. the consequent as well.

VIII. At the time when all impious, unjust, and reprobate men will rise, at the same time all pious, just, and elect men, and therefore also all pious martyrs, will rise; But on the last day all impious men etc. Therefore. The Minor is clear; because Christ most openly teaches the simultaneous resurrection of the pious and the impious, Jo. V, 28. "The hour is coming (and it will come as certainly as if it were present now) in which all who are in the tombs will hear his voice and will come forth, those who have done good, to the resurrection of life, but those who have done evil, to the resurrection of judgment." Conf. Dan. XII, 2. That this universal and simultaneous resurrection will be on the last day, the Savior affirms in Jo. VI, 40. "This is the will of him who sent me, that everyone who sees the Son and believes in him should have eternal life, and I will raise him up on the last day." Conf. Jo. XI, 24. c. XII, 48. Acts. XVII, 31.

IX. Those souls that receive the retribution of a most splendid reward in heaven for their temporal affliction, that

they should be sent back from heaven by God into bodies to be companions of earthly felicity, is incredible. But the souls of the reborn, released from their bodies, of all pious men, and especially of martyrs, etc. Therefore. The Major is established; because earthly felicity is in many parts less than celestial rewards. But if God were to send souls enjoying celestial rewards back into bodies living on this earth, their blessed state would not be advanced to something greater, but would be immeasurably diminished. The Minor is clear from the words of Christ, Matth. V, 12. "rejoice and be glad, because your reward will be plentiful in the heavens": there is the crown of justice, 2 Tim. IV, 8.

X. True Christians at every moment watch for their salvation, because they expect the sudden and to them unknown advent of Christ to judgment; E. true Christians do not expect a blessed millennium to precede the last judgment. The antecedent is proven from the clear words of the Savior, Mark, XIII, 31. "Heaven and earth will pass away: but my words will not pass away. But of that day and hour no one knows, neither the angels who are in heaven, nor the Son, but the Father. See, watch and pray, for you do not know when the time will be." But if Christ is to come to judgment only after the millennium; what need is there for such a grave exhortation to consider the last judgment of Christ, and to ponder it with no day omitted? According to the mind of the Savior, the day of the last judgment is to be unknown to us. But, if the universal judgment will be held after the millennium, which is thought not to have begun even today, it is most exactly established for us that Christ will not come to judgment within the course of many years.

XI. The hypothesis of the millennial kingdom of Christ does not kindle piety, but extinguishes it, or certainly checks its course. For a) by the Chiliastic hypothesis men are turned away from the desire for celestial and spiritual goods, which desire is nevertheless of true Christians, Rom. VIII, 23. Phil. III, 20. b) The Chiliastic opinion nourishes the security of men, who think either nothing or little of the last judgment. For, fascinated by this weak opinion, they persuade themselves that the advent of Christ is very far off, and therefore that one should live for the day. c) Through the Chiliastic opinion, an occasion for inciting rebellion against the ordinary magistrate is supplied to men eager for novelty and more apt for disturbing things

than for managing them. This perverse opinion in the previous century excited and aroused the minds of the peasants to refuse the command of the magistrate.

### Refutation

The Chiliasts object. I. That the Apostle John most openly teaches the millennial kingdom of Christ, Apoc. XX, 1. 2. 3. 4. 5. 6. 7. & 8. whose words are most worthy of memory. "Afterwards I saw an angel descending from heaven, who had the key of the abyss, and a great chain in his hand. He seized the dragon, that ancient serpent, who is the devil and Satan; and bound him for a thousand years; and cast him into the abyss, and shut him in, and sealed it over him, that he should not deceive the nations any more, until the thousand years were completed. But after this he must be loosed for a short time. I saw further thrones, and they sat upon them, and judgment was given to them; also the souls of those beheaded for the testimony of Jesus, and for the word of God, and who had not worshiped the beast, nor his image, and they reigned with Christ for a thousand years. But the rest of the dead did not live again, until the thousand years were completed. This is the first resurrection. Blessed and holy is he who has a part in the first resurrection. For over these the second death has no power; but they will be priests of God, and of Christ, and will reign with him for a thousand years. But when the thousand years are completed, Satan will be loosed from his custody, and will go out to deceive the nations." Resp. 1) Because the apocalyptic book is prophetic, full both of

most abstruse prophetic visions and of allegorical and, as it were, enigmatic formulas of speaking, difficult to understand, it must therefore be explained according to the analogy of faith, built upon clear and perspicuous places of scripture (\*).

(2) The Chiliasts cannot from this place cited rightly prove their doctrine of a literal millennium. For they gladly try to show a solemn advent of Christ and the establishment of a millennial kingdom, in which (a) the perfected saints will appear, (b) the consummated sanctity will shine forth, (c) the martyrs will rejoice in resurrection, (d) the primordial Antichrist will be overthrown. But the Apostle's words require a more sober interpretation, which we will first briefly paraphrase and then respond to what is objected.

The words of John: *And I saw an angel descending from heaven* — this indicates, in the order of visions, not an actual angel (uncreated Christ, who alone abolishes Satan's power, descends, binds, casts away, according to Genesis III, 15; Luke X, 22; Hebrews II, 14). *Having the key of the abyss, and a great chain in his hand* — the key is the symbol of authority, Revelation I, 18; the abyss signifies hell. The great chain symbolizes the power of Christ by which Satan is subjected. *He seized the dragon, the ancient serpent, who is the devil and Satan* — this gradatim reproduces John's description. The devil is comprehended both as prince of paganism and idolatry, and as seducer of the nations. Christ himself, through the Apostles, quickly after his ascension and victory, bound him. *And bound*

(\*) Indeed the Chiliasts ought to have known these two laws, partly hermeneutical, partly elenctic, to be firmly maintained in theology. I. The interpreters of the divine oracles of the ancients are the later prophets and writings of the New Testament; but the preface of John is the book of all divine oracles the ultimate, and the interpretation of these words, which the Author abundantly handed down, and to which most of our divines and foremost interpreters give their assent, is much more fitting than that perverse exposition of the Chiliasts, so much at variance with the most clear testimonies of Scripture. II. From words more obscure no firm proof is to be drawn, much less a principal one. Rather the more obscure sayings are to be illustrated by the clearer, not these by those. In this very place, however, the sharpest defenders of Chiliasm think that they have found a defense most firm, nay almost unique, upon which their entire opinion rests. For if there were to be a millennium: (1) it would still be awaited; (2) such a future, as those dreamers have imagined; (3) so momentous, and to be so highly regarded, that in the doctrines of the Christian faith it would have to be held not in the lowest place (since Pseudo-Papias, others besides, for this cause, as for their altars and hearths, earnestly contended). Yet it is far removed from all resemblance to truth, that the other sacred writers, and especially the Apostolic Legates themselves, should have passed over in silence so fruitful, indeed so entirely necessary a matter, and that not one of them left anything at all clearly and most plainly written concerning it from the Scripture.

*him for a thousand years* — the binding of Satan is the restraint of his horrid tyranny, by which, when Christ's kingdom was propagated, he could no longer prevent the spread of the gospel. This binding is not absolute, but limited and partial, within which he is bound as to certain acts, but not utterly deprived of liberty. *And cast him into the abyss* — that is, into confinement, as restrained from his former dominion.

This happened at the time when the shrines of the pagans were destroyed, the altars torn down, and the magic books burned), *and shut him up, and set a seal on him* (He now teaches (d) the guarding and sealing of Satan, by which the license of going out, wandering, and harming was taken from him) *that he should not deceive the nations* (by violent and tyrannical seduction, through gentile kings and emperors, devoted to idolatry, who had persecuted the church by military assault and had impeded the public preaching of the gospel) *until the thousand years were completed* (There are some who take this number indefinitely, for a great interval of time; others wish for a definite millennium of a certain time to be expressed; since it does not seem probable that John would say χίλια ἔτη, a thousand years, six times, and indeed four times with the article, τὰ χίλια ἔτη. Nor, however, is it permissible to define the epoch of the thousand years by a certain mathematical point. And so, if we cannot precisely determine the year in which Satan was bound, it is sufficient for us to have shown the century of the satanic binding and loosing. Therefore, we are persuaded that the beginning of the satanic binding occurred in the 4th century, with Constantine the Great holding power, and the beginning of the diabolical loosing in the 14th century, when the Ottoman kingdom began to be erected). *And after that he must be loosed for a little while* (just as the seizure, binding, casting down, and guarding of Satan was done step by step; so also his loosing has its degrees. For although the beginning of the loosing falls in the 14th century, the devil nevertheless began to wander and rage most greatly in the 15th century, when Constantinople, the seat of the eastern emperors, was occupied by Mehmed II, who gave an example of more than Stygian cruelty).

*And I saw thrones, and they sat upon them* (John had beheld the turbulent state of Christ's champions, now he sees their more

blessed state; he sees them sitting on thrones, i.e., reigning and enjoying peace), *and judgment was given to them* (by which, in approving the judgment of Christ, they disapprove and condemn gentile idolatry, Matthew 19:28), *and the souls of those who had been beheaded for the testimony of Jesus, and for the word of God, and who had not worshiped the beast, nor its image, and had not received its mark on their forehead, and on their hand: who lived and reigned with Christ for a thousand years* (The Apostle cast the eyes of his mind into the heaven of glory, and there in spirit he saw the martyrs and confessors of the gospel of Christ. Of the souls of the martyrs he says: ἐζησαν, *they lived*, not ἀνέζησαν, *they lived again*; for since they are immortal, they always live, they do not, however, rise from the dead, or revive. The confessors did not worship the beast and its image, they did not venerate the Anti-Christ, and not even in an image did they worship him. The mark on the forehead denotes an open profession of Anti-Christianism, the mark on the hand denotes a ready obedience in the works of the flesh. These lived and reigned in the kingdom of glory, never to depart from the state of glory, within this chiliad, and while it runs its course in the kingdom of grace. See Revelation 3:12. To reign signifies to live most happily, and to live well and blessedly, and no longer to be subject to that shameful servitude of sin and the world). *But the rest of the dead did not live again until the thousand years were finished* (The rest of the dead are the spiritually dead, who did not live again through conversion to Christ, as long as that salutary millennium lasts). *This is the first resurrection* (from the death of sin). *Blessed and holy is he who has part in the first resurrection* (he who, having been converted to Christ, persists in the state of grace through true faith to the end). *For on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years* (The first death is the privation of the life of grace, the second death is the privation of the life of glory, or eternal condemnation; Spiritual priests are reborn, justified, and renewed men, who offer eucharistic sacrifices to God; Spiritual kings are those who through faith conquer the world, the devil, and the flesh, and dominate sin). *And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations* (Just as Satan was

bound, in his sons and organs; so now, being loosed, he in turn made war on the church of Christ, with the foulest idolatry being brought back).

We note the following epoch of the millennium. Constantine the Great in the year of Christ 312, having seen the sign of the cross in the sky with the inscription: ἐν τῷ νικῇ, "in this sign, conquer," won a victory over his enemies, and having converted to Christianity, gave peace to the church; which year, therefore, the fathers call most happy for the church; on the contrary, in the year of Christ 1307, Michael IX, Emperor of the Greeks, was conquered and defeated, so that you might call it an unlucky and fatal year for the entire East. Cf. D. NEVMANN'S *disput* II. Antichilist. §. 9. His guarding and sealing was done in the 5th century, when that ecumenical Council of Chalcedon was celebrated, namely in the year 453, in which paganism was not only exterminated, but heresies were also condemned.

You say: 1) The souls of the beheaded lived and reigned with Christ for a thousand years; Therefore, Christ will establish a millennial kingdom with his saints on this earth.

Resp. a) The souls *lived*, they did not *live again*, not on this earth, but in heaven. b) The term *to reign* does not denote an earthly, visible, and corporal kingdom; but a heavenly, invisible, and spiritual one, which consists not in temporal felicity, but in eternal blessedness. For to reign, according to John, signifies, after overcoming the enemies, to live most blessedly, in which sense this word is also used by Paul in 1 Timothy 2:12.

You say: 2) In that millennium, which begins in the 4th century and ends in the 14th century, Satan was not bound; because a) Julian the apostate ascended the imperial throne in the same century, and b) various heresies (Arian, Pelagian, Photinian, and many others) grew like tares, which Satan sows.

Resp. a) In the 4th century Satan was bound, in the 5th century he was sealed up. God, moved by the most just causes, loosened for a time the chain to which Satan was bound, so that his slave, Julian, might ascend the throne; but it was a little cloud, quickly passing. After he died, no pagan Emperor was crowned with a diadem within the course of that millennium. The binding of Satan is limited, not absolute. Satan was bound, lest

he seduce the nations with violent and tyrannical seduction; the seduction of heretics is not so much violent as it is fraudulent. AUGUSTINE used this distinction in his commentary on Psalm 9. The first persecution of the church was violent, when by proscriptions, tortures, and slaughters, Christians were forced to sacrifice. The second persecution is fraudulent, which is carried on through heretics and false brethren. The third, in the time of the Antichrist, is both violent and fraudulent, having force in its power, and deceit in its miracles. John speaks of the first, not of the second. Then, some persecutions of the church are general, initiated by pagans, others are certain special disturbances, which the devil causes, both with the word, through heretics, and with the sword, through tyrants. The text in the Apocalypse speaks again of the former, and its very fulfillment has confirmed this; nor is Satan said to be bound ἀπλῶς & ὁλικῶς, simply and absolutely, but κατὰ τὰ προσδιοριστικῶς, in a certain respect and with a certain qualification, namely with respect to the seduction of the gentiles. For so the text has it: *And he cast him into the abyss, and shut him up, and set a seal on him, that he should not seduce the nations* (to persecute Christians atrociously, in the former manner). This is evident from the fact that it is soon said, for example, that Satan, after those thousand years of his binding, being loosed from his prison, is again to seduce the nations, or peoples, συναγαγεῖν αὐτὸς εἰς πόλεμον, *to gather them together to battle*, where it is most manifest that what Satan is said to be about to do after his loosing, he must have desisted from during the time of his binding. The blessed HUNNIUS illustrates the matter with a most suitable simile, in disp. de regno Christi §. 75. Just as, when in Judges 3 it is read that, after Eglon, King of the Moabites, was killed by Ehud, a peace of 80 years followed, this is not understood simply, with respect to all the enemies of the Israelite nation equally; but with respect to the Moabites, about whom it specifically discusses there; so also, when Satan is written to be bound, this is not to be understood simply, but in a certain respect, namely with respect to the gentiles, formerly under pagan rule, and thus with respect to the assault of the gentiles on the church of Christ; just as John manifestly explains his own prophecy, adding *that he should not seduce the nations any more*. For to expect a

time in this world when Satan will plainly no longer rage against Christians is absurd and contrary to the prediction of the sacred letters.

You say: 3) The millennium, which begins in the 4th century and ends in the 14th century, was not without violent seduction. For the Ostrogoths, Huns, Vandals, and other peoples, during the course of that millennium, poured into Italy and cruelly raged against the followers of the true Christian doctrine.

Resp. Perpetual peace is not the eminent good of wayfaring men, but of the blessed. The barbarian nations either embraced the catholic faith or adhered to Arianism, with Paganism having been rejected.

You say: 4) The loosing of Satan lasts for a short time. See Rev. 20:3. The loosing of Satan from the founding of the Ottoman kingdom does not last for a short time; for it has already lasted for the course of three centuries, and more. Therefore, that in the Apocalypse of John is not to be understood. Resp. A short and small time is left for Satan, whether it is compared with the thousand years past, or with all past time, in which from the origin of the world he has variously raged among the gentiles, or finally with eternity itself, in view of which one chiliad is not otherwise than as one day, Ps. 90:5.

II. The Chiliasts call upon Daniel 2:44 sqq. in their aid, collated with v. 35, where Daniel, about to explain the dream of Nebuchadnezzar, says: *But in the days of those kingdoms the God of heaven will set up a kingdom, which shall never be destroyed, and its kingdom shall not be left to another people; it shall break in pieces and consume all these kingdoms, but it shall stand for ever.* Forasmuch as you saw that a stone was cut out of the rock, not by hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold, v. 35. *And the stone that struck the statue became a great mountain, and filled the whole earth.* From this prophetic oracle the Chiliasts argue: Whatever kingdom is spiritual, filling the whole earth and breaking in pieces the other kingdoms, that is neither the kingdom of grace, nor the kingdom of glory, but some intermediate kingdom, to wit, the millennial kingdom of Christ; But the kingdom of Christ, predicted by Daniel, etc. The major premise is established; because 1) the kingdom of grace indeed fills the whole earth, but it does not break in pieces or consume the other kingdoms; 2) The kingdom of glory fills

heaven, not the earth; Resp. to 1) The kingdom of grace is entirely understood by Daniel, which by the preaching of the gospel fills the whole earth, Col. 1:23. This breaks in pieces and consumes the other kingdoms, not by corporal desolation, but by spiritual subjugation; it does not abolish polities, but subjects Kings and citizens to Christ, that they may kiss this Son of God, Phil. 2:12. 2) The kingdom predicted by Daniel cannot be the millennial kingdom. For that one is eternal; this one, after a thousand years have elapsed, is finished; that one breaks in pieces and consumes all the other kingdoms; the millennial kingdom, however, will not break in pieces the kingdom of Gog and Magog, Rev. 20:8.

You say: The spiritual kingdom of Christ is not eternal. For it is terminated by the consummation of the age, when Christ will hand over the kingdom to the Father. Resp. The consummation of the age will not terminate the substance of Christ's kingdom, but the mode of rule through the word and sacraments.

III. The Chiliasts strive to establish the millennial kingdom of Christ from Daniel 7:26, 27. *Afterwards judgment shall sit, and they shall take away his dominion to destroy and overthrow it, even to the end. And the kingdom and dominion, and the majesty of the kingdoms under all the heavens shall be given to the most holy people; Whose kingdom is an everlasting kingdom, and all dominions shall serve him, and obey him.* The Chiliasts argue: Whatever kingdom shall be given to the most holy people under heaven, after the fourth monarchy is destroyed, that is neither the kingdom of grace, nor the kingdom of glory, but the millennial kingdom of Christ. But the kingdom in Daniel, promised by the angel, will be given to the most holy people, and indeed under heaven, after the Roman monarchy is destroyed; Therefore. The major premise is established; because that kingdom, which will be given to the most holy people under heaven, cannot be the kingdom of glory, because this is given not under heaven, but in heaven; nor the kingdom of grace; since this is given while the Roman monarchy is prevailing and flourishing. Therefore, some intermediate kingdom (namely, the millennial) is understood in Daniel. Resp. The kingdom of glory is understood in Daniel, which will indeed be conferred on the most holy people under heaven, but will be consummated in the heavenly fatherland. For the spiritual

kingdom of Christ is righteousness, peace, and joy in the Holy Spirit, Rom. 14:17; which is begun under heaven, but is consummated in heaven. But the millennial kingdom cannot be understood in Daniel. For the kingdom mentioned in Daniel, considered consummatively, will be given after the last judgment, with all earthly kingdoms destroyed, and will last forever; which predicates certainly do not at all suit the millennial kingdom.

**Question XVI.** Is a universal, or at least an illustrious and notable, conversion of the Jews to be expected towards the end of the world?

Although access to repentance and faith in Christ is not closed off to the Jews by an absolute decree of God a), and many of them since the apostolic age have in the course of time returned to grace with God b); nevertheless, a universal, or at least an illustrious and solemn conversion of them is not to be expected towards the end of the world c).

The antithesis is of 1) many of the Fathers, 2) most of the Papists, 3) certain of the Reformed, 4) some of our own Theologians, 5) the Chiliasts, to adduce the lengthy words of all of whom is superfluous. Let it suffice for the present to have cited one, HOBURG, in his mystical postils, Dom. Iudic. p. 456, writing: "I fear that no people under the sun dishonors you more than your very own Christians; Therefore you will also finally dishonor them again, and will again look upon, have mercy on, and accept the blind Jews, who in former times out of blind ignorance and untimely zeal dishonored you." In the *Apologia Praetoriana* the same Mystic says on p. 282: "We hold to it, that before the last day the Jews will be converted, the Gentiles will come to the community of the Church, and that before this the sectarian Babel-existence of the Christians will fall, and before this does not happen, no last day is to be hoped for."

#### Exposition

Obs. I. A distinction must be made between a universal and simultaneous conversion of the Jews, and their particular and successive conversion. That universality, in turn, is viewed either *ᾧπλῶς*, simply, and embraces all Jews whatsoever, who are, were, or will be; or *κατὰ τὶ*, and is considered in a certain respect; in which sense it denotes the

greatest part of the Jews entering into the assembly of Christ at one and the same time.

Obs. II. A successive and particular conversion of the Jews is sometimes solemn, notable, and splendid; sometimes it is less solemn, private, and thus as if obliterated. The former happens more rarely, the latter can be expected daily.

#### Confirmation

Prob. a. From Rom. 11:1, 2. *Has God cast away his people? By no means. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away his people, whom he foreknew.* The Apostle teaches that the Jews have been rejected from grace not by an absolute decree of God, or by an irreconcilable hatred, but the cause of their reprobation is the final impenitence and ἀπιστία of many Jews. But those Jews, whom God foreknew would believe in Christ, He has not rejected. Wherefore the Jewish nation has not been rejected from mere hatred of God, or by an absolute decree.

Prob. b. Both sacred scripture and ecclesiastical histories declare that from the apostolic age very many Jews have been converted. When the Apostle Peter preached the gospel of Christ, three thousand Jews were converted, Acts 2:41. At another time, almost innumerable thousands embraced the worship of Christ, Acts 21:20. In succeeding times this multitude of believing Jews increased. Cf. History of Magdeburg Cent. VI. OSIANDER. Cent. V. book I. c. 34. Cent. VI. book IV. c. 4. Cent. VII. book II. c. 7.

Prob. c. We demonstrate that a universal conversion of the Jews is not to be expected. 1. From the clearest testimony of the Apostle Paul, which we read in 1 Thess. 2:15, 16. *The Jews killed the Lord Jesus, and their own Prophets, and have persecuted us (the Apostles); and they please not God, and are contrary to all men, Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always;* for which reason the wrath has come upon them *εἰς τέλος, to the end.* Concerning the phrase, *εἰς τέλος*, THEOPHYLACT says: "It is not given," he says, "that, as formerly, a return from captivity and a reaching of the promised land is to be hoped for, but the wrath of God has come upon them to the end, that is, the wrath of God will always remain upon them." From the Pauline saying is born for us a most valid argument; Of whomever, on account of the most cruelly killed Lord Jesus, and their most harshly treated Prophets and Apostles,



have incited perpetual wrath and curse upon themselves, their universal conversion is not to be expected; But the Jews, etc. Therefore.

You say: If this argument is valid, not even one Jew will enter the church of Christ. Resp. That out of the nation of the Israelites, who crucified the Lord Jesus, one and another is converted, this the Apostle calls a *μυστήριον*, Rom. 11:25.

II. We have no certain hope of a universal conversion of the Jews; because a threefold curse presses upon them; a) a general one, Deut. 27:26. "Cursed be he that confirmeth not all the words of this law to do them; And all the people shall say, Amen!" Because the Jews do not do all the words of the law, they are subject to the Mosaic curse. From this curse they could be freed, if they believed in Christ the redeemer, of whom Paul says: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith," Gal. 3:13. But the blinded Jews reject Christ the liberator; Therefore they remain subject to the Mosaic curse. b) A special and proper curse, willingly invoked with those dreadful words: "His blood be on us, and on our children," Matt. 27:25. The Jews committed the most grievous of all sins, by crucifying the Lord of glory, and to this sin they added so horrendous a curse: Who then can be brought to believe that there will be a future conversion of all, or at least of most, Jews? c) The curse of Christ, uttered through the mouth of David, presses upon the Jews, Ps. 69:24 sqq. "Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents. For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity; and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous." 1This curse of the Messiah is not a thunderbolt from a

basin, but truly denounces perpetual punishment upon the Jews. Cf. Ps. 109:17.

III. Whosoever stubbornly and persistently reject the means of grace and salvation, their universal, or at least notable, conversion is not to be hoped for; But the Jews, etc. Therefore. The major premise is open to none but the obvious. For when a profane man despises the instruments, or means, of the Holy Spirit, and is unwilling to hear the word of God, no injustice is done to him if he is not illuminated by the Holy Spirit, but is left in the darkness of his infidelity, and perishes. On this matter it is thus written: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matth. 23:37, says Form. Concord. p. 627. The minor premise also is free from all doubt. For the Jews for many past centuries, up to this day in which we live, refuse to read the writings of the Evangelists and Apostles, they rarely even look at the monuments of the Prophets, being content with the knowledge of the Pentateuch, they value the fables of the Talmud most highly, they retain circumcision, and detest baptism, they laugh at the sacrament of the supper, they so disdain the preaching of the gospel that the temples of Christians are vile to them, in the first bloom of their children's tender age they instill and impress a hatred of Christians, so that they refuse to associate familiarly with the children of Christians. Cf. BUXTORF'S Synag. iudaic. chap. III. p. 152. For which reason the hope of a universal conversion of the Jews is cut off.

IV. Whosoever burn with such immense hatred against Jesus, the author of salvation, that they spew forth dire blasphemies against him with profane mouths, their significant conversion is by no means to be hoped for; But the Jews, etc. Therefore. The major premise is confirmed by St. Paul, 1 Cor. 16:22. "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha!" The minor is established by experience itself. For the Jews in their synagogues are accustomed to call our Jesus *Thalui*, and when his name is mentioned, to add: "may his name and memory be blotted out" (\*)! and to spit on the ground, as BUXTORF testifies in the

(\*) This dire imprecation lies hidden in the contemptuous name ישו (Yeshu), to be understood in a Kabbalistic manner, so that each letter of the word indicates a sentence of as many words, whose first is one of those ימח שמו וזכרונו (yimmach shemo vezikhro / may his name and memory be blotted out).

same place, p. 167. Who then could persuade himself that that stubbornly impious nation, which assails the most holy name of Jesus with unspeakable insults, will be illuminated and converted by the grace of the Holy Spirit?

V. Whosoever by the most just judgment of God are cast out of the kingdom of God and excluded from the heavenly supper on account of persistent ἀπειρίαν, their solemn conversion is not to be expected; But the Jews, etc. The minor is established from the words of Christ in Matthew 8:11, 12. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." And Luke 14:24. "I say unto you, That none of those men (the Jews) which were bidden shall taste of my supper."

VI. That the generation of circumcised Jews shall not pass away, until all things are fulfilled, Christ himself numbered among the signs of the last judgment, Luke 21:32 (\*\*). Therefore, such a multitude of Jews will not be added to the Christian church before the day of the last judgment, that all Israel may be said to have been converted. The Savior's discourse in that place is about this very generation, which is distinguished from the uncircumcised gentiles by the rite of circumcision. But, if either all, or most Jews, with circumcision abrogated, were to be baptized, this Jewish nation would not remain, but would become Christian, and thus its existence would not be a prognostic sign of the imminent last day. But the Savior wished to teach us something else by the cited words.

VII. The Jewish people will be left as exiles from the Israelite kingdom until the end of the world, perpetual fugitives and wanderers; Therefore, their catholic and simultaneous conversion is not to be hoped for. The consequence is solid; because the Jewish nation is dispersed through the most extensive parts of the world, Europe, Asia, and Africa, and therefore through the ordinary means of grace, the word and sacraments, so many myriads of Jews cannot be converted at one and the same time, but many centuries will pass before all are called, illuminated, and converted to the church. The antecedent is clear from the prophecy of the Prophet Daniel, chap. 9:27. "Until the

consummation and decision, (the wrath of God) shall drip upon the desolation," and the prediction of Christ, Matthew 23:38. "Behold, your house is left unto you desolate;" and Luke 21:24. "For they (who are in Judea) shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." But the fulfillment of the times of the Gentiles is rightly extended by CHRYSOSTOM to the consummation of the age, as judged by the blessed CALOVIUS in his illustrated bible on this passage, fol. 637, and Matthew 21:43. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

VIII. In whatever nation a blinding is to endure perpetually, its conversion is to be hoped for only as particular; But in the Jewish nation, etc. Therefore. The minor is proved by the words of Christ, Matthew 13:14, 15. "In the Jews is fulfilled the prophecy of Isaiah, which says: By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Paul agrees, saying, Rom. 11:25, "πρωσις, hardening in part is happened to Israel, until the fulness of the Gentiles be come in." But the entrance of the gentiles into the Christian church will last until the consummation of the age; because a) Christ joins the promulgation of the gospel among the gentiles with the consummation of the age, Matthew 28:19, 20, and b) he connects the πλήρωμα καιρῶν τῶν ἐθνῶν, the fulfillment of the times of the gentiles, with the last day, Luke 21:24. Therefore, both the hardening of some Jews and the conversion of some will continue until then.

IX. Whichever people God foreknew would believe in Christ, that one he did not reject, but converted and chose, Rom. 11:2. But he foreknew some would believe in Christ; Therefore. The minor is clear; because election is κατὰ πρόγνωσιν of faith, 1 Pet. 1:2, 2 Thess. 2:13. But faith is not of all, 2 Thess. 3:2, and election is of the few, Matth. 20:16.

(\*\*) Therefore so far is it from Christ having included some solemn or plainly common conversion of the Jews among the signs of the supreme judgment.

X. Whichever Jews do not continue in unbelief, they are received into the kingdom of grace, Rom. 11:23. But there are few Jews who do not continue in unbelief. Therefore. The minor is clear: because not all believe the gospel, Rom. 10:16, nor are all who are of Israel, Israel, Rom. 9:6.

XI. The Jews to be converted are described as λείμματα, remnants, Rom. 11:5, as λοιποὶ, the rest, v. 7, as τινὲς ἐξ αὐτῶν, some of them, v. 14. In Hebrew they are called שארפליט יתרושריר, Is. 10:20, chap. 11:11, Mic. 2:12, chap. 5:2, 3. They are emphatically depicted as a tenth selected from the fruits, Is. 6:13. They will be like a grain of wheat, separated from the chaff, Amos 9:9. Indeed, like the ears of a sheep torn, which are snatched from the mouth of a lion, chap. 3:12. Therefore the conversion of the Jews is not universal, not notable and significant, but particular.

XII. Sacred Scripture depicts for us the last times as horrendous, as full of hypocrites and heretics, 2 Tim. 3:1, Matth. 24:24, Luke 18:8. Therefore in the last times of the world not even an illustrious or notable conversion of the Jews is to be hoped for.

XIII. Just as the πλήρωμα τῶν ἐθνῶν, the fullness of the Gentiles, enters the church of Christ not at once and together, but successively, sparsely, and step by step: So also πᾶς Ἰσραήλ, all Israel, or the entire assembly of elect Jews, is aggregated to the Christian church not at once and together, but sparsely and successively. For the Apostle Paul says, Rom. 11:25, 26, "Hardening in part has happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved."

XIV. Whatever conversion and justification is through the merit of Christ, apprehended by true faith, that belongs to all times, and is not to be restricted to the end of the age; But the conversion of the Jews, etc. Therefore. The minor is proved from Rom. 11:26, where the Apostle says: "All Israel shall be saved, as it is written: There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." These words are taken from Is. 59:20, where the prophet speaks of the advent of Christ in the flesh, since he is said to come from Sion, that is, from the afflicted church of the Jews, to redeem Jacob, that is, the Israelites, from sin. Therefore, just as the redemption of Christ is valid for all times: So also for the Israelites, at no time is access to this deliverer closed.

XV. Whatever conflicts with the nature of the testament and divine covenant, that, without compromising the justice of God, cannot be asserted: But that the people of God should be deserted for such intervals of time, and be converted only at the end of the world, conflicts with the divine covenant. For this is the testament of God, that he wishes to take away their sins, Rom. 11:27, Jer. 31:31. But the removal of sins comes through faith in Jesus Christ to all who believe, Rom. 3:22. Now how will the divine covenant stand with the whole people of God, which so late, namely at the end of the world, will be salvific for the whole people?

XVI. Whatever conversion Paul adduces in Rom. 11:25, to suppress the pride of the Gentiles, he understood it not of a time immediately preceding the last day, but primarily of the present, and the subsequent interval of times: But the conversion of the Jews, etc. Therefore. DANNHAVER solidly confirms the major premise: It does not follow: You Romans ought to put down your crests, and not oppress the Jews; because after the course of seventeen centuries they will still be converted in great number. They would have replied: let these things be said to those Romans who are then living: what is it to us, the last of men? whom as we do not know, so neither can we despise them, Apocal. Myster. Apostol. pag. 97.

XVII. The hypothesis of the adversaries, who maintain that the conversion of the Jews will only happen around the end of the world, obscures and overturns the doctrine of the universal grace of God. For the paternal heart of God is revealed as merciful to all universally and equally, Rom. 11:32, "God has concluded them all in unbelief, that he might have mercy upon all." But how catholicly, how equally, if the latter rain of divine grace is only abundant at the evening of the world, and in the former orbit of ages distills its dews sparingly on a few, with others being excluded by an absolute decree?

### Solution

The dissenters object: I. from Zechariah 14:6, 7. "And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night; but it shall come to pass, that at evening time it shall be light." If at evening time there will be light in Judea (of which the Prophet Zechariah speaks), undoubtedly the Jews will be illuminated and converted at the end of the

world; The antecedent is true; Therefore, so is the consequent.

Resp. 1) D. SEBASTIANUS SCHMIDIUS in the Latin bible which he published, intending to show the summary of chapter 14 of Zechariah and its parts, writes; This chapter contains a significant change of things under the new testament. Its parts are four. I. The devastation of Jerusalem by the gentiles. v. 1, 2. II. The preaching of the Gospel in Judea after the ascension of Christ. v. 12. Also the conversion of the gentiles through preaching. v. 9. III. The punishment of the enemies of Jerusalem, or the church. v. 12. IV. The state of Jerusalem and the church of the gentiles. v. 16. From these it is clear that the Prophet's discourse is not simply about the last times, immediately preceding the end of the world, but about the time following the ascension of Christ (v. 4) and preceding the conversion of the gentiles through the preaching of the gospel (v. 9). The sense of the Prophet's words is therefore; Christ having been carried up into heaven, in Judea (where there will be a small light of faith), the gospel will be preached by the Apostles, so that even around evening, i.e., in the time of the N.T., a more abundant light of saving knowledge may shine upon the Jews. Evening, physically speaking, is the last hour of the day, or its end. Therefore, speaking ἀλληγορικῶς, the time of the N.T. is the evening. For the Apostle John said; "We know that it is the last hour (it has even now begun)," 1 Ep. 2:18, and Paul, 1 Cor. 10:11, "Upon us the ends of the world are come." 2) D. CALOVIUS in his illustrated bible, fol. 1031, explains this prophetic passage somewhat more generally, saying; "Others think that the vicissitudes of the church are generally designated here, and that no specific time is regarded; which vicissitudes are found to be three main ones in the ecclesiastical history of the new testament. The first, when there was darkness under the ten persecutions of the tyrants, but at the evening of those calamities, in the time of Constantine the Great, light arose. The second, when darkness in turn fell due to the faction of the Arians and other heretics, which however was dispersed, with light having arisen in the church, until thirdly under the Anti-Christ darkness was made again; where however there was a day that was neither day nor night; because it had some light, on account of some part of catechesis being left, and the evangelical light shining solidly through the confession of the witnesses of truth; until at

the evening of the world a fuller light shone forth at the time of the evangelical reformation."

II. From Hosea 3:4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the LORD their God, and shall come with fear to the LORD, and to his goodness in the latter days." From the words of Hosea an argument is born; Whosoever shall return to the LORD in the latter days, their universal conversion is to be hoped for at the end of the world; But the Israelites, etc. Therefore. The major is evident; because the latter days is the time immediately preceding the end of the world. Resp. Denying the major. For 1) the Prophet does not speak of all Israelites, but only of the ten tribes of Israel, who in the time of Jeroboam had separated themselves from the Jews, and for a long tract of time had lived in a most afflicted state without a king and without the divinely instituted worship. Their return to the LORD is not a universal conversion of the entire Israelite people. 2) The phrase *the latter days* in scripture commonly designates either the very time of the advent of the Messiah, or the entire time after Christ has been manifested, up to the consummation of the age. Cf. Is. 2:2, Joel 2:28, Mic. 4:1, Acts 2:17, Heb. 1:2. See, if you please, B. CALOVIUS's illustrated bible part II. O.T. fol. 720, and the same part II. N.T. fol. 1107. Therefore, whatever Hosea says will happen באחרית הימים, *in the latter days*, he signified would come to pass either at the very advent of Christ in the flesh, or during the whole time of the new testament. For which reason from the prophecy of Hosea a particular and successive conversion of the Israelites is rightly inferred, but not a universal and simultaneous one. The chief glory of the successive conversion of the Israelites, however, is to be left to the apostolic age; although we do not deny that after the death of the Apostles not a few Israelites were converted to Christ sparsely and successively.

III. From Rom. 11:26. Καὶ ὅτωπᾶς Ἰσραὴλ σωθήσεται, *And so all Israel shall be saved*, to wit, until the fullness of the Gentiles be come in, verse 25. From which words of the Apostle an argument can be formed; He who says that all Israelites will be saved after the conversion of the Gentiles is fulfilled, by this

very fact asserts that all Jews will be converted to Christ at the end of the world: But Paul, etc. Therefore. Resp. Denying the minor. For 1) if, according to the mind of many interpreters, you take *all Israel* to mean the spiritual assembly of Israel, gathered from Jews and Gentiles, according to the Pauline phrase, Rom. 2:28, chap. 9:6, Gal. 6:16, and the context (συνάφειαν) of this chapter, which deals with the contention of both peoples in being saved, v. 11, 12, 13, 14, 21, 23, the dissenters will never prove a universal conversion of the Jews from the cited passage. But if you understand Israel according to the flesh (because both the use of that word in the preceding verses and the opposition of the πλήρωματος of the Gentiles seem to demand it); nevertheless, not all Israel according to the flesh in a reduplicative sense, insofar as it rejoices in carnal generation, but in a specificative sense, which at the same time is truly Israel by faith, or which has been reborn by the Holy Spirit and is elect, is to be understood. Wherefore the Pauline proposition is universal, not absolutely, but with a limitation. The limitation is found in this very chapter 11 of Romans, v. 2, "God has not cast away his people, whom he foreknew," and v. 5, "Even so then at this present time also there is a remnant according to the election of grace"; and also v. 23, "And they also (the Israelites), if they abide not still in unbelief, shall be grafted in." Wherefore, with the limitation added, this sense emerges: All Israel, whom God foreknew would believe in Christ, will be saved; or, all Israel, elected to eternal life, will be saved; or, all Israelites who do not persist in unbelief, will be saved. But from this it is not permissible to conclude: the entire Israelite nation, or the greatest part of the Jews, will be converted; since it is established that faith is not of all, nor is the election of many. 2) The particle ἄχρις &, *until*, or *up to*, does not always denote the cessation or end of something, but frequently in affirmative propositions denotes continuation, so that it is equivalent to *while* (τῷ 'while'). Confer Ps. 110:1, Ps. 123:2, Matth. 28:20, 1 Cor. 15:25, 1 Tim. 4:13. Wherefore the Apostle's meaning is: As long as the conversion of the Gentiles and their entry into the church shall continue; so long will the Jews be successively converted. But the conversion of the Gentiles will continue for the whole time of the new testament; Therefore, so will that of the Jews.

You say: There will be no mystery, if certain Israelites, who believe the gospel, are saved, when yet the Apostle expressly calls it a mystery, Rom. 11:25. A successive and particular conversion of the Jews, since it is a most well-known thing, does not deserve to be designated by the name of mystery. Resp. A mystery, according to scripture, is a hidden and so sublime a dogma that it transcends the grasp of reason, and is not understood, except from divine revelation. Now, it transcends the grasp of our reason that for the Jews, who killed Christ the author of salvation, and held the means of salvation in contempt, the gates of divine grace are open until the consummation of the age. This we would not have perceived, unless God had revealed it to us. Therefore, it remains a mystery, although it has become known to us by revelation.

**Question XVII.** Will the great Anti-Christ be so overcome by a certain majestic advent of Christ, that he will be overthrown before the millennial kingdom of Christ is established?

The antithesis is of the Chiliasts, who maintain that the Anti-Christ will be destroyed by a certain majestic advent of Christ before the millennial kingdom of Christ is established, so that the church, within that blessed millennium, may enjoy the most pleasant tranquility. CHRISTIAN HOBURG asserts this very thing in his apol. Praetoriana, p. 287. "The Great Prince Michael will arise and save his people, overthrow the Anti-Christ, bind Satan, and make his kingdom in the world known and glorious for a short time. Then, after the destruction of the fourth monarchy, the fifth will be established through the coming of the Lord Christ, where all kings, princes, and potentates will lay down their rule and offices, and none shall any longer let themselves be called lords." And QUIRINUS KUHLMANN, in the book which he inscribed: Neubegeisterter Böhm, chap. XIV. "The very last time will soon break forth, and will open all hidden things, because the restoration of all things is approaching. All world-empires will fall as soon as it dawns at midnight. The Papacy, Turkdom, along with all sects and religions, will then reach their certain end. Thereafter he shall appear again with Noah, Moses, and Elijah, and Elijah will give fire-signs in the world as a sign. The breaking of the great city of Babel, of confused Christendom, is at the door, all sects shall

soon be unsected. In short, the Anti-Christ, along with the beast, the whore, and the false prophet, will be discovered and suffocated by a youth. A great king and ruler of the earth will be born a little after noon on the sixth day, great heroes are around him, prophets prophesy of him, and his splendor goes forth, from sunrise to sunset. The conversion of the Turks, Jews, and Heathens is to be expected straightway. One shepherd will gather the peoples into one flock. The mystery of the Jesus Monarchy or Kingdom of God will be completed at seventeen o'clock, and thereafter there will be a tabernacle of God with men."

### Exposition

Obs. I. The word Anti-Christ is taken in two ways in the sacred code; a) Generally, for any heretics who disseminate false doctrines that are adverse to the doctrine of Christ, and persistently defend them. Of whom St. John says: "Even now," he says, "there are many Anti-Christ," 1 Ep. chap. 2:18, who are commonly called the lesser Anti-Christ; b) Specially and κατ' ἐξοχήν for that notable adversary of Christ, described in 2 Thess. 2:3 sqq., whom for the sake of distinction, we call the great Anti-Christ.

Obs. II. A distinction must be made between the eastern Anti-Christ, or Mohammed, who, sitting outside the temple of God, wishes it to be completely torn down; and the western Anti-Christ, or the Roman Pontiff, who sits in the temple of God, 2 Thess. 2:4, i.e., he dominates in the midst of the church, which he does not wish to be utterly destroyed, like Mohammed, but to be governed by himself with monarchical power. In the present we are dealing with the ruin of the western Anti-Christ, sitting in the temple of God.

Obs. III. Our discourse is not of the partial ruin or fall of the Anti-Christ, but of the total. The authority and power of the Anti-Christ has indeed fallen in many places; yet he will retain some dominion, which he has arrogated and assumed for himself over the church of Christ, until the day of the last judgment, although it has been broken and diminished.

### Confirmation

We prove our assertion I. from the classic text of 2 Thess. 2:8. "And then shall that Wicked be revealed (ἀποκαλυφθήσεται), whom the Lord shall consume (ἀναλώσει) with the spirit of his mouth, and shall

destroy (καταργήσῃ) with the brightness of his coming (τῇ ἐπιφανείᾳ τῆς παρεσίας αὐτοῦ)." In which words the Apostle speaks of three eventualities befalling the Anti-Christ. a) He describes the ἀποκάλυψις, or revelation, of the Anti-Christ, which happened many centuries ago through the witnesses of truth, especially through LUTHER and his associates, who observed the growing dominion of the Roman Bishop and uncovered his cunning machinations. b) The Ἀνάλωσις, the consumption made gradually, through the word of God and the ministry of Luther and other faithful doctors, who wore down or diminished the authority of the Roman Pontiff, not in one moment, but little by little and successively, just as the Anti-Christ was not elevated to such great dignity in one moment, but little by little. c) The κατάργησις, the abolition; Κατάργησις, in this place opposed to ἀναλώσει, designates the total destruction of the Anti-Christ. Christ will abolish his great adversary τῷ ἐπιφανείᾳ τῆς παρεσίας αὐτοῦ, "by the appearance of his coming." The word ἐπιφάνεια, whenever it is used of Christ, denotes either his first or his second solemn and visible advent. Confer 1 Tim. 6:14, 2 Tim. 4:1. Παρεσία, however, when used of the advent of Christ, denotes none other than the glorious one, as DANNHAVER says, hodos. p. 804. We note further, that the Apostle Paul in both epistles written to the Thessalonians, deals with the advent of Christ to judgment. Conf. 1 Thess. 1:10, chap. 2:19, chap. 3:13, chap. 4:15, chap. 5:2, 2 Thess. 1:7, chap. 2:1, 2, 8. From which this argument arises. He whom Christ will destroy by his solemn, visible, and glorious advent to judgment; his destruction will not precede the advent of Christ by a whole millennium; But Christ will destroy the great Anti-Christ etc. Therefore.

II. At the time when the devil will be cast into the lake of fire and sulfur, at the same time the Anti-Christ and his helpers will rush headlong into the infernal fire; But the devil is cast into the lake of fire and sulfur on the day of the last judgment; Therefore. The major premise is proved, because, as in seduction, so also in punishment the devil, the beast, and the false prophet are joined, Rev. 20:10. καὶ ὁ διάβολος, ὁ πλανῶν αὐτὲς, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θῶς, ὅπερ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανιοθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων. *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false*

*prophet are, and shall be tormented day and night for ever and ever.* We note for the present that in the words of the Apostle, saying: ὅτε τὸ θηρίον καὶ ὁ ψευδοπροφήτης, *where (to which place) the beast and the prophet*, no verb has been added, and therefore from the preceding clause ἐβλήθη, *was cast*, must be repeated, *to which place the beast and the prophet were cast.* For even τὸ ὅτε sometimes signifies motion to a place. But if a substantive verb is to be understood, εἰσι, *are*, can be conveniently added, so that the sense is: *where the beast and the prophet are together, and together they undergo eternal torments.* Many have contracted the two propositions of this text into one, in this manner: *where both the beast and the false prophet will be tormented.* Thus the Vulgate, the Dutch, VATABLUS, ERASMUS, PAGNINUS, MARLORATUS, ERASMUS SCHMIDTUS.

You say: The verb ἦσαν, *were*, can be understood. For LUTHER translated thus: "Where the beast and the false prophet were." This exposition rests on a certain foundation; because chap. 19 of the Apocalypse deals with the destruction of the Anti-Christ, while chapter 20 deals with the millennial kingdom. Therefore the ruin of the Anti-Christ precedes the millennial kingdom. Resp. It is better to understand εἰσι, *are*, than ἦσαν, *were*, because the devil and the beast are joined in punishment. Most conveniently, however, the verb ἐβλήθη is repeated. For which reason the Apostle's words do not necessarily infer a preceding casting of the Anti-Christ into hell, but they note a simultaneous public condemnation, so that at the same time that the devil was cast into hell by Christ the judge, the Anti-Christ was also cast into that abyss. Mention was indeed made in chapter 19 of the casting of the beast, or Anti-Christ, into hell, but it is repeated in this chapter, and is joined with the punishment of the devil, to indicate that the devil and the Anti-Christ will be publicly condemned by Christ the judge at one and the same time on the last day.

III. As long as tares exist in the field of the church, so long will the Anti-Christ endure. But the tares will exist in the field of the church until the harvest, or until the consummation of the age. Therefore. The major is established; because the Anti-Christ is the most pernicious of tares, he is ὁ τὸ πονηρὲ, the son of that evil one. The minor is clear from Matth. 13:30, 39.

IV. The genuinely orthodox Theologians agree with us. D. LUTHER says, on Ps. 110, Jena ed. tom. I. "Only the last day shall destroy the Papacy." D. GERHARD, in Anti-Chiliasmo p. 304. "The ἀνάλωσις and κατάργησις of the Anti-Christ are distinguished by reason of time and instrument; For the Apostle predicts the former will be by the spirit of Christ's mouth before the last day, but the latter by the brightness of Christ's glorious advent on the day of judgment." D. CALOVIUS, in his illustrated bible on Revelation, fol. 1911. "No century thus far has been without heresy, nor will it be, since the Anti-Christ, the worst of heretics, is to endure until the end of the world." D. CLUVERUS, Commentary on Revelation, p. 314. "That the Anti-Christ and his false prophet are apprehended alive and taken to punishment is a sufficiently clear indication that the tyranny of the Pontiff will not perish at all, until the Lord himself destroys it by the glorious illustration of his advent, as Paul speaks, 2 Thess. 2:8, and John agrees; because the appearance and illustration of the Lord's advent is always taken to mean his final advent." D. KROMAYER, Commentary on Revelation, p. 433. "Kingdoms have defected from obedience to the Roman see, and more will defect, until the Son of God by his final advent utterly abolishes τὸν ἄνομον (the lawless one)." D. DANNHAVER, in Anti-Christosophis p. 253. "The terminus of the duration of the Anti-Christ reaches the last judgment."

You say: D. DANNHAVER writes, in Anti-Christosoph. p. 421. "It is nothing strange or singular if the Roman synagogue perishes on the last day, on which the whole world will be reduced to nothing." Resp. The most consummate Theologian speaks there precisely of the city of Rome and its demise, not of the destruction of the entire Anti-Christian kingdom.

#### Solution

Those on the opposite side object; I. The Apostle John saw the casting of the Anti-Christ into the lake of fire before, in Rev. 19, the blessed millennium in which Satan was bound, Rev. 20. Therefore, the Anti-Christ will perish before the millennial kingdom is established. Resp. I distinguish between the order of the visions and of the event. It is common for prophets not always to narrate in a later place what happens at a later time. Isaiah in chap. 7:14 and chap. 9:6 deals with

the birth of Christ, and in chap. 45:1 finally deals with Cyrus, who preceded the birth of Christ by a long interval of time.

II. Long before the blessed millennium arose, an angel from heaven with a mighty power and voice cried out: "Fallen, fallen is Babylon the great, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," Rev. 18:2. Therefore, the ruin of the Anti-Christ precedes the blessed millennium. Resp. 1) By Babylon the great is denoted Rome, because of a similar tyranny and a similar end. Some interpreters wish the corporal destruction of the city of Rome to be indicated. HUGO GROTIUS says: "That angel announces the consequences, the burning of Rome (of which Rev. 17:16 speaks), with a certain explanation of what was said before. Just as the devastation of ancient Babylon is predicted not once, but often by Isaiah and Jeremiah." 2) Others wish a spiritual understanding of the ruin of Babylon, or the Anti-Christian kingdom, and that not total, but partial, which there is no doubt precedes the final advent of Christ to solemn judgment. Let us hear our CALOVIUS commenting thus on this passage: "Babylon has fallen, with respect to the public manifestation of its ruin, and the fall of its authority with Frederick II, the Emperor, who declared that many Anti-Christes were in the Romans. It fell with Philip, king of the Gauls, who wrote to Boniface VIII in this manner: 'Philip, by the grace of God, king of the Gauls, to Boniface, acting as supreme pontiff, little or no greeting! Let your greatest foolishness know, that in temporal matters we are subject to no one, that the collation of churches and prebends pertains to us by royal right etc., and we consider those who believe otherwise to be fools and simpletons.' It fell with Louis IV, the Emperor, who publicly declared the Roman Pontiff to be the Anti-Christ. It fell with the eastern churches, which responded thus to the Roman Pontiff demanding obedience: 'We firmly believe your supreme power over your subjects, we cannot tolerate your supreme pride, we are unable to satisfy your supreme avarice, the devil be with you, because the Lord is with us.' What's more? Even today the Greek church, on the Sunday of Lent, publicly excommunicates the Roman Pontiff

as a heretic every year. It fell, attacked, shattered, and diminished by the spiritual arms of the Blessed MARTIN LUTHER, that most valiant champion of Christ, so that very many churches detest the Anti-Christian doctrine of the Roman Pontiff."

III. The kingdom is given to the holy people of God after the Anti-Christ has been condemned, Dan. 7:26. Therefore, the millennial kingdom of Christ precedes the ruin of the Roman Pontiff. Resp. The passage cited does not deal 1) with the millennial kingdom, but with the kingdom of glory. For it is called eternal, Dan. 7:27, which the Chiliastic kingdom is not. 2) Not with the western Anti-Christ, but with the eastern one, whom St. John teaches will survive after the blessed millennium, Rev. 20:8.

### ON THE CONSUMMATION OF THE WORLD

#### Question XVIII. What is the consummation of the world?

*Definition of the consummation of the world.* The consummation of the world is an action of the triune God, by which he will destroy and annihilate by fire the whole machine of heaven and earth, and all created things, intelligent creatures excepted, for the glory of his truth, power, and justice, and for the liberation of elect men.

Obs. I. By *world* here is denoted the structure of heaven and earth, and of all created things, with only creatures endowed with intellect, namely angels and men, excepted.

Obs. II. The consummation of the world is otherwise called the *consummation of the age*, Matth. 28:20: "Behold, I am with you always, even unto the consummation of the age," where αἰών, *age*, by metonymy of the adjunct for the subject, denotes the world (\*). Indeed, with the world destroyed, time will end together with it. It is also called the *conflagration of the world*, from 2 Pet. 3:10, and the *end of all things*, 1 Pet. 4:7.

#### Question XIX. Does the conflagration of the world precede the ecumenical judgment?

The conflagration of the world does not precede the universal last judgment, but follows it.

(\*) But sometimes this manner of speaking, συντέλεια τῶν αἰώνων (*synteleia ton aionon* / consummation of the ages), denotes the consummation of various ages of the old testament, as Hebr. IX, 26.



Prob. 1) Because the heavenly judge will come in the clouds, Matth. 24:30. 2) Because, after the sentence has been pronounced, the pious will be caught up in the clouds to meet the Lord in the air, 1 Thess. 4:17.

#### Question XX. Is the consummation of this world certainly to happen?

*Certitude.* The consummation of this universe is certainly to happen.

Prob. 1) From the O.T., and indeed from Is. 51:6. "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment." See also Ps. 102:26, 27. 2) From the N.T. "Heaven and earth shall pass away (παρελεύσονται)," Matth. 24:35. Just as the word of God will endure as to its effect, so heaven and earth will pass away and lose all their efficacy.

The antithesis is of some Philosophers, Jews, and Empaectae, who maintain that the world is eternal. Who object:

I. Whatever is the dwelling place of God and the footstool of his feet will never perish (otherwise God would not have a dwelling place); But heaven and earth are etc; Therefore. The minor is established from Is. 66:1. Resp. Heaven and earth are indeed called the dwelling place of God and the footstool of his feet after they were created, because in them he manifests his presence; otherwise God, an independent and infinite Spirit, needs neither a dwelling place nor a footstool, since he dwells most sweetly in himself.

II. God promised that seedtime and harvest, summer and cold will never perish, Gen. 8:22. If seed and harvest, cold and summer will never cease, the world will never perish. Resp. The vicissitudes of seedtime and harvest, of cold and summer, will not cease as long as the earth stands; but with this destroyed, those mobile changes of things will cease.

III. If the hills will endure forever, the world will also endure forever; But the hills will endure forever, as Moses testifies, Deut. 33:15. Therefore. Resp. I distinguish between a periodic עולם and an absolute one. Sometimes it denotes a long time, not an eternity devoid of end.

IV. The world has stood invariable for the course of so many centuries; Therefore, it will never perish. Resp. Just as the world has stood unchanged for the course of so many centuries by the will of the Creator, so also by the will of the Creator it will perish.

#### Question XXI. Who will destroy the world?

*Destructor.* The triune God will dissolve the structure of heaven and earth.

Prob. 1) The consummation of the world is an action *ad extra*, and therefore common to the entire Holy Trinity. 2) From Ps. 102:26, 27. "O my God, of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure;" and "all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."

\*) But sometimes this manner of speaking, συντέλεια τῶν αἰώνων, denotes the consummation of the various ages of the old testament, as in Hebr. 9:26.

#### Question XXII. By what means will God destroy the world?

*Medium.* God will destroy the world by a true and proper fire a), but whose force and nature is investigable by no mortal b).

Prob. a, From 2 Peter 3:12. "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." A fire that is kindled so that the elements are not only burned by it, but also melted, must be a true fire.

Prob. b. The properties and powers of that fire, which will consume the whole machine of heaven and earth, escape the keenness of human intellect. For that fire cannot be elemental, which will annihilate all things, and consume itself.

#### Question XXIII. In what does the consummation of the world formally consist?

*Form of the consummation of the world.* The consummation of the world formally consists not in the change or alteration of the qualities of this world, but in the total abolition, or annihilation, of the substance of the world.

Prob. 1) Heaven and earth will so perish that they will be no more, Rev. 21:1. Therefore, they will be utterly annihilated. For whatever is changed only according to its qualities, still remains. 2) From 2 Peter 3:12. "The elements shall melt with fervent heat." From which I infer; Whatever composite consists of elements in such a way that it cannot exist without the elements, that thing, with the elements abolished, will be reduced to nothing; But the world, etc;

Therefore. 3) From Rev. 20:11. "From his face, who sat on the throne, the earth and the heaven fled away; and there was found no place for them." Of whichever natural body no place is given, that, as to its substance, is not present; But of the perishing heaven and earth no place is any longer given. Therefore. 4) From Ps. 102:26, 27. "The heavens shall perish, but thou shalt endure." In the manner that God endures, in that manner heaven and earth do not endure; But God endures according to substance; Therefore, heaven and earth do not endure according to substance.

The antithesis is of certain Fathers and Scholastics, according to whose opinion the world will be changed as to its qualities, so that it may be advanced to a better state, but its substance will not be annihilated. Who object;

I. The world will stand forever, Ps. 104:5. Therefore, it will not be annihilated. Resp. Here עולם denotes a long-lasting time.

II. The fashion (schema) of the world passes away, 1 Cor. 7:31. Therefore, not the world itself. The reason for the consequence is; because σχῆμα is only the external figure. Resp. In this passage, by σχῆμα is understood not the external figure of the world, but the external splendor of worldly things, such as is seen in food, drink, clothing, company, and buildings, which will not be changed for the better, but will utterly pass away like a little cloud.

III. Whatever is changed like a garment, its substance does not perish; But the world,

etc. Ps. 102:26. Therefore. The major is clear; because a garment is changed so that the inner side becomes the outer. Resp. The words of David are these; "All of them shall wax old like a garment; as a vesture shalt thou change them." A garment growing old is finally worn out, so that it is nowhere to be seen.

IV. Whatever is renewed, is not annihilated; But the world, etc; Therefore. The minor is proved from Ps. 104:30. "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." Resp. The Psalmist speaks of the annual renewal, which happens especially in the spring time, not of the renewal which will happen at the end of the age.

#### Question XXIV. What is the end of the conflagration of the world?

*Its end.* The primary end of the conflagration of the world is the glory of God a). The secondary end is the liberation of the pious b).

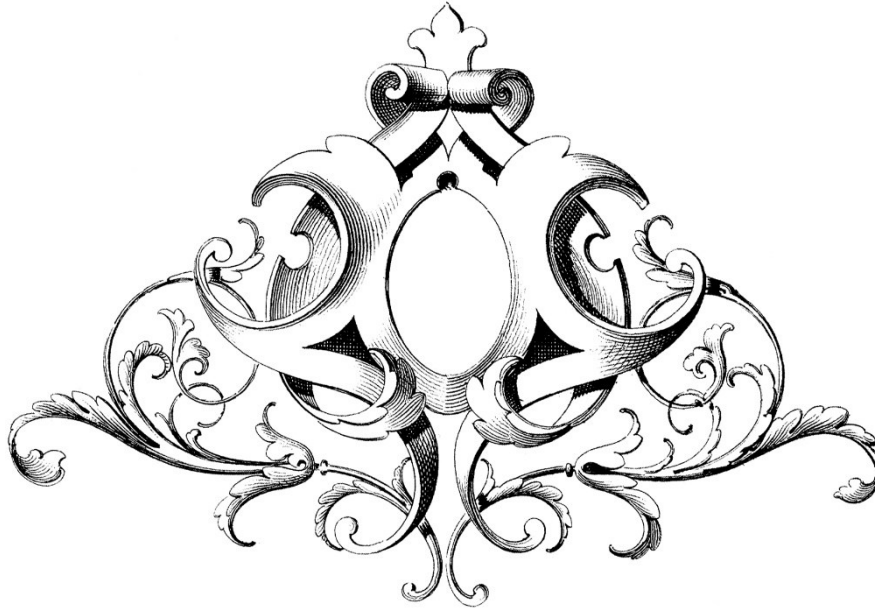
Prob. a. The annihilation of the world testifies to the power of God, just as creation does, and the conflagration of created things is a manifestation of divine justice and wrath against sins. See Deut. 4:24.

Prob. b. From Luke 21:28. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The consummation of this universe is for the pious the consummation of all temporal calamity.

### SUSPIRIUM

**A**ppear before Your tribunal, **O** most **JUST GOD**, with serious sorrow and fear. I fear that I have offended You, most **HOLY GOD**, with my sins! I grieve that I have violated your law, having obeyed the desires of the flesh! If you should wish to rigidly call to account all and each of my thoughts, words, and deeds, I, a wretch, have perished, nor is any hope of salvation left for me. But I flee as a suppliant from the tribunal of justice to the throne of grace. Spare, O divine clemency, a man confessing his crimes! O mercy, look upon me, a wretch! **O JESUS**, heavenly judge, be propitious to me in the hour of judgment! Remember your most ardent love for me! Remember your blood shed for me!

*In view of which, absolve me from my sins, and grant that on the last day I may hear that joyful sentence: "Come, you blessed!"*



## PART IV OF THEOLOGY.

### CHAPTER I. ON THE CHURCH.

Question I. Do wayfaring men who are to attain eternal salvation coalesce into one body?



WAYFARING MEN, USING the ordinary means of salvation, by the gratuitous favor of God, on account of the merit of Christ, are gathered by the Holy Spirit into one sacred assembly, or mystical body, which is called the synthetic church, which the sure reason of method requires that we now finally consider.

Prob. The law of an accurate method demands, 1) that in dogmatic theology, men to be saved be treated of singly first, before they are considered collectively, because the collection presupposes the single individuals; 2) We have thus far considered general theological dogmas, in which both the common corruption of fallen men and the universal principles and means of salvation are explained. Now we descend to special dogmas, in which the particular duties of the ministers of the church and hearers, of the magistrate and subjects, of husbands and

wives, of masters and servants are expounded. Whence some authors divide theology, just as other practical disciplines, into a common and a proper part. In the common part, all men indifferently are taught the means of obtaining salvation; In the proper part, which has the character of sacred polity, the church and the hierarchical states are treated. Confer. D. HILDEBRAND. in theol. dogmat. p. 25.

Obs. I. Church is a word of Greek origin, and descends ἀπὸ τοῦ ἐκκαλεῖν, from "to call out," so that it is a certain kind of "calling out," or an assembly of those called out from the promiscuous multitude of men. For which reason the name *church* denotes both a separation, by virtue of the particle, ἐκ, with respect to the starting point, and a collection, by virtue of the verb, καλεῖν, with respect to the destination point. The name *church* owes its origins to the Athenians, among whom ἡ ἐκκλησία was an assembly of citizens, selected and called out from the rest of the populace by the voice of a herald, for the sake of the republic, to hear the opinion of the senate; this is the most ancient meaning of the name *church*. From which the sacred writers transferred it to the assembly

of men who, selected by the voice of the heralds of the divine word to hear the sentence of God concerning obtaining salvation through Christ, have been called out from the profane crowd of impious men. Therefore, the starting point of the church is both the rabble of impious men and the state of sin and wrath; the destination point is the kingdom of God and the state of grace.

Obs. II. The word *church* is ambiguous. 1) *Church* generally denotes any convened assembly. See Ps. 26:4, 5. Acts 19:32, 39. Specially it denotes the congregation of the faithful, who are convened for the cause of religion, and to differentiate it from a profane assembly it is usually called the *church of God*, Acts 20:28, the *church of Christ*, Matth. 16:18, the *church of the saints*, 1 Cor. 14:33. 2) Some ecclesiastical writers and Canonists designate by the name *church* the place of sacred gatherings, or the temple, just as the Germans use the word *Kirche* (as if, house of the Lord, κυριακή) for the place of sacred gatherings. But in the sacred letters this signification of *church* for a place of congregation does not occur. Whence ISIDORE of PELUSIUM, book II, epist. 246, says: ἄλλο ἐστὶν ἐκκλησία καὶ ἄλλο ἐκκλησίας ἡριον, "a church is one thing, and a church building is another." The saying of Paul is indeed objected, 1 Cor. 11:18, "When you come together in the church," i.e., in the temple. Resp. *Church* in that place denotes not the building, but the congregation of the people. For at that time Christians did not have public temples.

#### Question II. Why is the church called synthetic?

The synthetic church is the church taken collectively, consisting of teachers and hearers, joined by the bond of the same faith a), and it is called the synthetic church, to differentiate it from the representative church, which is an assembly of teachers, solemnly gathered to decide questions about the doctrine of faith and Christian morals b).

Prob. a. The synthetic church is so called ἀπὸ τῆς συνθέσεως, from the collection or composition of all the living members of the church, which make one mystical body, which does not consist of mere eyes, or doctors, but also of hands and feet, or hearers.

Prob. b. The word *church* in the sacred code is sometimes taken by a synecdoche of the whole for the part, for the assembly of doctors and legates of the church, who

represent the synthetic church, and whatever they do in a public name by granted power, that is held as ratified by the other members of the church, and is esteemed to be done or to have been done by all. Thus the word *church* is taken in Matth. 18:17, where Christ says: "Tell it to the church," understanding the representative assembly of each synthetic church in a council, synod, or consistory. From which, however, the Papists cannot infer that one individual, e.g., the Roman Pontiff, can represent the church, since the name *church* is collective, and a collection is of many.

Obs. The word *church*, properly and exquisitely taken, denotes the assembly of the truly believing and saints. But when the signification of the word *church* is restricted to the assembly of doctors, that restriction is made by a synecdoche of the whole for the part; on the contrary, when the signification of the word *church* is so amplified that it denotes the promiscuous assembly of the called, consisting of the truly believing and intermingled hypocrites, that amplification is made by a synecdoche of the part for the whole, by which what properly belongs to the better part is attributed to the whole aggregate, e.g., a heap consisting of grains of wheat and intermingled chaff, in popular speech is called a heap of wheat, a denomination by synecdoche, taken from the better part.

#### Question III. In how many ways is the term "synthetic church" understood?

The synthetic church is understood in two ways: a) κυρίως, strictly, properly, and precisely, for the assembly of men who are truly believing and saints, joined to Christ, their head, by faith, and constituting one mystical and living body: b) παχυλῶς, broadly and improperly, and by synecdoche for the assembly of the called, aggregated from the truly believing and saints, and intermingled hypocrites and evil men, yet professing the same faith.

Obs. I. Other authors teach that the word *church* is taken in two ways: a) for the assembly of τῶν κλητῶν, the called, who profess the same doctrine of faith and use the sacraments instituted by Christ; b) for the assembly of τῶν ἐκλεκτῶν, the elect, who believe in Christ with true faith. For the elect, the Augsburg Confession, article VIII, substitutes the truly believing and saints; because besides the elect, others, not elected to eternal life, are living members of the

church, namely the *πρόσκαιροι*, who truly believe in Christ, and are truly saints, and therefore genuine members of the church in that state, although they are not elected to glory. Some therefore distinguish between those elected to grace and those to glory. By those elected to grace they understand all the reborn, who either believe for a time only, or persevere in faith until the end of life. We, on account of the ambiguity of the word *election*, call the church strictly, properly, and principally spoken of, with the Aug. Conf., the assembly of men who are truly believing and saints, or the assembly of the reborn.

Obs. II. The assembly of the reborn is called invisible by reason of its internal form (which is founded on justifying faith, by which the members are joined to Christ the head); but the promiscuous assembly of the called is visible by reason of its external form (which consists in the public society of the profession of the same faith).

Prob. a. That the church *κυρίως*, strictly, properly, and exquisitely spoken of, is the assembly of the truly believing and saints, is proven; 1) Because it is expressly called the *church of the saints*, 1 Cor. 14:33, a *chosen generation*, a *royal priesthood*, a *holy nation*, a *peculiar people*, 1 Pet. 2:9. In the apostles' creed it is called the *communion of saints*; likewise *one holy, catholic church*, which epithets and honorable encomia primarily, in themselves, and properly befit the church precisely taken, for the congregation of the truly believing and saints. 2) The church is a pure virgin and the bride of Christ, 2 Cor. 11:2. Espoused to Christ by faith, Hos. 2:20. Wherefore a man, devoid of faith, is not a true part of the church. She is also called the mother of the sons of God, Gal. 4:26. But we are the sons of God by faith in Christ Jesus, Gal. 3:26. Therefore the church is the mother of the faithful, not of hypocrites, not of the impious, not of heretics; she is the mother of the living, not of the dead. 3) Eph. 4:16 describes the church as a spiritual body, which entirely, according to all its joints (by which it is joined together and constituted in the rationale of one body) depends on Christ as on the head, i.e., by an influx, such as flows from the head into the members, that from this they may receive a growth suitable for the body, and this through charity. Whence it is inferred that all those and only those are true members of the church

properly spoken of, who live by the supernatural grace and influx of Christ the head, and of his Spirit, and therefore possess true faith, joined with charity. 4) The church is the spiritual kingdom of God, which is within us, Luke 17:21, it is the kingdom of Christ, which is not of this world, John 18:36. Therefore the church is a kingdom distinct from the kingdom of the devil. It is certain, however, that the impious are in the power of the devil, and are members of the kingdom of the devil, as Paul teaches, Eph. 2:2, when he says: the devil is effective in the unbelieving. Wherefore since the church is truly the kingdom of Christ, it is properly the congregation of saints. For the impious are ruled by the devil, and are captives of the devil, they are not ruled by the spirit of Christ. Conf. Apol. Aug. Conf. pag. 147.

Prob. b. Broadly, improperly, and less exquisitely the church is called the promiscuous assembly of the called, aggregated from the truly believing and saints, and intermingled hypocrites and evil men, yet professing the same faith, who constitute one body of Christ and one church in the same way that a heap of wheat and intermingled chaff are said to constitute one heap of wheat, by a denomination of synecdoche derived from the better part. For in this broader sense, the church is compared by John the Baptist to a threshing floor, containing both chaff and wheat, Matth. 3:12 \*).<sup>341</sup>

#### Question IV. What is the church strictly and properly speaking?

*Definition of the church strictly and properly speaking.* The church, strictly, properly, and exquisitely spoken of, is the assembly of the truly believing and saints, whom God, moved by mercy, in view of the merit of Christ, has called out by the ministry of the divine word from the impious rabble of the world and the state of sin to his kingdom and the state of grace, has regenerated, justified, and ingrafted into Christ the redeemer, and sanctifies and preserves them together with other reborn, for the mutual edification and salvation of the whole body and of the individual members.

Obs. I. The church, *κυρίως* and properly spoken of, can, according to the received allegory, be described as being a mystical, or spiritual body, aggregated and united in

(\*) In the same way Christ himself used one and another comparison, Matth. 13:41 & 47.

Christ, as the head, through faith, from the truly believing and saints, from which, imparting an influx through the ministry of the word and sacraments, it draws life, sense, and motion, and with new members being subsequently born, it receives a growth suitable to itself, for its own preservation and salvation.

Obs. II. We have described the church according to the proper and principal signification of the word, *church*, following the counsel of PHILIP MELANCHTHON, which he gave in the Apol. Aug. Conf. p. 146. "Although hypocrites and evil men are associates of this true church, according to the external rites; yet when the church is defined, it is necessary to define it as that which is the living body of Christ, likewise that which is the church in name and in reality. And there are many reasons. For it is necessary to understand what thing principally makes us living members of the church. If we define the church only as an external polity of good and evil men, men will not understand that the kingdom of Christ is the righteousness of the heart, and the gift of the Holy Spirit, but they will judge it to be only an external observation of certain cults and rites."

**Question V. How is the church strictly and properly speaking divided?**

*Division of the church strictly and properly speaking.* The church, strictly and properly spoken of, is divided into the militant and the triumphant. The former is that in which reborn men, under the leadership and, as it were, the banner of Christ, constituted against Satan, the world, and carnal concupiscence, fight in this life a). The latter is that in which the blessed, their military service completed, and having gained victory over their enemies, rejoice and triumph with Christ in eternal life b).

Prob. a. The church militant is so called from the spiritual warfare, or fight against the devil, the world, and the flesh; of which fight against Satan, Eph. 6:11, 1 Pet. 5:8, 9,

against the world, 1 John 5:4, against the flesh, Rom. 7:14, Gal. 5:17, it is treated.

Prob. b. The church triumphant has obtained its name from the spiritual triumph, or victory won over its enemies, about which see Rev. 2:10, chap. 4:4, 6:2.

Obs. The church militant and triumphant differ, because in the former live wayfarers, in the latter the blessed; the former have a right to the thing, the latter a right in the thing; yet of both there is a sweet communion in the same right under one and the same head, Christ, Ephes. 1:22, Hebr. 12:23. The Papists add the church laboring in purgatory, but without solid foundation.

**Question VI. What is the twofold nature of the church militant?**

*The church militant and its division.* The church militant is divided into the church of the old and the new testament. The former was enclosed within the narrow limits of Judea, and whoever wished to learn the true worship of God and the way of obtaining eternal salvation before Christ was born, it was necessary for them to approach and be joined to the Israelite people a); the latter is gathered to Christ from all languages and nations, with the voice of the gospel sounding everywhere. The former was not to last forever, but was to be terminated by the advent of Christ; the latter is to last as long as the machine of the world shall stand (\*). The former is called Israelite, the latter Christian. The former is more frequently called a synagogue, the latter more often a church b).

Prob. a. The assembly of the faithful before Christ was born is called ἐκκλησία Ἰσραήλ, Sirach 24:15. Moses was ἐν ἐκκλησίᾳ, as Stephen testifies, Acts 7:38. That this Israelite church was restricted to the Jewish people, Moses teaches, Deut. 4:8.

Prob. b. Although the congregation of the faithful Israelites, made for the cause of religion, more frequently comes under the name συναγωγῆς among the LXX interpreters and in the N.T., this however is not perpetual. For St. James in his epistle 2:2 used the name synagogue for the assembly of

(\*) This is the reason; because the church of the O.T. professed Christ who was to come, inasmuch as he was to come, signified by prophecies both literal and typical, the expectation of which was temporary, until his very advent; the church of the N.T. professes Christ, manifested and consummated in the flesh, inasmuch as he is such, which consummation of his is perpetual. Nor indeed is there any other difference between the two churches than this, as is apparent from those things which we have discussed concerning the distinction of the two testaments.

Christians, saying: "If there come unto your assembly (ἐκ συναγωγῆν ὑμῶν)." Conf. Hebr. 10:25.

**Question VII. How is the militant synthetic church of the old and new testament subdivided?**

*The militant synthetic church of both testaments is distinguished into universal and particular.* The universal church is either absolutely or respectively universal. The absolutely universal church is the assembly consisting of the faithful of all places and times, whom God has called to the actual communion of spiritual goods, from the beginning of the world, through the preaching of his word, and still calls today, and will call until the consummation of the age a). The relatively and respectively universal church is the assembly of all the faithful at the same time, anywhere on earth, persisting in one and the same internal communion of faith and charity b). The particular church is the assembly not of all, but of certain faithful in a certain place called to partake of salvation, and persisting in internal spiritual communion c).

Prob. a. The absolutely universal church is universal both by reason of place and by reason of time, and is described by D. HULSEMANN in his breviar. c. 17. q. 9. as being the church taken collectively, consisting of the university of the faithful, both doctors and hearers, of the present, future, and past time. For the church of the old and new testament has one head, Christ. From thence, "through the grace of our Lord Jesus Christ we believe to be saved, even as our fathers" of the old testament, Acts 15:11.

Prob. b. The apostolic church was universal in a certain respect and by reason of places, because "their sound went into all the earth, and their words unto the ends of the world," Rom. 10:18. And today the assembly of all men truly believing in Christ and of the saints is universal in a certain respect and relatively.

Prob. c. The church of Christ, diffused throughout the globe of the earth, contains several particular assemblies, which themselves claim the name and definition of the church. Whence in the plural number they are called churches, Acts 15:41, 1 Cor. 16:19. There are therefore several particular churches distinct among themselves. And even in the singular number, a certain particular church is spoken of with some restriction added, e.g., "the church which is

at Jerusalem," Acts 8:1, "the church of God which is at Corinth," 1 Cor. 1:2, "the church of the Thessalonians," 1 Thess. 1:1.

**Question VIII. How is the particular church divided?**

*The particular church is divided into composite and simple.* The former is that which consists of other churches; the latter is that which is not composed of other churches.

Obs. A certain particular church is called simple, not absolutely, that it is devoid of all composition (for thus it would not be a church, since it is formally an assembly of a plurality of faithful men); but in a certain respect, and in a certain genus; because it does not consist of a plurality of smaller churches.

Prob. A composite particular church is distinguished 1) by reason of secular government. Thus, since formerly the supreme empire was divided into eastern and western, the church itself was also bipartite into eastern and western, or what comes to the same thing, into Greek and Latin. 2) By reason of ecclesiastical government. Thus there is one church which is constituted under one ecclesiastical government; several, whose government is diverse, or as they say today, whose consistories are diverse. Formerly in the ancient church a Bishop resided in the major city of a province, who had inspection over the surrounding churches, and this was a diocesan church. The Bishop, who presided over the sacred rites in the metropolis of the province, called the Metropolitan, cared for the churches of the whole province, and had the bishops themselves committed to his inspection and faith, and this church was provincial, just as there is a Saxon church, a Pomeranian church, etc. 3) By reason of nation. Thus formerly there was an Asiatic church, another African, etc. Today there is a German one, another Swedish, another Danish, etc. 4) By reason of the unity of doctrine, which churches otherwise distinct profess. A simple church does not consist of other smaller churches; such as was the Paradisiacal, the Noachic, etc. Today all smaller churches, which are not composed of others, are simple, to which are also to be referred domestic churches.



**Question IX. Is the church rightly divided into visible and invisible?**

The church of Christ, which is on earth, taken strictly and properly for the assembly of the truly believing and saints, diffused far and wide throughout the globe of the earth, is not distinctly visible and conspicuous a), but only confusedly so b). But taken broadly and improperly for the promiscuous assembly of the called, it is so visible that it can be recognized as true and distinctly as to its members, and can be discerned from other false or corrupt churches c). It can happen, however, by God's permission, that the true church is in no part of it visible, when a conspicuous and illustrious assembly of men publicly professing the true doctrine is lacking, and heretics and schismatics are predominant everywhere d).

Obs. I. We do not assert that the visible and invisible church are two specifically different or contrarily opposed churches; but we say that one and the same church is visible and invisible in different respects: visible, with respect to the called, invisible, with respect to the reborn and elect; visible, with respect to its flourishing and free state, invisible, with respect to its oppressed and corrupt state; which different modes of consideration and respects neither constitute different species, nor infer a contrary or contradictory opposition; because the invisible assembly of the reborn is contained under the visible assembly of the called, and lies hidden in time of persecution.

Obs. II. *Visible* here is the same as that which is subject to our sensual and intellectual cognition, or that which is obvious to the eyes of the body and mind. But since our cognition is twofold, either confused or distinct, the church can also be denominated visible, or knowable, either in order to our confused, or in order to our distinct, notice of it. Wherefore the question can be understood in a twofold sense. One: whether the church of Christ is invisible, or knowable confusedly? The other: whether it is visible, or knowable by us distinctly?

Obs. III. A distinction is made between the external and internal form of the church. The former consists in the harmony, or public society of the same doctrine of faith; the latter consists in the union of called men, and in spiritual communion with Christ through faith. By reason of its internal form the church is invisible; but by reason of its external form the same is visible.

Obs. IV. The members of the church are considered either materially or formally. Materially considered, the members of the church are called men, professing the heavenly doctrine, and using the sacraments, who are certainly visible. Formally considered, the members of the church are reborn, holy, and elect men; these, by reason of faith, internal sanctity, and election, are invisible.

Obs. V. A distinction is made between the free and flourishing state of the church, and its corrupt and oppressed state. The flourishing and free state of the church is when no impediment is placed in the way of the public ministry of the word and the exercise of true religion. The corrupt and oppressed state, however, varies, according to the different degrees of oppression and corruption. For sometimes heretics are eminent and predominant, and the true church is so oppressed by tyrants that a conspicuous assembly of those who externally profess the true heavenly doctrine is scarcely to be found.

Obs. VI. The church is called invisible, partly negatively, partly comparatively. Negatively invisible the church is called by reason of its internal form, i.e., by reason of the spiritual union with Christ through faith. Comparatively invisible it is called, by reason of external splendor; which, as the flourishing church has in the public ministry of the word and external profession of faith, so the oppressed church loses in a corrupt state, where with heretics and schismatics prevailing, the church is so oppressed that there is not a conspicuous, illustrious assembly, and one that strikes human eyes, of those who externally profess the true heavenly doctrine, but the true doctrine and its confessors lie hidden, being oppressed.

Prob. a. 1) From the clear sayings of scripture: "God alone knows the hearts of men," 1 Kings 8:39, and "those who are his," 2 Tim. 2:19, and Christ alone, the supreme pastor, infallibly knows his own sheep, John 10:14. Therefore we do not distinctly know holy hearts, elect men, and faithful souls. 2) From the apostles' creed, in which we profess: "I believe in the church." Whence we argue: Whatever we believe, that we do not see; But the church, etc. Therefore. The major is established from Hebr. 11:1. 3) From the internal form of the church, which is the internal union with the head, Christ, through faith. But no one sees that, because he is not a knower of hearts (καρδιογνώστης). We

conclude: That whose essential form is invisible, is itself indivisible by reason of its essential form; But the essential form of the church is invisible. Therefore. 4) Just as Judas, the betrayer of Christ, was visible materially, as to his being a man, but not formally, as to his being a betrayer (for the disciples were asking, "Lord, who is it?" John 13:25); So believers are seen materially, as to their human existence and presence, but formally, as to the faith fixed in their hearts, they cannot be infallibly known and discerned from hypocrites.

Prob. b. The church of Christ, which is on earth, taken properly and principally for the assembly of the reborn and elect, can be said to be conspicuous and visible only confusedly. For wherever there are congregations in which the word of God is taught and the sacraments are administered, there we infer from the divine promises that there are some truly believing and saints who constitute a part of the church, Is. 55:10, Matth. 13:8, although who those truly believing and saints are, we cannot certainly and distinctly know. For from the certainty of the coexistence of the faithful with the unfaithful in some assembly, the consequence to the discretion of individual faithful from the unfaithful is not valid.

Prob. c. The church is visible, taken more broadly for the promiscuous assembly of the called, both by reason of the men externally professing the internal and incorrupt catholic faith, and by reason of the means through which the church is gathered on this earth; As also with respect to the external exercises of religion, which are the profession of doctrine, the use of sacraments and ecclesiastical discipline, the preaching of the word and the administration of the sacraments, as well as the other external exercises of religion, which strike the eyes and ears. With respect to these, therefore, the church is visible.

Prob. d. It can happen that everywhere, with doctors professing false doctrines being eminent and prevailing, the true church lies hidden, oppressed and as if covered with clouds, and is therefore comparatively invisible and inconspicuous. For 1) Elijah, a most sharp-sighted Prophet, instructed with the greatest divine gifts, could not see the oppressed church, 1 Kings 19:14. Therefore the oppressed church, and deprived of external splendor, which consists in the public exercise of true religion, is comparatively invisible. 2) Whatever church

lies hidden in deserts, mountains, dens, and caves of the earth, is comparatively invisible; But the oppressed church, etc. Hebr. 11:38. Therefore. 3) At the time of the passion and resurrection of Christ, the Christian church was invisible. For the apostles, fearing the violence and threats of the Jews, fled from the sight of men, John 20:19.

The antithesis is a) of the Papists, who maintain that there is no invisible church. b) of the Weigelians, who deny that there is a true visible church. The Papists object:

I. Whatever opinion involves a contradiction, is to be rejected; But the opinion of the Lutherans about the visible and invisible church, etc. Therefore. The minor is evident; because it involves a contradiction, to be at the same time visible and invisible. Resp. I distinguish between a true contradiction and an apparent one. The contradiction which is objected to us by our adversaries is only apparent, because it is not in the same respect. For the flourishing church, according to its external form, is visible, according to its internal form the same is invisible.

II. Whatever church is one, cannot be twofold; Visible and invisible. The church of Christ is one. Therefore. Resp. The church is essentially one; but according to a different mode of consideration, it is distinguished into visible and invisible; Which different modes of consideration, or respects, do not constitute different species.

III. An assembly of men can be seen; The church is an assembly of men; Therefore. Resp. The church is an assembly of faithful men, who can be seen materially, as men, not formally, inasmuch as they are faithful; just as Judas the betrayer of Christ was visible to the apostles as a man, but invisible as a betrayer.

IV. A city set on a hill cannot be hidden; The church of Christ is a city set on a hill, Matth. 5:14. Therefore. Resp. The passage does not deal with the church, but with the apostolic office, and it is taught that the apostles, by reason of the office which they discharge, ought not to lie hidden, just as a city set on a hill cannot lie hidden; since they ought to preach the gospel with the greatest freedom. Besides, it can happen that a city, covered either by a dense fog or the darkness of night, is not seen.

V. Whatever is placed in the sun, is absolutely visible; But the church, etc. Therefore. The minor is proved from Ps. 19:4. "In the sun," i.e., in a conspicuous place,

"hath he set his tabernacle," i.e., his church. Which words AUGUSTINE thus explains: "He has placed his church in the open, so that just as salt cannot be hidden at all, so neither can the church be hidden." Resp. 1) The sun is most visible; yet it can also be said to be invisible, both when due to the interposition of the moon, as happens in eclipses, and due to its recession from our horizon, as happens at nighttime. 2) In the original text the words are otherwise, namely in this manner: "For the sun he has set a tabernacle in them," to wit, the heavens. The Psalmist shows how even by the guidance of the light of nature, from creatures, and especially from the heavens and the celestial bodies, God and his glory can be known. It is said, therefore, that God has prepared a tabernacle for the sun in the heavens, i.e., a certain space, within which it completes its course, so that even from the sun the divine glory and majesty may be known naturally. Of the church and its absolute visibility the Psalmist does not treat in that place, but compares Christ, dwelling in the heaven of grace, to the sun.

VI. If the church were invisible, access to it would be open to no one; But access to the church is open to all men (because the call to the church is universal, Matth. 28:19): Therefore the church is not invisible. Resp. If the church were always oppressed, so that it was never seen; if it were invisible both by reason of its external and internal form; access to it would never be open. Thus the whole argument is indeed conceded, but it does not strike our thesis; because we maintain that the church sometimes flourishes, sometimes lies hidden oppressed; that it is seen by reason of its external form, not by reason of its internal form.

Instance I. The church which is oppressed by heresy and external persecution is certainly visible; because persecution requires a visible object, which strikes the senses of heretics and tyrants. Resp. It is one thing for tyrants to persecute the church as a visible object; another, for the persecution to become so strong that there is no conspicuous assembly of those who publicly profess the true doctrine.

Instance II. It is repugnant to divine mercy, if it permits even for a small time that the church should become invisible. For assuming such a state, a gentile will have no means of being converted; he will perish not by his own fault, but by God's; which is foreign to the mercy of God. Resp. 1) The church will never be brought into that state

of invisibility by the permission and consequent will of God, so that the way of salvation is closed to the gentiles; For a gentile approaching the church, where the ministry of the word is corrupt, is regenerated by the power of the word preached and baptism administered. 2) A gentile regenerated by the ministry of the word and baptism is endowed with the spirit of discretion, and becomes a sheep of Christ. He who is endowed with the spirit of discretion can discern a prophet from a deceiver, and he who is a sheep of Christ hears the voice of Christ, not of a stranger, John 10:27. Therefore, if a gentile perishes, having once imbibed the poison of errors, he perishes not by the fault of God, who works effectively by his word, but by his own fault, inasmuch as he prefers to attend to spirits of error, rather than to follow the light of regeneration once conferred.

VII. Just as three things can be considered in a civil republic, 1) the multitude of men, 2) the external government, 3) the internal affection of the citizens, by which the citizens are united among themselves; So the same things can be considered in the church, 1) the multitude of men, 2) the external ecclesiastical government, 3) the internal faith and charity of Christians, by which they are united among themselves. The first two, both in the civil republic and in the church, are visible. The third in both is invisible. But just as the republic is absolutely visible, although the affection of the citizens is not visible; So the church is visible, although the internal faith and charity is not visible. Resp. It is not permissible to argue from the civil republic to the church, because there is a huge difference between the two. For the entire republic is an external society, placed in the conspicuous order of rulers and subjects, which therefore as a whole falls under the senses, so that its citizens are known to all, and can be pointed out with a finger. Although citizens are also accustomed to be united by an internal and mutual affection, which is not pervious to the eyes of men; that internal affection, however, is not of the formal reason of citizens, and if someone is not well affected towards his fellow citizens, he does not for this reason cease to be a citizen. But the church, taken strictly and properly, is formally and by essence an internal society of the truly believing and saints, joined to Christ the head by the bond of faith, and among themselves by the bond of charity, which in

itself does not fall under the senses, but is believed by faith.

VIII. The faith of Christians is seen and known by their works, James 2:18. Therefore the Christian church, by reason of its internal form, which is founded on faith, is not invisible. Resp. The faith of Christians is indeed known to some extent by good works, but that knowledge is not certain and infallible; but uncertain, probable, and conjectural, to which falsehood can be subject; since hypocrites also perform external good works, just as the Pharisees of old seemed to be renowned for their zeal for good works (\*).

#### Question X. What is the principal efficient cause of the church?

*Efficient cause of the church.* The principal efficient cause of the church is the triune God a) and b).

Prob. a. The church is the people of God, whom he has called into his marvelous light, 1 Peter 2:9, 10. God has called the human race from the state of sin and wrath into the kingdom of grace, which is the church.

Prob. b. The calling, collection, and governance of the church, since it is a divine action *ad extra*, is common to all three Persons of the divinity. God the Father leads the church, as a bride, to his son, and prepares the wedding for her, Matth. 22:2. The Son of God is the bridegroom, to whom the church is espoused, 2 Cor. 11:2. The Holy Spirit, through the ministry of the word and sacraments, cleanses and adorns the church as a bride for her husband, Eph. 5:27. God the Father is the architect of the church, as a spiritual house, 1 Tim. 3:15. The Son of God is the cornerstone and foundation of this house, by which it is sustained, 1 Peter 2:6, 1 Cor. 3:11. The Holy Spirit is the principal dispenser and steward, in this house through the ministers of the word unlocking and distributing the treasures, earned by the passion and death of Christ, and deposited in it, Acts 20:28, 1 Cor. 4:1. God the Father exercises a provident and truly paternal care for the church, as for his daughter, Ps. 45:13. The Son of God, in the manner of a head, graciously flows into the church, and as Lord

rules it, Eph. 1:22, 23. The Holy Spirit, in the manner of a soul, moves, informs, and perfects this mystical body, Eph. 4:3, 4.

#### Question XI. What cause moved God to gather a church for himself?

*Impulsive cause.* To gather a church for himself from the human race, gratuitous favor internally moved God a), and the merit of Christ the mediator externally impelled him b). The misery of men, having lapsed into sins, offered God the occasion to commiserate c).

Prob. a. That God called the human race to his kingdom out of mere grace, Paul teaches clearly, 2 Tim. 1:9. "God has called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus." The called he also regenerated out of mercy, and endowed with faith, through which men become true members of the church. See 1 Pet. 1:3, James 1:18.

Prob. b. The merit of Christ is the external impulsive cause, which moved God to gather the church. For just as by the power and value of the merit of Christ all the gifts of grace come to us from above, according to that of Paul: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," Eph. 1:3: So Christ by his satisfactory obedience, both active and passive, merited with God the Father, that he might gather a church for himself from all nations, and offer the benefits of the redeemer to them; for which reason Christ is said to have purchased the church with his own blood, Acts 20:28.

Prob. c. Human misery could not causally move God to gather the church, since it was contracted by man's own fault, and so unless the satisfaction and merit of Christ had intervened, God, the most just avenger of sins, would have averted himself from and condemned men who had lapsed into sins, just as he did the apostate angels. Therefore it happens not in itself, but by accident, that from the misery of man arises the commiseration of God, who from profound misery, from which man could not emerge by

(\*) You will perhaps wonder that the blessed Author omitted the oppositions of the Weigelians, of whom he himself had nevertheless made mention. But I think they were not omitted, but left out deliberately, since there was no need of refutation. For the whole force of all the arguments with which those fanatical men fight is placed in this, that they think abjectly of the external use of the word and sacraments. This false principle being destroyed (and it has been destroyed in other places), all the corollaries will be of no value.

his own strength, took for himself the occasion of commiserating and doing good.

**Question XII. What ministers does God use in gathering the church?**

*Ministerial cause.* In gathering the church God uses heralds of the divine word, as coworkers a), such as in the O.T. were the Patriarchs and Prophets b), in the N.T. the Apostles c), and today are all rightly called and ordained doctors and pastors d).

Prob. a. The heralds of the divine word are συνεργοί, or coworkers of God in the collection of the church; for it is theirs to plant and to water, but God gives the growth, 1 Cor. 3:6, 9. For God does not always and everywhere call men immediately, but generally mediately through his ministers, through whom also the called believe, 1 Cor. 3:5, inasmuch as by their work the gospel is applied to the hearers by the authority and mandate of Christ.

Prob. b. From Hebr. 1:1. "God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets."

Prob. c. Christ, being about to gather the church of the N.T., addressed the Apostles, Matth. 28:19, 20. "Go ye therefore, and teach (make disciples for me) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." From this mandate and promise of Christ we infer: 1) The Apostles were the planters of the church; 2) Christ provided a gracious and effective influx into the planting of the Apostles; 3) The presence and influence of Christ was promised to all doctors of the church, until the end of the world.

Prob. d. From Eph. 4:11. "And Christ gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God." From this apostolic oracle we learn that the church is not a confused confluence of men (as the Areians wish), but an ordered congregation; because it is described by the Apostle as a body, consisting of distinct members, rightly coordinated and subordinated.

**Question XIII. By what means does God gather the church?**

*Intermediate cause.* God gathers a church for himself and gives it the life of faith through the word of the gospel a), and baptism b).

Prob. a. 1) From 2 Thess. 2:14. "God has called us by our gospel, to the obtaining of the glory of our Lord Jesus Christ." God has called us to the kingdom of grace and glory through the word of the gospel, as through the word of reconciliation, 2 Cor. 5:19. The law after the fall is the word of wrath, Rom. 4:15, and therefore is not a means of calling grace to the church. 2) By the word of the gospel the church is not only gathered, but also vivified, or given the life of faith. For the assembly of the called is regenerated not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Peter 1:23. "In Christ Jesus I have begotten you through the gospel," says Paul in 1 Cor. 4:15.

Prob. b. "He who is not born of water and the Spirit cannot enter into the kingdom of God," John 3:5. For disciples of Christ are made by baptism, Matth. 28:19, by which called men are regenerated and renewed, Tit. 3:5.

**Question XIV. What are the parts and members of the church?**

*Church's matter.* The constitutive parts of the church, and its true and spiritually living members, are men a) who are truly believing and holy b), as long as they are such c).

Prob. a. The true members of the church are men, not angels; because the church is the society of those whom God has purchased with his own blood, Acts 20:28. But he has purchased only men, not angels, with his blood.

Prob. b. That men who are truly believing and holy are the living and properly called members of the church, is clear: 1) because the church is the congregation of saints, a pure virgin and the bride of Christ, the mother of the sons of God, and the kingdom of God, to which men devoid of true faith and sanctity do not belong. See question III. 2) From Romans 8:9. "He who has not the Spirit of Christ is not his." Which words THOMAS Aquinas aptly explains in his commentary on chap. 8 of Romans. "Just as that is not a member of the body which is not vivified by the spirit of the body: So he is not a member of Christ who does not have the spirit of Christ." From which we argue: Whoever does not have the spirit of Christ is not a true and living member of the church;

But a hypocritical and unholy man does not have the spirit of Christ; Therefore. The major is established; because he who is not a true member of Christ the head, is also not a true member of the church, which is the mystical body of Christ. 3) Whoever does not truly believe in Christ cannot be a living member of the church; But a hypocrite does not truly believe in Christ; Therefore. The major is proved from Hab. 2:4, Gal. 3:11.

Prob. c. The truly believing and holy, inasmuch as and as long as they are such, are living members of the church. If by willful sins they cast out the Holy Spirit, from being members of Christ they become members of a harlot, 1 Cor. 6:15, nor do they remain in the vine, John 15:4 sqq., but are dead members; just as David, from being a man after God's own heart, or a true and living member, became a son of death, or a dead member, 2 Sam. 12:5, and the faithful city became a harlot, Isai. 1:21. (\*).

The antithesis is of the Papists, who recognize as true members of the church all, universally, who are in its visible communion, although they may be great sinners and hidden infidels. Whose principal arguments are:

I. Whoever, just as believers, hear the word of God and use the sacraments, are true members of the church; But hypocrites and the unholy, etc. Therefore. The major is proved; because hypocrites hearing the word and using the sacraments are either in the church, or they are outside the church. They are not outside the church. Therefore they are in the church and consequently its members. Resp. The major is denied. To the proof we say, that hypocrites are in the church, but not of the church (\*\*). For they are in the church in name, not in reality. They are in that assembly in which the church is, but they are not that assembly which is the church, because they are not united by faith with the head, Christ, although they externally profess the doctrine of Christ. They are therefore in the church as bad humors, not as true parts of the body.

Instance; Those who by an external profession of the same doctrine of faith are joined to the faithful, are true exterior parts, and therefore also members, although dry and dead, of the body of the church. Resp. Just as members, though dry and dead, are called members of a living body only equivocally, because they are not informed or ruled by the soul; so hypocrites belong to the church, not truly and univocally, by reason of spiritual conjunction with Christ, but equivocally and putatively, with respect to the external profession and society with the faithful, to whom they adhere by accident and besides the intention of Christ.

II. The church is compared to a threshing floor, in which there is wheat and chaff, Matth. 3:12; to a net, or dragnet, by which not only good fish are caught, but also rotten ones, Matth. 13:47. By which similes it is indicated that hypocrites and the unholy are mixed with the truly believing and holy in the church. Resp. Hypocrites are mixed with the truly believing, just as chaff adheres to wheat. But just as chaff, on account of this mixture, is not called a part of the wheat; so by the fact that the unholy are mixed with the church, which is the mystical body of Christ, they are not living true parts, or members of the church. And just as bad fish, although mixed with the good, are cast out; so it will be that the unbelieving will be cast out and excluded from the kingdom of God. But if they are to be excluded from the kingdom of God, it follows that they are not living members of the church.

III. All doctors and pastors are true members of the church; Some doctors and pastors are hypocrites; Therefore some hypocrites are true members of the church. The major is proved; because doctors and pastors are appointed by Christ, as Paul testifies, 1 Cor. 12:27, 28. "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." Eph. 4:11. Who would believe that Christ appointed doctors and pastors in the

(\*) Indeed, from two sacred expressions a most firm consequence is effected, when the church is called 1) the body of Christ, and 2) the kingdom of God. The Apology of the Augsburg Confession, chap. IV, has set both argumentations in the light. One, p. 145, in these words: "This church alone is called the body of Christ. ... Wherefore those in whom Christ works nothing, are not members of Christ. Therefore the adversaries confess that the wicked are dead members of the church." The other, p. 147: "If the church, which is truly the kingdom of Christ, is distinguished from the kingdom of the devil; it is necessary that the impious, since they are in the kingdom of the devil, are not the church."

(\*\*) The divine authority for this distinction is 1 John 2:19.

church as false members? Resp. Christ appointed doctors and pastors in the church as organs, ordained for a sacred function and operation, and to this end he granted them ministering gifts: He also willed, and seriously intended, that they should be doctors who are true and living members of the church, through faith and sanctifying gifts. But when the doctors of the church allow themselves to be overcome by the flesh, so that by indulging in willful sins they cast out the Holy Spirit and extinguish faith, they are not true, living, and univocal members of the church, but putrid, dead, and equivocal ones, although they can be operative organs. Confer D. GERHARD'S catholic confession, book II, art. V, c. 1, fol. 712.

IV. An impious man can be a brother of the believing and holy: Therefore an impious man can be a true and living member of the church: The antecedent is proved from Matth. 18:15. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." He who sins so that he must be reprov'd, is certainly an impious man; But a certain brother sins thus: Therefore a certain brother is impious, etc. The consequence is proved; because a brother of believers is a Son of God, and therefore a true member of the church. Resp. He is called impious who indulges in sins and perseveres in them. A brother of the believing and holy can be overcome by the flesh and lapse into sins, but he does not continue or persevere in sins; but rises again through penitence. For which reason he is held as a brother as long as any hope of amendment shines forth; this vanishing, he is to be cast out as a gentile outside the holy society.

V. Every baptized person is a member of the church; Some impious men are baptized; Therefore. Resp. Every baptized person is a true member of the church as long as he lives a life worthy of baptism. Since an impious man does not do this, he becomes a dead member.

VI. Whoever maintain that the true members of the church are only holy men, rush headlong into the heresy of the Donatists and Anabaptists; But the Lutherans, etc. Therefore. Resp. The

Donatists and Anabaptists assert that the true members of the church are perfectly holy men, marked by no stain; we, however, acknowledge and maintain the imperfection of human holiness in the way of this life, and that a return to penitence and the state of grace is open to believers who have lapsed into mortal sins.

**Question XV. Are catechumens, before receiving baptism, true members of the church?**

*Catechumens.* Catechumens, imbued with the knowledge of the Christian religion, even before receiving baptism, are true and living members of the church.

Prob. 1) Because catechumens informed by Christian doctrine have received faith from the preaching of the gospel, Rom. 10:17, but by faith they are sons of God, and therefore also sons of the church. For of those who are spiritually regenerated, God is the Father, the church the mother, Gal. 4:26. 2) Likewise they are partakers of the goods of the church, namely the remission of sins and the renewal of the Holy Spirit. 3) The thief on the cross, the Emperor Valentinian, and the martyrs snatched away to torments before receiving baptism, were made citizens of the triumphant church. Therefore they were also citizens of the militant church.

**Question XVI. Are excommunicated men members of the church?**

*Excommunicated.* Men excommunicated for just causes are not members of the church a). But those unjustly excommunicated do not cease to be members of the catholic church, even if they are cast out of the visible and particular church b).

Proof a. 1) A man excommunicated for just causes is impenitent and lacks faith, which is the formal reason for being a member of the church. Therefore, by Christ's judgment, he is to be regarded as a gentile, Matthew 18:17, and by Paul's admonition, he is to be removed from the midst of the church, 1 Corinthians 5:13. 2) Excommunication is therefore nothing other than an expulsion from the church, similar to death, by which men are completely separated from the entire commonwealth. (\*)

(\*) But that separation from the established society should never be made without any hope of recovering communion. The most wicked men are not utterly excluded from the benefits of saving grace. A return to the church will always be open to them if they repent. 1 Corinthians 5:3, 4, 5, cf. 2 Corinthians 2:6, 7, 8.

Proof b. Illicit excommunication does not harm the one censured, but condemns the one excommunicating. For he who has not separated himself from it through impenitence and unbelief cannot be separated from the catholic church by the judgment of men. Christ foretold to the Apostles: "Ἀποσυναγώγους ποιήσεσιν ὑμᾶς," *they will put you out of the synagogues*, John 16:2. The Apostles, however, did not cease to be members of the church through the illicit excommunication of the Jews; for Christ lifted them up with the most effective comfort, saying: "Blessed are you when people hate you, and when they exclude you," Luke 6:22.

#### Question XVII. Are schismatics true members of the church?

*Schismatics.* Those who knowingly and willingly, out of mere malice against their conscience, instigated by admiration of their own virtues and by a spirit of causing trouble for others, stir up disturbances in the church, are not true members of the church a). But those who, having been unjustly excommunicated from a certain church, depart and cease to communicate with it, cannot be charged with the guilt of schism, and so they do not cease to be true members of the church b).

Observation I. By *schism* here is denoted a division of the church into parts, with the removal of mutual charity and peace, regarding the actual ecclesiastical communication that ought to exist between spiritual brothers and members of the household of faith (\*\*This name, *schism*, is sometimes extended more broadly to denote any dissension and departure combined with contumacy, and thus it also contains heresy within its scope. The blessed man now uses this word in this most ample signification. Usually, however, schism is distinguished from heresy. The main difference between σχίσμα and αἵρεσις is that the former is a particular and contumacious opinion which is opposed to external matters and rites

approved by the common consent of the church; the latter, however, is a capital error, contrary to some momentous part or parts of doctrine, and defended with an obstinate mind.

They agree, however, in this: that in both there is 1) arrogance and contumacy, 2) a departure from the right and common opinion.(\*\*).

Observation II. Schism arises a) from a dissent in doctrine concerning the foundation of faith. For when the unity of faith is lacking due to a disparity in the external profession of faith, the actual communion of the church ceases, and the pertinacious defense of an error conflicting with the foundation of faith necessarily also entails the guilt of schism; just as in former times heretics who, having gathered a crowd of followers, established their own separate religious assemblies, were also excommunicated from the orthodox church. b) From a dissent in less necessary parts of doctrine. Such was the schism between the Roman and African churches in the time of STEPHEN, Bishop of Rome, and CYPRIAN, Bishop of Africa. For CYPRIAN maintained that heretics, and those baptized by heretics, if they wished to return to the bosom of the church, should be rebaptized; STEPHEN, on the contrary, asserted that they should be received only by the laying on of hands, see EUSEBIUS, book VI of his ecclesiastical history, ch. 1. c) From dissent in ceremonies. Thus VICTOR, Bishop of Rome, gave cause for a schism between the Roman church and the Asiatic churches, who disagreed about the day of Easter. See EUSEBIUS, book V of his ecclesiastical history, ch. 1. d) From dissent in those things which pertain to ecclesiastical government. Such a schism or dissension arose between the oriental Bishops and JULIUS, Pope of Rome; the latter affecting dominion over them, while they manfully defended their liberty. See SOZOMEN, book III, ch. XIII.

Proof a. Properly called schismatics are those who of their own accord and with

(\*) This name, schism, sometimes extends more widely, so that it denotes any dissension and secession joined with contumacy, and therefore also contains heresy within its scope. The blessed Man now uses this word in this most ample signification. But for the most part schism is distinguished from heresy. Between σχίσμα (schisma / schism) and αἵρεσις (hairesis / heresy) this chiefly differs, that the former indeed is some singular and contumacious opinion, which opposes external things and rites approved by common consent of the church; but the latter is a capital error, contrary to some important part or parts of doctrine, and defended with obstinate mind. Nevertheless they agree in this: that on both sides there is 1) arrogance and contumacy, 2) secession from right and common opinion.



deliberate intent separate themselves from the church, and by rashly exciting disturbances in it, aim at nothing else in their entire effort than to rend the unity of the church. In this class of schismatics can be counted MARCION; who indeed, according to EPIPHANIUS, heresy XLIII, is said to have declared: "Σχίσω τὴν ἐκκλησίαν ὑμῶν, καὶ βάλω σχίσμα ἐν αὐτῇ εἰς τὸν αἰῶνα": *I will split your church, and I will cast a schism into it forever*. This kind of schismatic is by the most just right denied to be a part of the church. For it is the part of true members of the church both to be closely joined with Christ the head and to be connected by the bond of charity, Ephesians 4:16. Indeed, even from the punishment with which God once acted against this kind of schismatic, it is manifest that these schismatics are unworthy to be numbered among the members of the church. For the schism of Dathan, Korah, and Abiram was punished by the earth opening up, and their followers were consumed by fire from heaven, Numbers 16:32 ff.

Proof b. Those who are unjustly excommunicated because they are unwilling to accept errors obtruded as articles of faith, their conscience protesting, are not to be charged with the guilt of schism, because they do not turn away from the church out of malice, but are expelled by a greater force. Thus, the Protestants of the Augsburg Confession are not to be counted as schismatics; because they did not create a schism, but suffered it; they did not of their own accord separate themselves from the Roman church, but were cast out of it by the most unjust excommunication of the Roman Pontiffs, and by the frauds and cruelty of doctors professing false doctrine. Although, therefore, they were forced to depart from a particular church, they remain nevertheless true members of the catholic church.

The antithesis is that of the Papists, who accuse the Protestants of heresy and schism, and deny that they are true members of the church. Their arguments are:

I. No one can depart from the communion of the apostolic Roman see without the crime of heresy or schism, since the Roman church is commended for its true and catholic faith, Romans 1:8. (\*) Response: 1) We distinguish between the pure Roman church, as it was in the time of Paul, and the corrupt Roman

church, as it is in our times. It is not from the former, but from the latter, that the Protestants have departed. Not all who are separated from the communion of the Roman see are heretics or schismatics. For VICTOR, the Roman Bishop, had excommunicated the Asiatic churches because they celebrated Easter on the fourteenth day of the moon, as EUSEBIUS relates in book V of his ecclesiastical history, ch. 25, and yet the holy Fathers, who at that time had the care of souls, did not charge them with the crime of heresy or schism. Pope STEPHEN excluded CYPRIAN, and all who sided with him, from fraternal communion, as DIONYSIUS, Bishop of Alexandria, testifies, according to Eusebius in book VII of his ecclesiastical history, ch. 1, whom yet other bishops did not condemn for heresy or schism.

II. Whoever dissolves the unity of the church is a schismatic; LUTHER and his followers dissolved it, etc. Therefore. Response: Not LUTHER and his followers, but the Roman Pontiffs and their parasites, dissolved the unity of the church, by excluding the adherents of the Augsburg Confession from Christian and fraternal communion, and by persecuting them with fire and sword.

#### Question XVIII. Who is the head of the church?

*Head of the church.* The head of the church is Christ the θεάνθρωπος (God-man) a), not only because of his eminence and perfection above the members, but also especially because of the moral and physical, or real, influence b), which he, according to both natures c), bestows upon the members of his mystical body.

Observation. The church is a being by aggregation with order, where there is someone supreme on whom the rest depend. He on whom the church depends is called the head, metaphorically and by a similitude taken from the head of the human body, and here indeed not as to the material concept of the head, as it is an integral part of the body, and has the same relation to the whole body as the other members (for Christ cannot conveniently enough be called a member of the church, since he in no way depends on it); but formally, inasmuch as the head is the directing principle of the body, and by its

(\*) But this is neither uniquely nor principally so; for other assemblies also, consecrated to Christ, are commended for the same reason, and that which is said in 1 Thessalonians 1:7-8 is much more significant.

influence governs, nourishes, and assists the whole body and all its members.

Proof a. Christ is expressly called the head of the body, the church, Colossians 1:18, whom God gave to be head over all things to the church, which is his body, the fullness of him who fills all in all, Ephesians 1:22-23. Christ is the head; from whom the whole body, joined and held together by every joint with which it is supplied, when each part is working properly, makes the body grow so that it builds itself up in love, Ephesians 4:16.

Proof b. The influence which Christ bestows on the members of the church is twofold: 1) Moral, which consists in this, that Christ by the virtue of his merit acquired all spiritual goods. This the Apostle signifies in Ephesians 1:3, where he says: "God has blessed us in Christ with every spiritual blessing in the heavenly places." 2) Physical, so called in opposition to moral, or real, is that which Christ provides to the members of the church effectively, through actions terminated in them, kindling, increasing, and confirming faith, charity, and other Christian virtues, comforting anxious minds, sustaining the wavering, bringing back the wandering, and governing each and every one in the course of life. This influence in its substance is supernatural, and can depend only on him who possesses infinite power and is true God, as from a head and principal cause.

Proof c. Christ is the head of the church according to both natures. 1) According to his human nature; because just as in the human body the head is conformed to the members, so in the mystical body of Christ the head had to be conformed to the members in nature and be a true man. And just as in the human body the head is the first part and holds the supreme place, so Christ not only as God, but also as man, excels all others in dignity in his church and holds the primary place, which the Apostle indicates in Colossians 1:18, saying: "Christ is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent." To this is added that just as in the human body the head is more perfect than the other parts, because in it are all the senses, and they exert themselves; so Christ also according to his human nature surpasses in perfection all the members of the mystical body, because in him all the fullness of the Godhead dwells σωματικῶς, corporeally, Colossians 2:9. 2) According to his divine nature, however; because the influence which he, as head,

bestows upon the members is of infinite virtue, which belongs formally to the divine nature, and communicatively to the assumed human nature. Christ, however, provides this influence to the members of the mystical body through ordinary means, namely through the word and sacraments. For by these the church was planted in the beginning, and afterwards propagated far and wide, and has been preserved to this day, and so also through these means of grace and salvation it will be illuminated, sanctified, and preserved until the end of the world. Through the same means, from Christ the head, the most abundant gifts flow into the church, both ministering and sanctifying, with which all the faithful are adorned, and especially the leaders of the church, Apostles, Prophets, Pastors, and Doctors, whose ministry Christ uses in diffusing his gracious influence, Ephesians 4:11.

**Question XIX.** Is there, besides Christ, another, and that a visible head, which visibly governs the universal church in the place of Christ?

*The visible head of the church is denied.* Besides Christ, another head of the church, which in Christ's stead visibly governs the universal church, is to be acknowledged neither from necessity a), nor from the free will and institution of Christ b).

Observation. The question is not: Whether there is, besides Christ, another head of the church, which bestows upon it an internal influence, from which it has spiritual life; for the saner Papists acknowledge that, with respect to internal influence, there is no other head of the church besides Christ. But the question is: Whether, by reason of external order and governance, there is some visible head of the church, which acts as Christ's vicar on earth, possessing supreme authority and power over the universal church diffused throughout the whole world, so that all the faithful are bound to hear its decrees and decisions in church matters, and to acquiesce in them without hesitation.

Proof a. 1) A visible head of the church, by which it is ruled as a sacred monarchy, is not required by necessity. For just as the simple and upright forms of commonwealths are three—monarchy, aristocracy, and democracy—and each commonwealth can be suitably governed and preserved for the public welfare; so also the church, considered from the standpoint of its external government, can be governed and preserved

not only by one head, but also by several bishops of equal power among themselves, by way of an aristocratic government, so that it is not of necessity that it be governed visibly by one visible head. 2) Christ, according to both natures, is the head of the church—omnipotent, omniscient, omnipresent—and therefore does not need a vicar. 3) The functions which a head has, one mortal man cannot perform for the universal church. For one mere man (ψιλάνθρωπος) cannot rightly rule over all, nor institute sacraments, nor establish articles of faith, nor bestow the gifts (χαρίσματα) of the Holy Spirit, nor give motion and sense while absent, nor defend all the members of the church, nor unite them by a spiritual bond, nor be heard by all with divine infallibility.

Proof b. 1) If Christ, when about to ascend into heaven, so committed the church to be planted and governed by the Apostles that he gave equal power to all; it follows that he constituted no visible head of the church, to whom some singular power above the others was granted. The antecedent is true; therefore also the consequent. The consequence is clear; for those who received the same and completely equal power from Christ, none of them received a singular power above the others, by which he was constituted the visible head of the church. The antecedent is proved from Matthew 28:19. "Go therefore and make disciples of all nations," etc. Here the Savior, shortly before his ascension into heaven, instructs the Apostles on those things which they should observe after his ascension in planting and governing the church, and he commands all equally to teach the nations, to baptize, to admonish men to observe all that he had commanded them. No mention is made here of a singular power granted to one of the Apostles above the others, by which he was constituted the visible head of the church. Furthermore, the antecedent is proved from John 20:21, where Christ addresses the Apostles in a general way: "As the Father has sent me, even so I am sending you." Here he sends the Apostles equally to plant and govern the church; nor does he say that he sends one of them in a more dignified manner than the others, who should be the visible head of the church. In verse 23, Christ says: "If you forgive the sins of any, they are forgiven them." Here again Christ commits the power of the keys equally to the Apostles, nor does he grant greater power to one than to another, by which he should be

the visible head of the church. 2) Paul in 1 Corinthians 12:28 and Ephesians 4:11 lists the entire hierarchical order instituted by Christ; yet in neither place does he make any mention of a visible head, to whom supreme power over the universal church belongs, but in the hierarchical order he gives the first place to the Apostles, who are equal in power and office. 3) The same Apostle, when he distinguishes the body of the church from Christ the head, calls all the faithful, of whatever state and condition they may be, not only members in relation to Christ, but also says they are ἀλλήλων μέλη when compared among themselves, that is, members of one another, Romans 12:5. Therefore, none of those who are under Christ is the head of the others. 4) Although the praised Apostle often deals with the head of the church, Colossians 1:18, Ephesians 1:21, chapter 4:15, he nowhere names another head besides Christ. Surely if there were some visible head in the church, the Apostle would have said that it was appointed by God or by Christ. But he nowhere says that a vicarial head has a place in the church. 5) Neither in the time of the Apostles, nor for some centuries after, was anyone found who would assume for himself the superiority and the role of a visible head over the universal church, or say that it belonged to him by divine right. Not in vain did GREGORY the Great write in book 6, epistle 30: "Whoever calls himself the universal priest, or desires to be so called, in his pride is a forerunner of Antichrist."

The antithesis is that of the Papists, who maintain that besides Christ there is another head of the church, and that a visible one. Their arguments are:

I. Every visible body must have a visible head; The church is etc. Therefore. Response: 1) The true and sincere church is invisible; because it is a mystical and spiritual body, joined to Christ the head by the bond of faith, which, formally considered, does not fall under the senses, but is believed by faith. Any particular church, inasmuch as it consists of true believers and admixed hypocrites, is indeed visible; but the universal church cannot be seen, and therefore does not require a universal visible head. 2) Although Christ has withdrawn his visible presence from the church militant until the last day of the world, he nevertheless governs it most presently through pastors and doctors as his organs and ministers. 3) It is not necessary for the

head of a society to be always seen. Charles V was not seen in Spain for many years, which he nevertheless governed prosperously. Instance: When the King is not seen, a pro-king is needed. Response: 1) The reason secular kingdoms require pro-kings is the king's impotence, ignorance, and absence. But Christ is the head of his mystical body and the king of his spiritual kingdom—omnipotent, omniscient, omnipresent. Therefore, he does not need a vicarial head or a pro-king. 2) Secular kingdoms do not necessarily require a pro-king on whom all the king's ministers depend.

II. Whatever form of government is the best and most perfect, that is fitting for the church by the will of the best and most perfect God; But monarchical government is the best and most perfect; Therefore. Response: 1) The whole argument can be granted; because Christ is the hieromonarch, governing the church through certain organs and ministers. 2) The consequence is invalid. For if you conclude firmly: the monarchical form of government is always and everywhere the best and most perfect; therefore the same is due to the catholic church; by the same reasoning I will infer; therefore the same is due to the republic of Venice, of Switzerland, of Holland. Surely, one must not see here which form is more perfect or more excellent, but which the subject matter can bear. The form of a shoe which is most perfect for robust men is nevertheless not suitable for boys or girls.

**Question XX.** Was the Apostle Peter the visible head of the church, and did he have the primacy of power and jurisdiction over the universal church of Christ?

Neither was Peter. Christ never constituted the Apostle Peter as the universal head of his church, nor did he grant him the primacy of power and jurisdiction over the catholic church.

Proof. 1) Christ, when about to ascend into heaven, committed the church to be planted and governed not to Peter alone, but to all the Apostles, and he gave them equal power, John 20:21, 23, Matthew 28:19. 2) So far was Christ from granting primacy of power to Peter, that when the Apostles were arguing among themselves and contending

for primacy, he said: "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave," Matthew 20:25. 3) If the disciples were permitted not only to send Peter to Samaria, but also to contend with him, so that he in his own person was subject to their accusation and examination, he certainly was not the supreme monarch of the church; But the antecedent is true. See Acts 8:14, Galatians 2:11. Therefore, the consequent is also true. Furthermore, no one can rebuke the ecumenical Bishop of the church and say: "Pope, what are you doing?" But Paul rebuked Peter and opposed him to his face, Galatians 2:11 ff. Finally, an ecumenical Pontiff cannot err, if one may believe the Papists. But Peter erred, and therefore incurred the rebuke of Paul. (\*)

The antithesis is that of the Papists, who assert that Peter was constituted by Christ as the visible head of the church and the ecumenical Bishop. They rely on the following arguments:

I. Upon whom the entire church is so solidly built that the gates of hell cannot prevail against it, he is the head and monarch of the church; But upon Peter, etc. Matthew 16:18. Therefore. Response: The words of the text are: "And I also say to you: you are Peter, and upon this rock I will build my church." From these words it is clear that Peter is not the rock, but that the confession which Peter made, and which Christ still praises, is that rock from which Peter is named. For Christ does not say: "You are the rock, and upon this rock I will build"; but: "You are Peter, και ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω, and upon this same rock I will build." Christ had commended in verse 17 Peter's confession which he had made concerning Christ: "You are the Christ, the Son of the living God." Christ had said that this confession was of divine revelation; he wished to add that it is the foundation of Peter and the church. The sense of the words is therefore: "You are πέτρος, a rock-man, standing upon your confession as upon a most firm stone or rock; and upon this rock I will build my church, so that it may be of rock, immovable and

(\*) Peter himself does not think so arrogantly of himself as to have attributed such excellence and preeminence to himself. He calls himself συμπρεσβύτερον, a fellow elder, and by this very fact professes that he is of equal condition, in his first letter, 5:1.

impregnable, as long as it stands upon this confession or doctrine (that I am the Christ, the son of the living God), as upon an immovable rock." (\*)

II. To Peter were entrusted the keys of the kingdom of heaven, Matthew 16:19. Therefore, the ecclesiastical principality was committed to him. The reason for the consequence is; because when cities are surrendered to a prince, the keys are offered to him as a sign of subjection. Response: 1) Christ gave the keys to Peter, not as a prince, but as a minister and steward. Now, not only Peter, but also the other Apostles were constituted as stewards by Christ, 1 Corinthians 4:1. Therefore, the keys promised here to Peter were also given to the other Apostles. Furthermore, the power of a steward is not αὐτοκρατορικὴ, monarchical and absolute, but διακονικὴ, ministerial and restricted. 2) By the keys is designated the ordinary power of the ministry of loosing and binding, or remitting and retaining sins, which was both promised and conferred equally upon all the Apostles, and not the supreme ecclesiastical power. For just as Peter alone responded when all were questioned, Matthew 16:15-16, so in one man the keys were committed to all, and were wielded equally by all, as scripture testifies in Matthew 18:18 and John 20:23.

III. Christ, after his resurrection, committed to Peter alone, as the ecumenical Pastor and head, not some, but all the lambs and sheep to be fed, repeating it three times, John 21:15-17. Therefore, Christ constituted Peter as the head and monarch of the universal church. Response: 1) Peter is called three times to feed the sheep, so that he might, as it were, wash away the stain of his threefold denial with a threefold confession, and thus, having made a threefold profession of his love for Christ, he might be restored to his sacred office. 2) The duty of feeding was committed to Peter, not dominion. The leaders of the church feed by the preaching of the word and the dispensation of the sacraments, but lordship is forbidden to them, Matthew 20:25. 3) Christ did not universally commend all the sheep or lambs to Peter, but indefinitely, he says, "feed my

sheep"; which is enjoined equally upon all pastors, Acts 20:28, 1 Peter 5:2.

IV. In Luke 22:31, Christ says to Peter: "I have prayed for you, that your faith may not fail. And when you have turned again, strengthen your brothers." Therefore, Christ gave the primacy to Peter. The reason for the consequence is; because when the Lord speaks to Peter individually, and says that he has prayed for him in a special manner, he indicates sufficiently that this man will be the head of the other Apostles. And to strengthen the brothers is fitting for a man as he is the head and prince of others; for confirmation pertains to him who performs the office of a superior. Response: 1) Christ prayed for all the Apostles, that their faith might not fail, John 17:20. The fact that he prayed individually for Peter does not argue for a monarchical eminence of Peter, but for the greater danger threatening Peter, and his more grievous fall. Peter, however, was preserved from a final defection of faith by the prayers of Christ. 2) The confirmation of weaker brothers does not imply ecclesiastical principality. For Paul also says in 1 Thessalonians 3:2 that he sent Timothy to strengthen the Thessalonians, and yet a monarchical primacy is not to be attributed to Timothy for that reason.

V. The Apostle Peter was always held to be the prince of the apostles because of the singular prerogatives by which he excels. Therefore, the Evangelists, when listing the Apostles, put Peter in the first place, Matthew 10, Mark 3, Luke 6, Acts 1. Response: 1) We grant that Peter can be called first by priority of age, or of vocation, or of zeal, or of order; but we deny that he can be called first in respect of power or jurisdiction over the other Apostles. For he calls himself a συμπρεσβύτερον, a fellow elder, in 1 Peter 5:1. 2) In Galatians 2, the pillars of the church are named, and the first place is given to James. 3) Paul had many privileges over Peter. For Paul alone was called by Christ from heaven, Acts 9:6; he alone was caught up to the third heaven, 2 Corinthians 12:2; he alone was sent to the Gentiles, Acts 9:15; he wrote more than the other Apostles, planted more churches, and

(\*) In precisely this way the most numerous and chief of the ancient Doctors, especially ORIGEN, CYPRIAN, CHRYSOSTOM, AUGUSTINE, HILARY, and BEDE, interpreted the words of Christ, whom our forefathers commemorate in the Smalcald Articles, tractate on the power and primacy of the Pope, p. 345. This is also most worthy of great consideration, that Paul, when he preaches that we are built upon the foundation (that is, the doctrine) of the Apostles and Prophets, assigns nothing singular and special to Peter. Ephesians 2:20.

labored more than the others, 1 Corinthians 15:10, 2 Corinthians 11:23. He bore the care for all the churches, 2 Corinthians 11:28. Hence, Paul was more profitable to the Christian church than Peter, as BELLARMINE admits in Book I, *On the Roman Pontiff*, ch. 2.

**Question XXI. Is the Roman Pontiff the successor of Peter, and the visible head and Monarch of the catholic church?**

*The Roman Pontiff.* Neither is the Roman Pontiff the successor of Peter in the Episcopate a), nor the head or Monarch of the catholic church b).

Proof a. 1) That Peter was in Rome cannot be evidently shown from the sacred letters. For a) Paul, writing to the Romans and greeting those known to him in chapter 16, makes no mention of Peter at all; whom he certainly would not have passed over, if he had been in Rome. b) Paul, upon arriving in Rome and being honorably received by the brothers, and living in Rome in his own hired lodging for two years, does not testify with even a single jot that Peter was seen by him in Rome, Acts 28:14-15. c) Paul wrote certain epistles from his Roman prison, namely to the Colossians, to Philemon, and the latter to Timothy. But in none of these epistles does he make mention of Peter; indeed, in 2 Timothy 4:16 he expressly writes: "At my first defense no one stood by me, but all deserted me." Peter would doubtless have stood by Paul and not deserted him, had he been in Rome at that time.

2. Although we do not entirely deny that Peter was in Rome and taught there, since the Fathers testify to this—IRENAEUS, EUSEBIUS, ATHANASIUS, TERTULLIAN, LEO the Great, CYPRIAN, AUGUSTINE, LACTANTIUS, whom you may see cited in the ecclesiastical history of D. HORNEUS p. 32 ff.—we nevertheless deny that the Apostle Peter was the proper Bishop of the city of Rome, and that he erected the papal see in that city. For a) Saint Peter indeed calls himself an Apostle of Jesus Christ, 1 Peter 1:1, and a fellow elder, chapter 5:1, but nowhere the Bishop of the Roman church. But an Apostle differs from a Bishop, as CHRYSOSTOM teaches in his Homily 19 on Matthew. For the Apostles were teachers of all nations, and bore the care of all the churches they planted; But Bishops are fixed to certain places, and have particular care for particular churches. Hence to the Roman

Bishop only the care of the suburban churches was assigned by the ecumenical council of Nicaea. The Apostle Peter was called immediately by Christ. The Roman Pontiff is destitute of an immediate call. Peter ordained bishops in Alexandria and Antioch; which is not permitted to the Roman Pontiff. b) If Peter was the Bishop of Rome, much more was Paul the Roman Bishop. For Paul was the Apostle to the Gentiles, and therefore also Bishop of the gentile city of Rome. But Peter was the Apostle of the circumcision, Galatians 2:7. Paul taught the Romans with a most excellent epistle; Peter wrote his epistles to the dispersed brothers (Jews) in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Who then would believe that Saint Peter erected a teaching chair in Rome, in which the Roman Bishop succeeds him? Suppose Peter had a chair in Rome; the Roman Pontiff never ascended it. For Peter was a preacher of the gospel; the Roman Pontiff casts the office of teaching onto the shoulders of others. Therefore, the Roman pontiff is not the successor of Peter in the teaching chair.

3. The Roman Pontiff is not the successor of Peter in doctrine. For Peter commends the Holy Scripture for its clarity, and exhorts to its reading, 2 Peter 1:19. The Pope accuses scripture of obscurity, and keeps the laity from reading it. Peter places the confidence of salvation in Christ alone and only, Acts 4:12. The Pope teaches that salvation is to be sought not only in the merit of Christ, but also in the merits of the saints, in one's own merits and satisfactions, in monastic vows, in papal indulgences. Peter teaches that the remission of sins is received by faith in Christ, Acts 10:43. The Pope teaches that sins committed after baptism are redeemed by good works, and are obtained not by faith alone, but also by one's own satisfactions. Peter teaches that Christ alone is the foundation and cornerstone of the church, 1 Peter 2:6, and the universal Bishop, v. 25. The Pope calls himself the foundation of the church and the universal Bishop. Peter teaches that Christ, by dying once, perfected the offering for the sins of this world, 1 Peter 3:18. The Pope teaches that Christ is daily immolated for our sins in the sacrifice of the mass in an unbloody manner. Peter teaches that our calling and election can be made firm, 2 Peter 1:10. The Pope teaches that one must be in doubt concerning the grace of God and the remission of sins, and therefore also concerning election. Peter demands

obedience to magistrates, 1 Peter 2:13. The Pope exempts his clergy from obedience to the magistrate, and also teaches that Christians cannot tolerate an infidel or heretical magistrate.

4. The Roman Pontiff is not the successor of Peter in life and morals. Peter says: "I have no silver and gold," Acts 3:6, for which the Pope is most greedy. Peter was not, like the Pope, adorned with gems, covered with gold, carried on a white horse, flanked by soldiers, surrounded by clamoring ministers, as BERNARD says to Eugene. Peter lived in matrimony, Matthew 8:14, 1 Corinthians 9:5. The Pope, however, condemns the marriage of clergy. Peter was pious, holy, chaste, honest. But how many Pontiffs have been impious, fornicators, authors of slaughter and wars?

Proof b. 1) That the Roman Pontiff is not the head of the catholic church is clear: because besides Christ, there is no other, and that a visible, head of the church. See above, question XIX. 2) If the church, which is a mystical body, had two heads, namely Christ as the invisible head, and the Roman Pontiff as the visible head, the church would be a two-headed body, and therefore monstrous. The Papists object: Not every many-headed (πολυκέφαλον) body is monstrous. For one man can have several heads, for instance, a mystical one, which is Christ; a political one, which is a King, Prince, or Magistrate; a marital one, if she is a woman; whence no monstrosity arises. Response: No man, and no body, can have several heads of the same order and respect without monstrosity. Thus, for example, although a woman can have the three heads just mentioned, which are of different order and respect, in one and the same order she cannot have two heads, for example, two marital heads, without ceasing to be a legitimate wife and degenerating into a monstrous adulteress. 3) What none of the Apostles had or exercised, the Roman Pope cannot arrogate to himself. But they never arrogated to themselves the principality of the church, not even in title, much less did they usurp it in fact. 4) Whatever conflicts with the condition of the ecclesiastical ministry, the Roman Pontiff ought also to judge as foreign to himself. But principality conflicts with the condition of the ecclesiastical ministry. Therefore. The minor is proven from Luke 22:25 and 1 Peter 5:3. 5) The true head of the church ought to be united to it as its mystical body, perpetually present, bestowing life, motion, and sense,

sanctioning and protecting the order of the spiritual members, knowing their necessities, hearing their prayers, and providing for their difficulties. The only such true head of the church is Christ, not the Roman Pontiff. The Pope is not always united to the church, but can be taken away from it; indeed, the Roman see is often vacant of a Bishop; in which case the church would be deprived of its head, if he were a head in the true sense of the name. 6) After the times of the Apostles until CONSTANTINE the Great, nothing is found in ecclesiastical history about a visible head of the church, which was constituted as such and acknowledged by the church; in the first three centuries, when the church suffered severe persecutions, the Bishops acknowledged themselves as equals. But from the time of CONSTANTINE the Great, when the state of the church was tranquil, the church was governed by Patriarchs, Metropolitans, and Bishops. The Metropolitans presided over the sacred matters in the metropolis of the province, and there were five; the Roman, the Constantinopolitan, the Alexandrian, the Antiochene, and the Jerusalemite. The primacy of honor was granted to the Bishop of Rome, on account of the eminence of the city of Rome, in which he held his episcopate; for Rome was the seat and mother of the Roman empire. But the primacy of power and jurisdiction does not belong to the Roman Bishop by right. We learn this from Canon VI of the Council of Nicaea, whose words are: "Let the ancient customs in Egypt, Libya and Pentapolis prevail, that the Bishop of Alexandria have jurisdiction in all these, since the like is customary for the Bishop of Rome also. Likewise in Antioch and the other provinces, let the Churches retain their privileges and dignities." 7) When ZOSIMUS, the Roman Pontiff, and his successors, BONIFACE I and CELESTINE, sought dominion over the African churches, and under the pretext of a certain canon, which they pretended was from the Council of Nicaea, claimed a certain right of appeal from the judgments of the Africans to the Roman see, the African Fathers resisted, and so manfully defended their rights and liberty that they openly rebuked the Pontiffs for their pride, and bitterly reproached them for having abused the authority of the Council of Nicaea to establish their dominion. Their epistle to Pope CELESTINE is extant in ZONARAS and BALSAMON in their commentary on the

canons of the councils. 8) From that time, however, the Bishops of Rome did not cease to seek supreme power over the universal church, but other Bishops strongly resisted, especially the Constantinopolitan. Finally, in the time of the Emperor PHOCAS, a most wicked man, BONIFACE III, Bishop of Rome, requested from the Emperor PHOCAS that the primacy of power over the universal church be confirmed to him, which happened at the beginning of the 7th century. BONIFACE III, however, acted subtly in this matter, for it was known to him that PHOCAS had been sharply reprov'd by the Bishop of Constantinople for the murder of the Emperor MAURICE, and that PHOCAS was incensed at him on that account. Wherefore BONIFACE approved the deed of PHOCAS, and obtained the confirmation of the primacy. From these things it is clear that the Pope was constituted head and Monarch of the church not by Christ, but by a parricide.

The antithesis is that of the Papists, who fight most fiercely for the ecclesiastical principality of the Pope. Their arguments are:

I. The Roman Pontiff is the successor in the chair of Peter, who was constituted by Christ as the visible head of the church. Response: 1) The Pope is the successor of Peter neither in the chair, nor in doctrine, nor in life and morals. 2) The Apostle Peter neither had nor ever exercised ecclesiastical principality.

II. From the times of CONSTANTINE the Great, the primacy has always been granted to the Roman Bishop: Therefore, the ecclesiastical principality cannot be denied to him. Response: The primacy was granted to the Roman Bishop not by divine right, but by ecclesiastical constitution. This is inculcated by canon law, dist. 22, from the council of Constantinople: "The Bishop of the city of Constantinople ought to have the primacy of honor after the Roman bishop, because it is the new Rome." Therefore, not by divine right, but by ecclesiastical constitution, the Roman Bishop obtained the primacy, and indeed not a primacy of monarchy, power, or jurisdiction, but only of honor and of see. For if the second place is given to the Bishop of Constantinople on account of the new Rome, that is, on account of the Roman empire being transferred to Constantinople, it follows that the first place of honor was given to the Roman Bishop because there is the old Rome, that is, the old seat of the empire. Whence also in the

second council of Constantinople, canon 3, it was established that the Bishop of Constantinople should have equal privileges and the same degree of dignity as the Roman.

3. The church of the New Testament is to be governed in the same way as the church of the Old Testament was governed: But that was governed by one high priest, as a visible head: Therefore, this one is also to be governed so. Response: I deny the major premise. For what consequence is this: The Israelite synagogue, defined by narrow boundaries, was governed by one visible head. Therefore, the catholic church, diffused throughout the whole world, is likewise to be governed by one visible head? It is as if you were to infer (I speak with DANNHAVER): The magistrate of a village can be adequate for ruling the whole village; therefore also for the whole city, therefore for the whole kingdom. Surely the Jewish people, as one people, could be ruled more conveniently and easily by one ruler than the catholic church, propagated far and wide throughout the whole world and all peoples. Besides, the Pontiff of the Old Testament did not have monarchical power, although he was the inspector of the other priests and the director of ecclesiastical affairs; nor was he a type of the Roman Pontiff, but of Christ alone, although this one is far greater than that one, admitting no successor.

**Question XXII.** What is the internal form by which the assembly of men is constituted into the being of the church properly so called?

*Internal form of the church.* The internal and essential form of the church consists in the spiritual union a) of the truly believing and holy, who are bound to Christ the head by a true and living faith b), which is followed by the communion of mutual charity, as members of the church, among themselves c).

Observation I. D. HULSEMAN in his *Breviary*, ch. XVII, § 13, p. 124, expresses the essential form of the church thus: "The internal form of the church is the communion of all the faithful, concerning the justifying and sanctifying grace of Christ through the same means, the communion of the same faith and profession concerning both that grace of Christ, and finally the communion of mutual charity." And for these reasons chiefly the church is called one, holy, catholic.



Observation II. By union here is not understood an external and local union of bodies, but an internal and spiritual conjunction of souls. For although the faithful also have local sacred assemblies, these are not of the essence of the church. (\*)

Proof a. The church is a being by aggregation with order, where one constituted in the supreme place rules the other inferiors, and, as the head, vivifies and governs the rest of the body. Therefore, it is necessary that this body be joined to its head by a firm bond.

Proof b. By faith, Christ the head is united with his mystical body and its members. For converted and reborn men receive Christ, John 1:12, put on Christ, Galatians 3:27, and adhere so closely to him and are, as it were, glued to him, that they are one spirit with him, 1 Corinthians 6:17. What is understood in the present context is not a general or historical faith, but a special and saving faith, which besides knowledge and assent on the part of the intellect, also includes on the part of the will trust; or an act of such a kind, by which the will rests in Christ the mediator, as a good present and ours, and the cause of another good, namely the remission of sins and the attainment of eternal life.

Proof c. Just as faith is prior to charity by nature; so it is necessary that the members of the church first have union in their head Christ through faith, and constitute one body of the church; and then, however, embrace each other with mutual love. But just as charity necessarily follows faith; so it is altogether required that the living members of the church pursue each other with mutual love. Mutual love is therefore the character of a living member of the church. "By this all people will know that you are my disciples, if you have love for one another," says Christ, John 13:35.

#### Question XXIII. What is the end of the church?

*End of the church.* The proximate end of the church is edification, both of the whole body and of the individual members a). The

ultimate end, on the part of the church, is eternal salvation b), and on the part of God, the praise of his glorious grace c).

Proof a. The most merciful God gathers and preserves the church for this purpose, that its members may mutually edify one another by teaching, exhorting, correcting, and consoling. For he gave pastors and teachers for the restoration of the saints, for the work of ministry, for the edification of the body of Christ, Ephesians 4:12. Wherefore it is fitting that one Christian should exhort another with words, and edify by example, 1 Thessalonians 5:11.

Proof b. Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing; but that she might be holy and without blemish. The church will be absolutely holy, without blemish, and free from wrinkle and spot in the future state of glory, where it will be splendid not only internally, but also externally, Ephesians 5:27.

Proof c. Just as God ultimately chose those who believe in Christ, that the glory of his grace might be praised, Ephesians 1:5-6, so he has called and preserves the church, or the assembly of believers, that his most glorious grace may be celebrated everywhere.

#### Question XXIV. What are the affections, or attributes, of the church properly so called?

*Attributes of the church.* The attributes of the church, properly so called, are commonly established as four: Unity a), holiness b), catholicity c), and apostolicity d).

Proof a. The church is one, partly absolutely and in itself, partly exclusively, or in opposition to a plurality of assemblies of the same kind. For it should be noted here that "one" is taken in a twofold sense. One 1) is the same as undivided; 2) is the same as unique. The church can be called one in both ways. For 1) the church is undivided; because all members of the church are united in Christ, as the head, through faith in Christ,

(\*) This, I think, can be excellently confirmed by these words, Matthew 18:20, whose meaning is to be understood not only of the congregation of men in one place, but also of the consent of minds conspiring into one thing, as appears most plainly 1) from the close connection of v. 19 and 20; for this, συναχθέντες εἰς, Christ himself so interprets: συμφωνήσωσιν 2) from another saying, 1 Corinthians 5:3-4. Paul, though absent in body, yet present in spirit, promises and pledges to the Corinthians: συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος.).

which is joined with love not only of God, but also of neighbor, by an indivisible bond. This is understood, however, as fraternal and reciprocal love, in such a way indeed, that the union through charity in the first act, or φιλαδελφία, has a place among all Christians, as something entirely necessary. As for the second act of love, however, it is not always joined with faith, nor is it absolutely necessary that the members of the church always show works of charity to one another. For the exercise of charity can be hindered by too great a distance of places, by ignorance, or by infirmity. 2) The church is also unique: a) because it does not acknowledge several assemblies of the same kind existing at the same time; for the catholic church is the assembly of all believers, united to Christ the head by faith. If, therefore, the church includes all believers, there certainly does not coexist with it another church, or another assembly of believers, otherwise the universal church would not be the assembly including all believers. b) The catholic church is also one; because it does not acknowledge a succeeding church; for it never wholly perished, and will never wholly perish; but from its first beginning, by a perpetual succession of believers, it has lasted to these times, and will always last, until the consummation of the age.

Proof b. The church is holy: 1) because of its most holy head, which is Christ. For such a high priest was fitting for us, holy, innocent, unstained, separated from sinners, Hebrews 7:27, who makes his church a partaker of his holiness. "For their sake I sanctify myself, that they also may be sanctified," John 17:19. 2) With respect to the members, who are holy: a) By imputed holiness, placed in the remission of sins and the righteousness of Christ, derived to the members of the church on account of the merit of Christ apprehended by faith; b) By inherent holiness, which consists in charity and the other Christian virtues. This inherent holiness is indeed imperfect in this life; but it is sufficient that there is no condemnation for those who are in Christ Jesus, who do not walk according to the flesh, but according to the spirit, Romans 8:1. 3) The church is called holy because of the word and sacraments, by which means it is sanctified by the divine Spirit, and also because of the holy worship to which it is devoted.

Proof c. The church is called catholic; which word is found in the Apostles' Creed,

but is not θεόπνευστος (God-breathed). Now καθολικὸν means the same as καθ' ὅλον, according to the whole, or universal, and the church is called catholic, either by reason of quality, or by reason of quantity. By reason of quality; on account of its doctrine and faith, inasmuch as it professes that faith which the universality of believers has always professed; by reason of quantity; on account of its diffusion through the whole world; inasmuch as it is gathered not from a particular people or nation, like the church of the Old Testament, but from all nations in the whole world. Authors, wishing to explain this notable distinction more clearly, some distinguish between internal catholicism, which is of faith or doctrine, and external, which is of place, time, and persons. But doctrine and faith are called catholic which are required of all who are to be saved. Cf. D. SCHERZER, *Systema*, p. 708. Others observe that the church is sometimes called καθολική as it is opposed to heresy, that is, to heterodox churches; sometimes it is called καθολική in respect and opposition to particular churches. In the former way, when the church is called καθολική, it is not the same as universal; but it is the same as the true and orthodox church, and is so called from the catholic doctrine, i.e., the orthodox doctrine of Christ and the Apostles, which, when heresies were becoming prevalent in the church, was called catholic, inasmuch as it, proceeding from Christ and the Apostles, was commended to all the faithful, and was received and believed by their unanimous consent. In this sense also a particular church embracing the catholic, or orthodox, doctrine is called catholic. Thus the Emperor CONSTANTIUS calls the church of Alexandria catholic, in SOCRATES, Book II, ch. 18. SOZOMEN calls Callinicus the Bishop of the catholic church which is in Pelusium, Book II, ch. 24. In the latter way, when the church is called καθολική, namely in relation to particular churches, it is the same as the universal church, and in this way it is not sufficient for the catholic church that it embraces the doctrine of Christ and the Apostles, for a particular church also receives this, but it is required further for the catholic church that it include all believers of all places and times within its scope. Cf. D. HULSEMANN, *Manual on the Augsburg Confession*, p. 258, & D. BECHMANN, *Theological Institutes*, p. 575. Others note that the catholicism of the church is to be estimated primarily and *per se* from its

consent with the doctrine of the Prophets and Apostles, and also that conspiracy of faith which God uniformly works in all who adhere to the church; secondarily from the amplitude of places, and the diffusion through all peoples. Cf. D. JO. ADAM OSIANDER, *Collegium systematicum*, P. VII, p. 30. For by reason of its actual diffusion through all places and peoples, not even the apostolic and primitive church was catholic, although it was to be diffused through all peoples, and thus was prepared to receive all into its bosom, without distinction of nation, sex, or status. Moreover, Catholicism of places, persons, and times is a property of the church of the new testament, and indeed of the whole, by which it differs from the church of the old testament, which was restricted to the Jewish people, and from any particular assemblies.

Proof d. The church is called apostolic, partly because it was planted by the Apostles, partly because it has embraced the doctrine of salvation handed down by the Apostles and is built upon the foundation of the Apostles and Prophets, with Jesus Christ himself being the cornerstone, Ephesians 2:20.

**Question XXV. What is the church broadly, improperly, and synecdochically so called?**

*Definition of the church broadly and improperly so called.* The church broadly, improperly, and synecdochically taken, is the promiscuous assembly of men, called to the kingdom of God and the participation of spiritual and heavenly goods, by means of the ministry of the word, and consenting in the external profession of the same doctrine, for the praise of God and the eternal salvation of those very ones who are called.

Observation I. PHILIP MELANCHTHON, Part III of his *Theological Loci*, p. 16, describes the church broadly taken as being "the visible assembly of those who embrace the gospel of Christ and rightly use the sacraments, in which God is efficacious through the ministry of the gospel and regenerates many to eternal life, in which assembly, however, there are many who are not reborn, but who agree on the same doctrine."

Observation II. The promiscuous assembly of the called is improperly called the Christian church, because within its society it admits hypocrites and the unholy, who are putrid, dead, and equivocal members of the

church. Such a church is called synecdochical, because the name of the church is attributed to the promiscuous assembly, consisting of the regenerate and the admixed unregenerate, by a synecdoche of the part for the whole, by which that which is proper to the true part is attributed to the whole assembly, composed of good and bad. Indeed, an assembly of men consisting merely of hypocrites and the unholy is a synagogue of Satan and not the church of Christ. Therefore, the promiscuous assembly is called the church of Christ, on account of the regenerate and elect, who are the more worthy and noble part of the church.

Observation III. The promiscuous assembly of the called is said to be the visible church; a) by reason of the external means by which it is gathered, which are the word and sacraments; b) by reason of the men who are in it; c) by reason of the external form and society, which consists in the use of the means and in external profession.

**Question XXVI. What is the form of the church broadly taken?**

*Form of the same.* The form of the church broadly taken consists in the consensus of the external profession of the same doctrine, and in the participation of the same sacraments.

Observation. The consenting profession of the same doctrine of faith is called the external form of the church, and as D. HULSEMANN teaches in his *Breviary*, ch. XVII, p. 1271, it consists in the public society of the profession of the same faith, and its public exercise in preaching the authentic word of God, and administering only those sacraments which were instituted by Christ.

Proof. Although in the church, broadly so called, the unholy are mixed with the holy, they must nevertheless agree in the external profession of doctrine and the participation of the same sacraments. Saint John teaches this in his 2nd epistle, v. 10: "If anyone comes to you and does not bring this (evangelical) doctrine, do not receive him into your house (a private one; therefore much less into the house of God, the church, to the communion of the sacraments, which are the tokens of faith), nor say 'greeting' to him (therefore much less call him a brother in Christ). For whoever says 'greeting' to him communicates in his evil works (heterodoxy)."

Question XXVII. Of which members  
does the church broadly taken  
consist?

*Members.* The church, broadly taken, consists of living and dead members, that is, of holy men and hypocrites a), between whom there is not only a civil society, but also an ecclesiastical one b).

Proof a. 1) The pillars of the church, among whom was Peter, sometimes fall, Galatians 2:14. Therefore, the church of the called does not consist of mere saints. 2) The visible church from the beginning of the world has not been without hypocrites. In the church of Adam there was Cain, a hypocrite, and finally a fratricide. In the church of Noah there was the impious Ham. Abraham had Ishmael, the mocker of Isaac, in his church; Isaac had Esau, a profane man; Jacob had Reuben and Judah, who were incestuous, Simeon and Levi, murderers, and the immodest Dinah. Christ had in the company of his disciples Judas, who was greedy, a thief, and a traitor. That in the churches planted by the Apostles the bad were mixed with the good is taught by the Acts of the Apostles, the Pauline epistles, and the Apocalypse of John. 3) The same is gathered from parables and similitudes, in which the church is compared to a threshing floor, containing both chaff and wheat together, etc. See above, Question III, Proof b. To which add that the church is the garden of God, Song of Solomon 4:12. In this garden there are not only fruit-bearing trees, but also barren ones, Matthew 3:10, Luke 13:7. Indeed, just as one tree has some branches that are green and fruit-bearing, and others that are dry: so the church has some members that are green, bearing the fruit of good works, and others that are putrid and dead, luxuriating only in the leaves of words. The church is a vine, producing not only grapes, but also wild grapes, Isaiah 5:4. 4) In the church there are men who say, "Lord, Lord," but do not do the will of the heavenly Father, Matthew 7:21; having the appearance of godliness, but denying its power, 2 Timothy 3:5; professing to know God, but denying him by their works, Titus 1:16. Therefore, there are hypocrites in the church.

Proof b. Because hypocrites profess the same faith with their mouth, and use the same sacraments.

The antithesis is that of the Novatians, Donatists, and Anabaptists, who deny that

assembly to be the true church in which the unholy are mixed. Their arguments are:

I. The church is the congregation of saints. Therefore, in it there are by no means any unholy persons. I respond with the words of the Augsburg Confession, article VIII: "Although the church is properly the congregation of saints, yet in this life many hypocrites and evil men are mixed in." To be sure, the evil are in the church of the called, although they are not in the church of the regenerated and elect.

II. In whichever assembly men do not conform themselves to the rule of Christ, that assembly is not the Christian church; But in that assembly in which there are hypocrites, men do not conform themselves etc. Therefore. Response: 1) In which assembly no men conform themselves to the rule of Christ, that assembly is not the Christian church; I grant. But we assert that the promiscuous assembly of the called is called the Christian church synecdochically, because its principal part conforms itself to the rule of Christ. This synecdoche is common to the sacred writers. For Paul in the beginnings of his various epistles, addressing the whole assembly, e.g., of Rome, Corinth, Ephesus, etc., calls them saints. Concerning this synecdoche, AUGUSTINE writes in his epistle to Paulinus: "It is the custom of scripture to speak of a part as if it were the whole, just as the Apostle praises the Corinthians in the first parts of his epistle as if they were all such, when only some of them were praiseworthy."

III. Christ sanctified and cleansed the church by the washing of water with the word, so that he might present it to himself as a splendid church, not having spot or wrinkle, i.e., lacking vices and defects: Ephesians 5:26-27. But that assembly in which the evil are mixed with the good does not lack vices; Therefore, that assembly is not the church of Christ. Response: The church militant in this life is cleansed, or regenerated and justified, as well as sanctified inchoatively and continuatively; but the same church in the future life, having overcome its enemies, will be presented as triumphant, splendid internally and externally, having no spot or wrinkle, that is, consummately holy, immune from all sin and the remnants of sin. In this life the church with all its members acknowledges its

imperfection, daily praying from the Lord's Prayer; forgive us our debts! (\*)

IV. Whichever church is all beautiful, in it there are no evil ones; But the church of Christ is etc., Song of Solomon 4:7. Therefore. Response: When the church is called the bride of Christ, all beautiful, then the assembly of the regenerated and elect is precisely understood, which is beautiful with an imputed beauty, because it shines with the rays of the bridegroom Christ, and with an inherent beauty, which is said to be wholly perfect, not by reason of degrees, since its members often fall out of infirmity, but by reason of its parts, because it strives not to violate any divine precept with deliberate malice. We, however, are here dealing with the church broadly taken, as it is the assembly of the called, using the preaching of the word and the sacraments.

V. Whoever are in the Christian church are its members and have the spirit of Christ, 1 Corinthians 10:17, Romans 8:9. Hypocrites are not members of the church, nor do they have the spirit of Christ. Response: Whoever are in the invisible church, or the assembly of the regenerated and elect, they are true and living members of the church, informed by the spirit of Christ. But in the visible church, or the assembly of the called, there are hypocrites and unholy persons, who are dead members, and are called members by reason of the external profession of faith, not by reason of internal union with Christ through faith. Instance: Hypocrites have no communion with the regenerated. For what communion has light with darkness? 2 Corinthians 6:15. Therefore, they do not in any way belong to the church. Response: Hypocrites have no internal communion with the regenerated; because they are not joined to the head Christ by the bond of saving faith; however, they have with them in the church of the called an external communion, and that not only civil, such as exists in the Turkish empire between Mohammedans and Christians, but also ecclesiastical, on account of the consensus in the external profession of the same faith, and the participation in the same sacraments.

VI. From whom the truly believing and holy are commanded to separate themselves,

with them they cannot constitute one church; But they are commanded to separate from hypocrites and the unholy, etc. 2 Corinthians 6:17. Therefore. Response: 1) A distinction is made between mental and local separation. The truly believing and holy are commanded to separate themselves in mind and spirit from the impious, lest they follow their impurity or impiety; yet the impious can be in the church, as chaff in a heap of wheat. 2) We do not say that hypocrites constitute one church with the truly believing, but that they adhere to them by accident and contrary to the intention of Christ, just as chaff adheres to wheat, yet they do not constitute one heap of wheat with it.

**Question XXVIII.** How manyfold is the church broadly taken, as a visible assembly of the called?

*Division of this church.* The visible church of the called is either true, or pure, or false, or impure.

*Proof.* Just as it usually happens that, when hypocrites and the unholy are mixed in one assembly with the truly believing and holy, sometimes the latter, and at other times the former, are eminent or prevail (and the holy are indeed considered to prevail, both by reason of doctrine, when it is publicly preached pure, with noxious errors expelled, and with respect to the integrity of morals, when good examples of Christian virtues flourish, with vices suppressed; but the unholy prevail and are eminent, with respect to morals indeed, when vices run rampant with impunity, or reign, and with respect to doctrine, when false dogmas are publicly spread, and true doctrine and its confessors are oppressed): so then, at last, the promiscuous assembly of the called is simply and absolutely called the church of Christ, or with the added encomium, the true and pure church, when the holy prevail by reason of doctrine and morals; but when the unholy, especially by reason of doctrine and public profession, are eminent in the church, then that promiscuous assembly, aggregated from the holy and the unholy, is not called the church absolutely, but in a certain respect, or with the addition, a false, impure, corrupt

(\*) In a certain way, however, the church still militant is worthy to be called perfectly holy, without any stain or spot, namely by reason of justification, and the vicarious obedience of Christ attributed to each true member, Numbers 1:7. As far as renewal is concerned, however, the sanctity of the church, and of its individual members, is always imperfect as long as it is militant.

church. Cf. D. BAYER in *Compendium Theologiae*, part III, ch. 13, p. 1006.

True Church.

**Question XXIX. What is the true church?**

The true, or pure, church (\*), is the assembly of men, in which all things that are necessary to be believed for salvation, and to be done for the sanctity of life, are taught perspicuously from the word of God, without the admixture of noxious errors, and the sacraments are rightly administered according to the institution of Christ, and thus spiritual sons are born, who by true faith are joined to Christ the head, and in him become one body.

**Question XXX. Is the true church of the called to be said to be one, holy, apostolic, and catholic?**

The true visible church, in a certain respect, is one, holy, apostolic, and catholic.

Proof. The true visible church, aggregated from the regenerated and elect, and admixed hypocrites, is 1) one, by external unity, on account of the profession of the same doctrine of faith, and on account of ecclesiastical peace and concord; but by internal purity, or of saving faith and sincere charity, the regenerated and elect are joined, who are contained in the visible assembly of the called, which professes true doctrine. 2) It is called holy; by a synecdoche of the part for the whole; because the better part, that is, the truly believing and holy, are eminent and prevail in the true church. 3) It is apostolic; because the doctrine which resounds publicly in it is built upon the foundation of the Apostles. 4) It is catholic, by reason of internal catholicism, because it professes the catholic doctrine whole and incorrupt; but it is not catholic, if you consider external catholicism, because it does not embrace all the truly believing and

holy, since sons of God are also born in a corrupt church.

**Question XXXI. Are there also heretics in the true church?**

Manifest heretics are not eminent or prevalent in the true church a). However, secret heretics can exist in the orthodox church b). But they are not of the true church c).

Proof a. A church in which heretics dominate, and errors that subvert the foundation of faith preponderate, is not true, pure, and orthodox, but false, impure, and corrupt.

Proof b. 1) From 1 Corinthians 11:19: "For there must be factions among you in order that those who are genuine among you may be recognized." It is not absolutely, but hypothetically necessary that there be heresies in the church, supposing, that is, the blindness of the intellect and the malice of the human will, as well as the cunning of the devil, which God permits, so that the faithful may be tested, and the approved may become known to all. 2) From Acts 20:30: "And from among your own selves will arise men speaking twisted things, to draw away the disciples after them." Those heretics who arise from the true church certainly exist in it, although they may lie hidden for a time.

Proof c. Heretics are not of the true church, because they are not its living members. For they lack saving faith, which is the formal reason for being members of the church.

**Question XXXII. What is a false, or impure, church?**

*False church.* A false, or impure, church is an assembly of men in which the doctrine of faith from the word of God is publicly proposed with the admixture of errors and corruptions, and the sacraments are indeed administered, but are not dispensed in the

(\*) The force of these words is not one and the same. A church, in which some principal parts of the means of grace and of true Christian doctrine are preserved by public profession, with the gravest errors mixed in, is corrupt as far as the errors are concerned, but as far as the truths are concerned, it is true; just as wheat, mixed with chaff, is indeed true, although it is not pure. Otherwise it could not happen that in a corrupt church sons of God would be born, which however the blessed Author, in the following question, rightly teaches in his final words. And in no way is the true church altogether non-existent. See the observation to question XXXII, and also question XXXIV and ch. I, question X, antithesis II. But the church which professes the use of the means of grace, without any defect or addition, and the true doctrine of Christ, whole and uncontaminated by any errors, that at last is the true and pure church.

manner and for the purpose for which they were instituted by Christ.

Observation. True and false church are here opposed to each other not contradictorily; in which sense a church is false which is plainly not a church, e.g., the assembly of Mohammedans, which destroys all true religion; but privatively, so that a *false* church is one that is falsified, vitiated, corrupt, impure.

**Question XXXIII. What are the proper and infallible marks of the true visible church?**

*Marks of the true church.* The proper marks of the true visible church, from which it becomes infallibly known to a Christian man, skilled in the sacred letters, are the pure preaching of the divine word, and the legitimate administration of the sacraments.

Observation I. Our discussion is not about the common marks of a true and a false church, but about the proper marks and signs of a true church, from which its truth is so known that it can be discerned from any false church. The common marks of a true and a false church are the preaching of the divine word and the administration of the sacraments. But the proper marks of a true church are the pure preaching of the word and the legitimate administration of the sacraments.

Observation II. The most proper mark of the true church is the pure preaching of the word, to which the legitimate dispensation of the sacraments is commonly joined, as being virtually included in the profession of the truth, a mark indeed proper to the true church alone, but not competent to every one, nor always. For there was once a church before Abraham without the ordinary provision of sacraments, and for forty years in the desert the church was without circumcision. Cf. DANNHAVER in *Hodosophia Phaenomenologica*, II, p. 130. For which reason, the pure preaching of the word is the mark of the church πρώτως, or primarily; the legitimate dispensation of the sacraments, as an appendix to the preached word, is its mark δευτέρως, and secondarily. Hence the use of the sacraments, e.g., the Eucharist, is sometimes interrupted, namely in time of persecution, the church nevertheless remaining.

Observation III. The marks of the true church already mentioned are marks of the visible church, or of the church taken for an assembly aggregated from true believers and

admixed hypocrites. If it happens by God's permission that the church, oppressed by the tyranny of persecutors, has no public exercise of religion, no public ministry, by whose work it may publicly teach and profess the faith which the faithful have fixed in their hearts, then it will lie hidden, and by this very fact, that it lies hidden, it will have no sensible marks. These marks therefore apply to the true church in a flourishing and free state, not in a corrupt and oppressed one.

Observation IV. After the churches were torn apart into parts by schism, every particular church is visible. But since every particular church claims for itself the name of the true church, the question began to be asked: which particular church is true and pure from corruptions? The universal church, embracing all true believers and saints of all places, as it is invisible, cannot be distinctly known from certain signs and marks.

Observation V. By the preaching of the word is understood the public doctrine of faith, revealed in the word of God, whether it be pure or impure, which ought to be known from the symbols and public confessions, issued in the name of the whole church, or approved by the whole church, not from the opinions or writings of this or that doctor. Moreover, the preaching of the word is called pure which does not involve corruptions and errors that subvert the foundation of faith, either directly or indirectly. Those corruptions which are concerning faith, and leave the foundation of faith safe, do not make the church false and impure; but there are different degrees of purity. The purer and more sincere the doctrine, the purer and more sincere is the church.

Observation VI. When the pure preaching of the word and the legitimate administration of the sacraments are called marks of the true church, this is to be taken of marks from which the truth of the church can and should become known to a Christian man, to whom the infallibility of Holy Scripture is established. To an unbelieving and pagan man, however, the divinity and infallibility of the scriptures must first be shown, before it can be demonstrated by certain marks which among the churches, torn by schism, is the true church. This must be shown from certain external κριτήρια, criteria, which we treated in prolegomenon III, question XXIX.

Observation VII. When the pure preaching of the word is established as a mark of the true church, then the name of preaching is taken generally for the profession of doctrine, common to all members of the church, pastors and hearers, and for the public reading of biblical texts, which is like preaching, Acts 15:21. Preaching strictly taken is rather a proper action of pastors than of the whole church, nor is it simply and absolutely necessary to the church, as the times of the gravest persecutions show, in which the church could be preserved by the reading of scripture alone, without the public pure preaching of doctrine.

Proof of our assertion: 1) By what means the church is gathered and preserved, by the same it is known: But by the preaching of the word and the dispensation of the sacraments, etc. Therefore. The major is evident, because the principle of being is also the principle of knowing. We have proved the minor above in Question XIII.

2. Whatever is more known than the church, and belongs to it alone and always, that is a genuine mark of the church: But the pure preaching of the word is more known than the church, and belongs to it alone and always. Therefore. The major is clear; because every mark is more known than what is marked. The minor is clear; because I cannot judge which is the true church, unless I first judge whether its public doctrine is conformed to the revealed word of God.

3. Whatever is a mark both of true Christians and of true doctors of the church, that itself is a mark of the whole true church: But the pure preaching and diligent observation of the divine word is a mark both of true Christians and of true doctors of the church: Therefore. The major is manifest in itself. For what makes a true member of the church, that also makes a true church; which is the congregation of true Christians. The minor is proved from the words of Christ in John 8:31: "If you abide in my word, you are truly my disciples"; and in John 10:27: "My sheep hear my voice." And just as false prophets are known from their wicked doctrine, so true doctors are to be known from pure doctrine.

4. What were the marks of the true churches in the time of the Apostles, those are still the marks of the true church: But the reception of the apostolic, or evangelical, doctrine, and the right administration of baptism and the Holy Supper, were the marks of the churches in the time of the Apostles;

Therefore, they are still the marks of the church. The minor is evident from Acts 2:40-42, where Peter said: "Save yourselves from this crooked generation." So those who gladly received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the Apostles' doctrine and the fellowship, to the breaking of bread and the prayers. If anyone here should ask; whence was it known in the time of the Apostles that the church was true and pure? By the force of this passage, the answer must be; this was known from the fact that it adhered to the doctrine of the Apostles, which was pure and without corruptions, and also that it received the sacrament of baptism and the Holy Supper without corruptions, just as the sacraments were administered by the Apostles themselves.

5. By what the true church is discerned from the church of the wicked, those are the marks of the true church: But by the sincere preaching of the word and the legitimate administration of the sacraments it is discerned, etc. Therefore. The major is evident in itself; because by proper and essential marks one thing is discerned from another. The minor is proved: For these two a) formerly in the Old Testament distinguished the Israelite church from the pagans, Deuteronomy 4:6, Psalm 147:19-20, Genesis 17:10-11, Exodus 12:48. b) The Arians were formerly distinguished from the orthodox in no other way than by doctrine. Wherefore TERTULLIAN says excellently, in his book *On the Prescription Against Heretics*, chapter 21: "Those are the true churches, which hold what they received from the Apostles, and what the Apostles from Christ, and Christ from God. But other churches, which were not instituted by the Apostles, nevertheless, if they conspire in the same faith, are to be reputed no less apostolic, on account of the consanguinity of doctrine."

The antithesis is that of the Papists, who deny that the pure preaching of the word and the legitimate administration of the sacraments are the proper marks of the true church, and substitute other proofs (τεκμήρια) for it. Their more important arguments are:

I. The marks of the true church are inseparable from it: The pure preaching of the word is not inseparable from the true church: Therefore. The major is evident; because the marks of the true church ought



to be such that the true church can always be known from them. The minor is established from the examples of the Corinthians and Galatians. In the Corinthian church, the resurrection was denied, 1 Corinthians 15:12. In the Galatian church, the observance of the Mosaic law and justification by works of the law were inculcated, Galatians 3. These were true churches, but they could not be known from the pure preaching of the word, because this had ceased in them. Response: The parity of doctrine is to be judged from the public confession of the whole church. But the whole Corinthian church did not deny the resurrection of the dead. For Paul expressly says: "How can some of you say that there is no resurrection of the dead?" Of the Galatians the same Apostle says: "There are some who are troubling you," Galatians 1:7. Besides, there are distinct degrees of purity; sometimes the word is preached more purely, sometimes less purely.

II. Every true mark ought to be more known than what is marked: The pure preaching of the word is not more known than the church: Therefore. The minor is proved: because what is the true and pure preaching of the word must be learned from the church. Therefore, the church must be known first, before the preaching of the word is known, and so the pure preaching of the word is not more known than the church. Response: 1) I deny the minor premise. For the pure preaching of the word is more known than the true church, both in nature and to us. To us indeed; because it is closer to the senses. For the preaching of the word can be perceived by hearing, and the legitimate administration of the sacraments partly by hearing and partly by sight. The church, however, in itself and as it is a congregation of the faithful, can be perceived by no sense. But what is closer to the senses is more known to us. But it is more known by nature; because the pure preaching of the word and the legitimate administration of the sacraments is the principle and cause by which the church is gathered, nourished, and preserved. That whose knowledge proceeds from generating and preserving causes, its knowledge proceeds from things more known by nature. But no knowledge is more certain

and solid than that which comes from causes. 2) Although a pagan and a person to be converted receives probable knowledge of scripture from the testifying and commending church; a Christian man, however, acquires infallible knowledge of the true church from the public doctrine conformed to scripture. A distinction must therefore be made here between a man to be converted and a converted man, and also between probable and infallible knowledge.

III. Whatever marks do not distinctly and certainly notify which men are truly believing and holy, they do not produce an infallible knowledge of the true church: But the pure preaching of the word and the legitimate administration of the sacraments do not distinctly and certainly notify, etc. Therefore. The major is clear; because the church, properly so called, is the assembly of the truly believing and holy. The minor is evident; because even hypocrites preach the divine word and administer the sacraments; who nevertheless are not truly believing and holy (\*) Response: The pure preaching of the word and the legitimate administration of the sacraments are marks of the visible church, that is, taken for a promiscuous assembly, aggregated from true believers and admixed evil persons, and this they show distinctly, certainly, and infallibly. If, however, they are referred to the true believers alone, who properly constitute the church of Christ, then they can and should show them only confusedly. For of the church, precisely taken for the truly believing and holy, there are no marks which show it distinctly, certainly, and infallibly. For which reason some authors note very well that the question here is not about the marks of the truly believing definitively, or by discretion according to individuals (which God alone knows, 2 Timothy 2:19, 1 Kings 8:19); but about the marks of the truly believing indefinitely, by reason of the true assembly, or in which assembly above others true believers are to be sought, and by which marks that assembly can be distinguished from false churches. Cf. D. SCHERZER in *Systema*, locus XXV, p. 710.

IV. Whatever is common to all sects is not a mark of the true and pure church: But the preaching of the word is common to all sects:

(\*) If any Roman Catholic argues thus, he contradicts his own sect, and has no force against us, unless perhaps arguing for the sake of argument. For they wish every church to be visible, but they deny that what is called the invisible church is a church, and much less do they grant that it is properly so called. See question IX and its antithesis.

Therefore. The major is clear; because an adequate and infallible mark of the true church ought to discern it from any sectarian and false church. The minor is proved; because all sects and churches, even false ones, boast of the purity of their doctrine. Response; I deny the minor. For although every sect, every church, even a false one, boasts of the purity of its doctrine; a vain boast or empty brag is one thing, and the demonstration of the purity of doctrine by practice itself is another. But by the very fact that all sects appeal to the purity of doctrine, they show that it is the genuine mark of the true church.

V. The form of the true church is not its mark; The pure preaching of the divine word, etc. Therefore. Response; The pure preaching of the word is not the formal cause, but the efficient, and indeed the instrumental, cause of the true church; but the consensus concerning the external profession of the same pure doctrine is the form of the visible church. Since, however, the sincere preaching of the word founds and preserves the church, and shines forth actively in it, it certainly notifies it, because science is the knowledge of a thing through its cause. Instance; The pure preaching of the word is a mark of the ministers of the church, but not of the whole church. Response; The name of preaching is here taken generally for the profession of celestial doctrine common to all members of the church, pastors and hearers.

VI. There are marks of the true church that are more certain and evident than the pure preaching of the word and the legitimate administration of the sacraments, namely: 1) The name Catholic; 2) Antiquity; 3) Long duration; 4) Amplitude, or multitude of believers; 5) The succession of Bishops in the Roman church, derived from the Apostles to us; 6) Conspiracy in doctrine with the ancient church; 7) The union of the members among themselves, and with the head, that is, with the Roman Pontiff; 8) The sanctity of the doctrine; 9) The efficacy of the doctrine; 10) The sanctity of the life of the authors, or the first Fathers of the true religion; 11) The glory of miracles; 12) The prophetic light; 13) The confession of adversaries; 14) The unhappy end of its enemies; 15) The temporal felicity granted to those who have defended the church. Response; a) Generally. The mentioned marks of the true church, with the purity of doctrine and the legitimate use of the sacraments removed, are doubtful and fallacious. b) Specifically, response to 1) The

name catholic was not always used in the church. The name of Christians was used in the primitive church, Acts 11:26. Of catholic there was deep silence. To this is added that even heretics attributed the name catholic to their false churches. CYPRIAN testifies concerning the Novatians, epistle 37, that "in the manner of apes, who though they are not men, yet imitate men, they attributed to themselves the name of the catholic church." Thus of the Arians SIXTUS of Siena reports in *Bibliotheca Sancta* that they called themselves catholics, but others Athanasians and Homoiousians. The Donatists called their assembly the catholic church, as AUGUSTINE testifies in vol. V, in the collation of the 3rd day with the Donatists. To 2); Without divine literature, antiquity is of no moment; for truth is more ancient than all things, as TERTULLIAN judges in his *Apology*, ch. 19. To 3); Long duration, with respect to past time, coincides with antiquity; duration with respect to future time is neither present nor certain to us. The promise of the perpetual duration of the church does not pertain to this or that particular and visible one, but to the catholic and invisible church of the elect founded in Christ as on a rock. Long duration is not proper to the true visible church, but common to the Mohammedan sect and the Jewish synagogue. To 4); Amplitude is not a proper and perpetual mark of the true church. For in the times of Adam, Noah, and the suffering Christ, the true church was a little flock, Luke 12:32. The church of Satan is always more ample than the church of Christ; because few enter by the narrow way of salvation, Matthew 7:14. To 5); Succession in true doctrine and faith is to be held in high esteem; But local and personal succession of bishops is not a proper and adequate mark of a pure church, because a) it does not belong to it perpetually and always. For the primitive church, in which Christ and the Apostles taught, was the flower of the church, yet it lacked local and personal succession of Bishops; nor b) does it belong to the true church alone. The Jewish synagogue in the time of Christ had a succession of priests. The Greek church traces its succession of Bishops back to the

Apostles. (\*) Indeed, in the Arian church there was a succession of Bishops. But if heresy breaks the thread of succession, the succession of the Roman chair has long since been interrupted, which so many heretics and impious Pontiffs have occupied. To 6); By the ancient church is understood either that which existed many centuries ago, but was very corrupt; or the apostolic church. If the former; the true church cannot be known from a corrupt ancient church; if the latter; that mark indeed holds good, but it returns to our position. For to agree with the ancient apostolic church means to embrace the pure doctrine which it had. (\*\*) To 7); By the union of the members among themselves with the head, is understood either an internal union, which is through faith, by which the members are joined to Christ the head, and the members are united to one another by charity; or an external one, by reason of doctrine. If the former; the union of the members with the head and among themselves cannot be a mark, because internal faith and charity are not certainly known to us. If the latter; this mark has no place, because it is also common to a false and impure church. Surely in the Arian churches there was a union as to doctrine, but from this it could not be concluded that the Arian church was the true and pure church. To 8); Doctrine cannot be holy unless it is true and pure. To 9); The efficacy of doctrine can be understood in two ways: a) as a doctrine being efficacious which is received by many, b) by which men are effectively converted to God. In the first way, it cannot be a mark of the true church, because it also belongs to a false church,

namely that of the Antichrist, as Paul testifies in 2 Thessalonians 2:9, 11. In verse 9 the Apostle says that the coming of the Antichrist will be according to the ἐνέργειαν, efficacy of Satan, and in v. 11 he says: "Because they did not receive the truth, God will send them a strong delusion," so that unbelieving men may believe a lie. Surely in a false church the doctrine of heretics effectively moves and deceives many. In the latter sense, efficacious doctrine is nothing other than true and pure doctrine. To 10); Sanctity of life is either internal or external. Neither can be a mark of the true church; Not internal; for this consists in faith and inherent justice, which, as it is not known to us, cannot be a mark by which we are led to the knowledge of the true church; nor external; for this is also common to a false church. The Novatians called themselves Cathars, on account of the external sanctity of their life. The Donatists professed external sanctity to such a degree that they denied a church to exist where the good were contaminated by the communion of the evil. To 11); The glory of miracles is also not a mark of the true church; for Saint Paul testifies, 2 Thessalonians 2:9, that the coming of the Antichrist will be according to the working of Satan with all power and signs and lying wonders. The glory of miracles in the church of the New Testament was to last only for a time, and many centuries have passed in which the true church has had no miracles. The miracles performed by Christ and the Apostles conciliate authority for the church. To 12); The prophetic light is not a perpetual gift of the orthodox church, but peculiar to the

(\*) The Episcopal Anglican Church also contends vehemently with the Roman Church concerning the succession of Bishops. But what should be noted in the first place is that the Roman Catholics have deflected much from the ancient institution, since their opinion, both concerning the order and dignity of Bishops, and concerning their office, by no means agrees with what we read reported about the origin of the Christian church. In the age of the Apostles, Bishops were neither superior to Presbyters, nor different from them, Acts 20:17, cf. with v. 38; 1 Peter 5:1 & 2. They performed the office of teaching, and therefore in Ephesians 4:11, no mention is made of any singular order of Bishops; for these were the same as the pastors and doctors, as is plainly apparent from the two places already indicated. In the Roman church, however, they neither are, nor wish to be, true Bishops, but political Dynasts and Princes, who neither preach and teach, nor baptize, nor administer the supper, nor perform any work and office of the church. Thus it is most truly written in the Smalcald Articles, P. III, C. 10.

(\*\*) And it is indeed clearer than light that the Roman Catholics have departed from the ancient doctrine. As an indication are all their errors, and most especially the interdict on the reading of the sacred letters, as well as on the use of the consecrated cup, from which the Laity, as they call them, are prohibited. The book of the blessed HUNNIUS on the apostasy of the Roman church is to be most highly recommended to all.

beginnings of the church. False prophets sometimes also boasted of the prophetic gift, e.g., Balaam, Numbers 23. A disguised Samuel, i.e., a demon, foretold the end of Saul. To 13): The confession of adversaries is not a genuine mark of the true church. For how will the testimony of him be certain and infallible, who has not perceived the nature of both true doctrine and the church, or, if he has perceived it, is yet unwilling to embrace that doctrine and associate himself with that church? The true church remains, even if it is utterly destitute of the confession of adversaries. To 14): The unhappy end of the enemies of the church is not a mark of the true church; because often enemies, e.g., TRAJAN, AURELIUS, ANTONINUS VERUS, SEPTIMIUS SEVERUS, etc., died peacefully; on the other hand, the Apostles, martyrs, and many pious men perished miserably. To 15): Temporal felicity is not a mark of the true church. For according to scripture: "All who desire to live a godly life in Christ Jesus will be persecuted," 2 Timothy 3:12. The church in the time of the Apostles was true, though destitute of temporal felicity.

**Question XXXIV. Are spiritual sons of God also born in a false church?**

A false church, inasmuch as it is *false*, does not bear spiritual sons to God a). However, in a corrupt, or false, church, spiritual sons can be born, and are born to God through the word of God, which is still preached there, and through baptism, which is whole in its substantial b).

Proof a. A *false* church is one in which *false* dogmas are joined to true ones. But just as true faith is not generated from false and erroneous dogmas; so in a false church, inasmuch as it is *false* and contaminated with errors, no spiritual sons of God, or true believers, are born. Whence it is clear that he is not a son of God who pertinaciously adheres to the errors of a false church and strives to defend them.

Proof b. 1) In which church the word of God is publicly read and preached, and baptism is administered whole in its substantial, in it spiritual sons of God and heirs of eternal life can be born, and are born; But in a certain corrupt church (Roman, Greek, etc.) Therefore. The major proposition is evident from the efficacy of the word and sacraments, Isaiah 55:10, Titus 3:5, 1 Peter 3:21, Ephesians 5:26. The minor, however, is established by experience. 2) If in a corrupt church there were no salvation, all

infants baptized by the Papists, when transferred to the bosom of our church, would have to be rebaptized. The consequent is false, therefore so is the antecedent. You say: In a false church the truth is oppressed and errors prevail; Therefore, in a false church there is no true faith. Response: Just as according to Christ's parable in Matthew 13, in that field in which the householder sowed good seed, and the enemy sowed weeds, wheat can nevertheless grow from the good seed; so in those assemblies where errors are joined with true dogmas, faith can nevertheless be conceived from the word of God, the errors not penetrating the souls equally, or being cast out again, as indeed the faithful by the grace of God can discern between the precious and the vile.

**Question XXXV. Is the true church to be diligently sought by a man who is to be saved?**

*Necessity of seeking the true church.* The inquiry for the true church is very useful, and in some measure necessary, for a man who is to attain eternal salvation.

Observation. We confess that it is not ἀπλῶς, simply, and precisely necessary for salvation to know which and where the true visible church is. For we ourselves teach against the Papists that this is necessary only by an ordinary, not an absolute necessity, and that a man can be saved even if he is ignorant of it, provided he is a member of the invisible church. For it can happen that someone may die blessedly, even an adult, who does not yet know what the church is. Cf. D. HULSEMANN in *Breviary*, ch. XVII, p. 1209, & D. SCHERZER, *Collegium Antifocinianum*, p. 1041.

Proof. 1) The church is the body of Christ, Ephesians 1:23, the kingdom of heaven, Matthew 2:2, the city of God, Revelation 3:12, the house of God, 1 Timothy 3:15, the sheepfold of Christ, John 10:16, our mother, Galatians 4:26, and the communion to which spiritual goods (the word, sacraments, regeneration, etc.) are ordinarily entrusted, Ephesians 4:11, and the promise of a gracious presence is made, Matthew 18:20. Whence outside the visible church there is no salvation; And "he who does not have the church on earth as his mother, does not have God in heaven as his father," in the judgment of CYPRIAN, book *On the Unity of the Church*. Therefore, it is very useful and necessary to diligently seek the assembly in which God ordinarily dispenses the means of

salvation, and exhibits his gracious presence, and thus to associate oneself in both spirit and body with the mystical body of Christ, with the citizens of the kingdom of heaven, with the household of God, with the sheep of Christ, with our spiritual mother.

2. Christ commands us to avoid false prophets, Matthew 7:15, and to turn away from them, Romans 16:17. "Wherefore we are as much separated from heretics as they are fugitives from the church," according to CYPRIAN, Book I, epistle 5, to Cornelius.

You say: There is salvation in a false church: Therefore, it is not necessary to seek the true church. Response: In a false church, considered reduplicatively, or inasmuch as it is false and contaminated with errors, there is no salvation. In a false church, considered specifically, inasmuch as in it the word of God is publicly read, and baptism is administered whole in its substantial, regeneration and salvation are given; but not without great peril to souls: for they can be so obscured by false dogmas that either the light of faith is not kindled, or, having been kindled in baptism, it is overwhelmed and extinguished by errors: just as a robust man in a house infected with a pestilential plague can be kept safe; but not without present danger to his life.

#### Question XXXVI. Is the Roman church true and catholic?

*The truth of the catholic pontifical church is denied.* The Roman, or Pontifical, church is neither true a), nor catholic b).

Observation. By the Roman church is understood not only that which is in the city of Rome, but all particular churches, attached to the Roman Pontiff, wherever they may be contained.

Proof a. The true church has one head, Christ, Ephesians 1:22; it has one adequate principle of faith, namely Holy Scripture, 2 Timothy 3:16; it imparts the word of God as a clear light to all for reading and meditation, John 5:39; it venerates only God religiously, Matthew 4:10; it frankly confesses the defect of free will in spiritual matters, 1 Corinthians 2:14; it acknowledges that the exact fulfillment of the law with respect to the flesh, by which it is weakened, is impossible in this life, Romans 8:3; it seeks and finds righteousness and eternal life only in the universal satisfaction and merit of Christ, Romans 3:28, ch. 4:2 sq., Philipians 3:9; it asserts the certainty of faith, Romans 8:38; it judges marriage to be honorable for all

suitable persons, Hebrews 13:4; it rightly administers the sacraments according to the institution of Christ, Matthew 26:27, ch. 28:19; it teaches that those who finally believe are saved, and that those who persistently disbelieve are condemned, and acknowledges no intermediate state between the state of glory and eternal ignominy, John 3:16 sq., Mark 16:16. But the Roman, or Pontifical, church has two heads, Christ and the Roman Pontiff; to Holy Scripture it adds the consensus of the Fathers, the traditions of the church, and the decrees of the Pontiffs, as principles of faith; it forbids the reading of Holy Scripture to the common people; it transfers the religious worship due to God alone to deceased saints; it builds righteousness and eternal life on the merits of one's own works; it vainly boasts of the powers of free will in spiritual matters; it impudently contends that the full implementation of the law is possible in this mortal life; it disapproves of the certainty of faith, and defends doubt concerning divine grace; it affirms that marriage is unbecoming for clerics, and prohibits it on that account; it mutilates the sacrament of the supper, by taking away the blessed cup from the laity, and transmutes it into the sacrifice of the mass; it asserts an intermediate state between the state of glory and eternal ignominy: Therefore, the Roman church is not a true, but a false, impure, and corrupt church.

Proof b. The Roman church is not catholic, whether you look at the internal catholicism of faith and doctrine, or whether you consider the external catholicism of places, persons, and times. For it neither professes the catholic faith and doctrine which the Prophets and Apostles taught and propagated: which we have already given proof of; nor does it embrace in its scope all particular churches and all true believers, saints, and elect. For the Papists cannot deny that outside the Roman church spiritual sons and heirs of eternal life are born to God, namely in the Greek, Lutheran, and Reformed churches. Since, therefore, the Roman church is neither orthodox nor universal, it is not truly catholic, but a particular, and that an impure and corrupt, church.

The antithesis is that of the Papists, who maintain that the Roman church is true and catholic. Their more important arguments are:

I. The faith of the Roman church is proclaimed in the whole world, Romans 1:8. Therefore, the Roman church is true and catholic. Response: 1) We distinguish between the ancient Roman church, as it was in the time of Paul, namely pure and orthodox; and the modern one, which is so impure and deformed, that the epistle of Paul seems to be written not to the Romans, but against the modern Romans. 2) There is no force of consequence in the argument. For the ancient Roman church was not catholic because its faith was proclaimed in the whole world; but it was a particular church, such as the Jerusalemite, Antiochene, etc. Indeed, the same praise that is given to the Roman church is given to the ancient Thessalonian church in 1 Thessalonians 1:8: "For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere." Yet the Thessalonian church is not catholic.

II. The gates of hell will not prevail against the church, as Christ testifies, Matthew 16:18. Therefore, the Roman church could not have lapsed into errors. Response: Against the universal church the gates of hell will not prevail, so as to cause it to fail completely; but many particular churches have failed, e.g., that of the Corinthians.

III. The Lutherans, who accuse the pontifical church of having departed from the truth of the doctrine of faith, cannot indicate the time when it departed. Therefore, they unjustly accuse it of defection. Response: 1) The Lutherans are not obligated to indicate to the Papists the time when their church departed; for it is sufficient that false dogmas are found in it, which testify that the Roman church is impure. A gardener discovers weeds in his garden, but no one demands that he indicate the time when they began to grow. A physician indicates to a patient that he is suffering from consumption, yet it is not necessary for him to indicate the time when the patient began to suffer from this disease.

2) The errors with which the modern Roman church is defiled did not begin at one and the same time; and therefore one time for them cannot be indicated. At one time the opinion of habitual righteousness, by which we are just before God, became prevalent; at another time the dogma of the celibacy of priests, at another the dogma of transubstantiation, at another the erroneous doctrine of communion under one kind only, etc.

IV. Many Lutherans to this day call the Roman church catholic; which is a clear indication that it is truly catholic. Response: 1) The Roman church in a contradictory sense, or in the state of due confession, when we contradict those in error, is not to be called catholic, by the argument of the passage, 2 Corinthians 11:12. 2) Lutherans, when not in a state of confession, call the Roman church catholic in the same sense and with the same liberty with which we call the Jews, Jews, who are nevertheless a synagogue of Satan, Revelation 2:9 (\*)

#### Question XXXVII. Is the Lutheran church true and catholic?

*The truth and catholicism of the Lutheran church.* The Christian church, which adheres to the unaltered Augsburg Confession, is true a), and embraces catholic doctrine, b); but by reason of quantity or amplitude, it is not catholic, or universal, but particular c).

Proof a. The church attached to the Augsburg Confession, which is commonly called Lutheran from the ministry of LUTHER, is true (\*\*): because it embraces and teaches the truth revealed in sacred scripture, John 17:17. For the Lutheran church has one mystical head, Christ; nor does it admit any other word as a fitting norm of faith and morals than that which the Prophets and Apostles have left; nor does it acknowledge any other foundation of salvation than Jesus Christ; nor does it use any other sacraments than those which Christ himself instituted, namely baptism and the Lord's supper; nor does it attribute

(\*) We do not say Catholics, but Roman-Catholics, since the Roman Prelate himself demanded that name at the time when the Crypto-Jansenist disputes in France were agitated with the most vehement emotions of minds. But the whole force and reason of Roman Catholicism is placed in this; that all, whoever are truly devoted to the Roman church or wish to seem so, must with all their votes profess the singular power of the Roman Pontiff, and not side with those who think him to be inferior to a Council.

(\*\*) True and pure (see the notes on p. 1208): For it professes not only the truth, but also the integrity of the truth. For the doctrine to be integral, and thus the church pure, two things are required: 1. that nothing of the truth has been taken away, 2) that nothing of error has been added, Deuteronomy 12:32, Matthew 28:20, Galatians 1:8.

its righteousness and salvation to any of its own qualities, dispositions, and works, but solely to the divine grace and the merit of Christ; while in the meantime it fervently contends that diligent effort must be given to good works, prescribed by God; Therefore, the Lutheran church is a true church.

Proof b. Catholic doctrine is that which, having proceeded from Christ and the Apostles, has always and everywhere been commended to all the faithful, and has been received and believed by their unanimous consent; The church attached to the Augsburg Confession receives, believes, and professes that catholic doctrine. Therefore, by reason of its doctrine, it is truly catholic.

Proof c. By reason of quantity, or amplitude, the Lutheran church is not catholic, or universal; because it does not embrace in its scope all the regenerated and elect of all places and times. Therefore, the Lutheran church is indeed orthodox, but particular.

The antithesis is that of the Papists, who deny that the Lutheran church is true and catholic. They object:

I. The Lutheran church is not diffused throughout the whole world; Therefore, it is not catholic. Response: The Lutheran church is called catholic not by reason of its amplitude, or diffusion throughout the whole world (for we confess that it is particular); but by reason of its catholic doctrine; because it is orthodox.

II. Whichever church began only in the last century is new, and therefore not a true church (for truth is most ancient); But the church of the Lutherans, etc. Therefore. Response: 1) I deny the major premise. In a similar way, someone in the second century after Christ's birth could have argued: "Which church began only in the previous century, namely the first, is new, and therefore not a true church." But the church of Christ, etc. Therefore. Which argumentation is inept. It should be known, therefore, that the newness which is objected by dissidents does not stand in the way of the truth of the doctrine and the church. For of Christ's doctrine it is said in Mark 1:27: "What is this? A new teaching!" Cf. Acts 17:19. 2) The Lutheran church (not indeed under this name, but by reason of its doctrine) existed long before the Papacy, since it agrees exactly with the doctrine and church of the apostles, and is therefore prior to the papacy.

III. In the Lutheran church there is no union, nor consensus; but there are various dissensions and sects in it; Therefore, it is not a true church. The reason for the consequence is; because the members of the true church are joined by the bond of charity. Response: 1) In the Roman church there are no less dissensions than in the Lutheran church. 2) Those who dissent in fundamental dogmas of faith from the Augsburg Confession and the other symbolic books, have gone out from the church attached to the A.C. But those who dissent in questions outside the fundamentals, agree in the foundation, and thus do not subvert the truth of the church.

### Question XXXVIII. Do the particular churches taken together constitute one catholic church?

The particular and visible churches which exist today in the east and west do not constitute one catholic church.

Proof. If all the assemblies of the called, throughout the whole world, professed the catholic faith purely and incorruptly, and were joined among themselves by the bond of charity and peace, we would not hesitate to assert that, taken together, they constitute the catholic church, or universal, so called by synecdoche, in whose scope the universal multitude of believers is contained, and outside of which there is no salvation. But after the particular churches have been so torn apart by schisms that they neither profess the same doctrine of faith, nor pursue each other with mutual love, they do not constitute one catholic church.

### Question XXXIX. Is the church so infallible that it cannot err, and indefectible that it cannot be cut off?

*Concerning the infallibility of the church.* The catholic and invisible church, which embraces each and every one of the regenerated and elect, cannot err in the foundation of faith, nor completely fail, but will endure until the consummation of the age a). Any particular visible church, however, can be so contaminated with fundamental errors that they prevail, and doctors professing false doctrine constitute the public ministry, with the fewness of true believers lying hidden under the multitude of those in error b).

Observation 1) The sense of our assertion is; the entire catholic church never errs in such a way that there do not remain some

who, following the simple guidance of the word, are sanctified and preserved in truth and faith by the direction of the Holy Spirit, so that retaining the foundation of salvation by the power of God they are kept through faith for salvation, although these are sometimes few, and in the most troubled times of the church lie hidden, so that the assembly of true believers is not illustrious and distinctly conspicuous; But that each particular and visible church can err in faith and in fact has at times erred, if it departs from the rule of the heavenly word, from which danger of erring we do not except even the Roman church, from which alone they so greatly strive to remove it, as says the blessed D. GERHARD, in his locus *On the Church*, § 107.

Observation 2) The church is called indefectible with an indefectibility a) conditional, as long as it adheres to its head Christ, from whom nothing but sin can separate it (this indefectibility is common to the invisible church with the visible); b) catholic, as to the whole (τὸ σύνολον), individual faithful can fall away, but not the universal church, which indefectibility is proper to the invisible church; c) final, as to the church of the elect.

Proof a. 1) The gates of hell shall not prevail against the catholic church, Matthew 16:18. Therefore, the catholic church is indefectible from the heavenly truth, and impregnable. For πύλαι, gates, signify the place of counsels and judgments, where the force and power of a city was situated.

Wherefore the gates of hell are nothing other than the counsels, schemes, power, force, and strength of the devil and of tyrants. 2) The spiritual kingdom of Christ (the church) on this earth is perennial, Luke 1:33. From which Christ also promised his gracious presence to the true members of this spiritual kingdom until the consummation of the age, Matthew 28:20. Therefore, the church of Christ will endure until the end of the world. 3) The church is the house of God, the pillar and repository of truth, 1 Timothy 3:15. Therefore, it will stand impregnable as long as the heavenly truth, or the word of God, which remains forever, shall survive, 1 Peter 1:25. 4) The word of God will always be preached, Isaiah 59:21, Jeremiah 30:13 (though not always purely), and the partakers of the Eucharist will proclaim the Lord's death until he comes (to judgment), 1 Corinthians 11:26. Therefore, there will always be the regenerated and the

elect. For wherever the word of the Lord is preached, it always bears fruit in some, Isaiah 55:10, Matthew 13:24.

Proof b. 1) From the Pauline admonition, Romans 11:20-22: "Do not be haughty, but fear. For if God did not spare the natural branches, neither will he spare you. Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off." Whence the impregnable argument: Which church a) ought to beware of falling; to which b) it can happen that God does not spare it; which c) if it does not remain in the faith, is to be cut off, that church is defectible. But a particular and visible church is thus situated. 2) Immunity from the danger of erring has not been divinely promised, except to the true and living body of Christ, which is not always constituted by those who externally prevail in the church and perform the public ministry, but sometimes is constituted by those who, oppressed under the multitude of the erring, lie hidden and groan, whose splendor is not external, but they are like a hut in a vineyard, or in a cucumber garden, and like a devastated city, Isaiah 1:8, like a remnant of seed, ch. 6:13, as a poor and needy people, Zephaniah 3:12, as a little flock, Luke 12:32. 3) Experience teaches that a particular and visible church has often defected from the heavenly truth. The Israelite church, contemporary with Moses, defected, which, with Aaron leading, worshipped the calf, Exodus 32. The church contemporary with Elijah defected, who thought himself to be the only true believer, when yet, by the grace of God, seven thousand true believers remained, who lay hidden under the multitude of the wicked, and had not bent their knees to Baal, 1 Kings 19:10. The church contemporary with Christ defected, which was ignorant of the foundation of faith, namely, the Messiah, a heavenly, not a worldly king, a priest to be offered as a most holy sacrifice for sins, an enemy and persecutor of Jesus of Nazareth, the true Messiah, revealed by so many lights. The churches planted by Paul defected: the Ephesian, Philippian, Colossian, Corinthian, Galatian. When the Arian heresy predominated, the church was to be sought not in walls, not in roofs and buildings, but in mountains, in forests, in lakes, prisons, and caves. Cf. AUGUSTINE, epistle XLVIII; Sozomen, book III of his ecclesiastical history, ch. XIII. In the time of the Antichrist,



it was predicted in the scriptures that the wicked and those addicted to the false doctrines of the Antichrist would be everywhere, and that the church of Christ would be hidden under the vast throng of the Antichrist's satellites, Revelation 12:14, 2 Thessalonians 2:3.

Antithesis. The antithesis is 1) that of the Papists, who deny that the Roman church can err in faith. 2) that of the Socinians and Arminians, who maintain that the catholic church can completely fail.

The Papists object; I. Against which church the gates of hell do not prevail, that one cannot err or fail; Against the church of Christ, etc. Matthew 16:18. Therefore. Response; Against the catholic, or universal church, the gates of hell do not prevail; but we have demonstrated that many particular churches have failed.

II. The pillar and foundation of truth does not fall. But the church is, etc. 1 Timothy 3:15. Therefore (\*) Response; The catholic and invisible church, which is the assembly of the regenerated and elect, is, first, *per se* and properly called the pillar of truth, because it is firm, constant, and like an immovable pillar, stable in guarding and preaching the truth entrusted to it, and will never defect from it. Not that, considered absolutely and in itself, it cannot utterly fail from the truth (for it consists of men, still exposed to manifold infirmity, and who individually can be deceived and deceive); but that by the grace and assistance of Christ it cannot happen that it should fail from it in things necessary to be believed. Secondly, improperly, and by a synecdoche of the part for the whole, a particular and visible church is called the pillar and foundation of truth, on account of the regenerated and elect who are contained in it. When, however, the admixed evil in it gain dominion, and corrupt the public profession of faith, the visible assembly, whose public profession is corrupt, is not and is not called the pillar of truth; although the few, true believers, hiding in it, are custodians and witnesses of the heavenly truth; for the denomination is from the more excellent part.

III. Whichever church is governed by Christ, as the supreme head, that one cannot err or fail; But the Christian church, etc. Ephesians 1:22. Therefore. Response; We distinguish between the absolute and the ordered governance of Christ. The latter occurs through ordinary means. Whichever assembly of the called deserts those means, is deserted and falls into errors.

IV. The church is led by the Holy Spirit into all truth, John 16:13. Therefore, it is infallible. Response; According to the intention of Christ speaking, that promise primarily and proximately regards the instruction of the Apostles for the function of their Apostolic office, by which they were to serve all nations by preaching the word of truth. Secondly, that promise can be accommodated to the universal church; which is infallible conditionally, if it follows the guidance of the Holy Spirit.

V. Christ prays for the church, John 17:17. Therefore, it cannot fail. Response; The intercession of Christ averts from the church a total defection, not a partial one. That the assembly of true believers and saints does not completely cease to exist is to be attributed to the grace and intercession of Christ; Yet it is established that very many assemblies of the called have shaken off their faith in Christ.

VI. The church is to be heard under penalty of anathema, Matthew 18:17. Therefore, it cannot err. The reason for the consequence is; because the church would never be to be heard under so great a penalty, if it were liable to errors. Response; 1) That passage does not deal with articles of faith; but with ecclesiastical discipline, which even a corrupt church observes. 2) The church is to be heard, as long as it itself hears the voice of the shepherd Christ, and adheres to the divine word.

VII. Individual particular churches can fail; Therefore, also the universal church. The consequence is proved; because the universal church is nothing other than the complex of particular churches. Resp. Individual particular churches can fail separately, not jointly or collectively; just as individual men die, but the entire human species does not.

(\*) There is a twofold interpretation of these words, explained by different very learned men. It will not be difficult to judge which is to be preferred to the other. The church is compared to a house. A house is not a pillar and foundation. Therefore, when it says *στυλοῦς καὶ ἐδραῖωμα τῆς ἀληθείας*, that must be understood as that on which the whole building rests, namely Christian doctrine, and its principal part, on which all the others depend. That, therefore, is not to be referred to *ἐκκλησίαν*, but to *τὸ τῆς εὐσεβείας μυστήριον*, v. 16.

The universal church is indefectible not absolutely and in itself, but because of the grace, assistance, and governance of Christ, its spiritual head and king, who is not without a body and a spiritual kingdom. (\*)

### ON THE REPRESENTATIVE CHURCH

#### Question XL. What is the representative church?

*Definition of the representative church.* The representative church is the congregation of doctors, representing the synthetic church in its own way.

*Proof.* For the synthetic church is represented both through the ecclesiastical ministry and through a council, or synod. The profession of faith, which is issued by the voice of pastors when they inculcate the doctrine of Christ in public assemblies and declare it to the understanding of their hearers, is considered the common confession of the whole church and of its individual members. In councils, however, are gathered the doctors and delegates of the church, to whom has been committed by the whole communion of believers the power of taking cognizance and judging concerning the public interpretation of doctrine in doubtful and controversial articles, concerning ceremonies that contribute to good order in the church, as well as concerning the power of correcting public offenses.

#### Question XLI. What is an ecclesiastical council?

*Definition of an ecclesiastical council.* An ecclesiastical council is a solemn assembly of the doctors and delegates of the church, gathered by the instigation and moderation of God, and convoked by public authority, to rightly weigh and judge questions that have arisen concerning the dogmas of faith, the morals of Christians, and the rites of the church, so that the glory of God may be propagated, concord in one faith may be established, and schisms, heresies, and public offenses may be averted.

*Obs. I.* The word *concilium* (council) is not derived from *consulendo* (consulting), as the spelling itself attests, nor from *conciliandis* (reconciling) differing opinions, which is an inadequate derivation, but from *concalando*,

i.e., *convocando* (convoking). For a council is a gathering of men convoked for consultation; whence also FESTUS says *concilium* is as if it were *concalium* (which is from ἀπὸ τοῦ καλῶν). In Greek it is called σύνοδος, or a congress of many.

*Obs. II.* Although the name council, in its native meaning and by force of its notation, designates any assembly, whether ecclesiastical or political, gathered for the purpose of consultation, here it is used in a stricter sense, to denote a congregation of the doctors and delegates of the church.

#### Question XLII. What is the principal efficient cause of councils?

*Efficient cause.* The principal cause and author of councils is God.

*Proof.* The origin of councils is divine. This is evident 1) from the councils of the Old Testament, which were convoked with God commanding and moderating, Exod. 20:20. Num. 11:16. Deut. 17:9. Ps. 122:5. 2) From the apostolic council held in Jerusalem, in which, as in the clearest mirror, the genuine form and sketch of a legitimate council is exhibited to us, whose president was the Holy Spirit, Acts 15:28. For the Apostles say: "It seemed good to the Holy Spirit and to us." 3) Christ himself refers us to the representative church, saying: "Tell it to the church," Matth. 18:17. Where by church is understood a judging body; but a promiscuous multitude does not judge; Therefore, the representative church, which is the congregation of doctors, is implied. But Christ would not have referred us to the church, unless a tribunal had been divinely constituted in it.

#### Question XLIII. In whom does the power of convoking councils reside?

*The power of convening councils.* The power of indicting and convoking councils resides in the orthodox political Magistrate a); in his absence, the faithful themselves can, without injury to heterodox territorial lords, institute an ecclesiastical congregation b).

*Obs. I.* The question is not whether some consent of the political Magistrate is required for holding councils, but the question being debated is about the power of indicting and compelling councils. The

(\*) The blessed Man passed over the arguments of the Socinians and Arminians in silence, a defect which you will easily supply from the books of the Theologians who have disputed by design against both, or either one, of those sects.

Papists do not deny consent to the magistrate; but they concede that he can request and subsequently consult on a council; they deny, however, that the right and authority to compel a council belongs to him.

Obs. II. Even if the Magistrate sometimes defers his right of indicting councils in his diocese to Theologians, they nevertheless use that right not as lords, but as ministers of a higher power, and so that power is not their own, but delegated.

Proof. a. 1) From the authority of the magistrate. The convocation of a council is an act of jurisdiction, implying some superiority, and therefore should always be instituted by him who has some jurisdiction, or authority, or superiority in the causes for which the convocation is made. But jurisdiction of this kind does not reside in Bishops or Presbyters, 1 Peter 5:3, but in the magistrate, Rom. 13:1.

2. From divine sanction. Those to whom it is sanctioned and commanded that they should kiss the Son of God, open the gates to him in the world, and promote his kingdom and the growth of the church, it is their duty, if it is expedient for the church, to assemble councils; But to the magistrate, as the custodian of both tables of the law, this is sanctioned and commanded, Ps. 2:10. 24:7. Is. 49:18. Therefore.

3. From the custom of the Israelite church, in which Moses, Exod. 19, Joshua, ch. 19, David, 1 Chron. 13, Solomon, 1 Kings 8, Jehoshaphat, 2 Chron. 20, Hezekiah, ch. 30, Josiah, ch. 34, convoked synods.

4. From the practice of the primitive church of the New Testament. The Council of Nicaea was assembled by CONSTANTINE THE GREAT; the first of Constantinople by THEODOSIUS the elder; that of Ephesus by THEODOSIUS the younger; that of Chalcedon by the Emperor MARCIAN.

Proof. b. If the magistrate is heterodox and an infidel, the right and power of convoking councils does not expire, if the orthodox themselves request it. But if he does not grant their petition, the Bishops themselves can, by the example of the Apostles, as it were, by entreaty, assemble councils. Thus in Acts 15:2, when a dispute arose in the church of Antioch concerning the necessity of circumcision and the law for salvation, the Apostles and elders gathered a council to discuss this controversy.

The Antithesis is that of the Papists, who maintain that the power of convoking

councils, especially general ones, resides in the Roman Pontiff. They object:

I. Whatever council is not gathered in the name of Christ is not legitimate; Whatever council is gathered by a political magistrate is not gathered in the name of Christ; Therefore. The minor is proven, because the Magistrate does not preside over the church in the name of Christ, but the Roman Pontiff, who is Christ's vicar and the visible head of the church.

Resp. 1) That council is gathered in the name of Christ which is convoked for the doctrine and glory of Christ; which is also done by an orthodox Magistrate. 2) We deny that the Roman Pontiff is the ecumenical vicar of Christ and the visible head of the church.

II. Whoever in the fold of Christ are not shepherds, but sheep, they do not have the power of assembling councils; But the political Magistrates etc. Therefore. The major is proven: Just as it is not for the sheep to gather the shepherds; So it is not for secular Kings and Magistrates to convoke Bishops, as shepherds, to a council.

Resp. Magistrates are considered in a twofold manner; a) insofar as they are internally illuminated, converted, and sanctified through the means of salvation; b) insofar as they externally defend, preserve, and restore the Christian religion. In the former way, they are to be considered as sheep; in the latter way, they are custodians and defenders of the fold of Christ.

III. Whoever does not have all the members of the universal church subject to him cannot indict a general council; But the Emperor does not have all the members etc. Therefore. Resp. 1) Neither does the Roman Pontiff have all the members of the church subject to him. 2) The Emperor compels the Bishops subject to him to a council by command; those who are outside his territory, he invites by courtesy. It is sufficient that the decrees of the council be transmitted to others and be approved by them.

#### Question XLIV. Who is the president of a council?

*President of the council.* The invisible president of a council is the Holy Spirit a). The visible president is either political or ecclesiastical. The political president is the Emperor, King, or Christian Prince, or someone delegated by him b). The ecclesiastical president is one or more

Bishops, elected by the Emperor, King, or Prince, or by the common suffrage of the whole council c).

Proof. a. The Holy Spirit is the supreme and infallible president of a council, Acts 15:28, who, by means of the word contained in the sacred letters, speaks, teaches, illuminates, and directs the minds of the assessors of the council.

Proof. b. The political president moderates the external order of the council, provides security from external force to the speakers, prevents tumults, restrains brawlers, approves the decrees of the greater and better part, sanctions them by public edict, and commits them to execution. Thus, CONSTANTINE THE GREAT governed the Council of Nicaea as to its external affairs, THEODOSIUS the elder the First Council of Constantinople, THEODOSIUS the younger the Council of Ephesus, through legates, and the Emperor MARCIAN the Council of Chalcedon, through consular men whom he himself had appointed as judges, as EVAGRIUS testifies, book II, ch. 4.

Proof. c. The ecclesiastical president moderates τὰ ἐσώτερα τῆς ἐκκλησίας, the internal affairs of the church, or the ecclesiastical actions themselves, which concern the doctrine of faith, not with coercive but with ordinative authority, accurately proposes the questions to be deliberated upon, explains them candidly, asks for and collects suffrages and opinions, pronounces the definitive sentence, draws up the synodical acts, and hands them over to the whole congregation to be reviewed and confirmed. Sometimes several episcopal presidents were elected, who presided over the synod either in turns or by common authority: In the Council of Nicaea, the Bishop of Corduba; in the Council of Constantinople, TIMOTHY of Alexandria, MELETIUS of Antioch, NECTARIUS of Constantinople, and CYRIL of Jerusalem, Bishops; In the Council of Chalcedon, ANATOLIUS of Constantinople, MAXIMUS of Antioch, and JUVENALIS of Jerusalem, were the presiding Bishops. Wherefore it is not necessary that the Roman Pontiff be the president of all councils, even general ones.

#### Question XLV. Who are the assessors and judges in councils?

*Assessors & judges.* The assessors and judges in councils, besides the presidents, are not only Bishops, Doctors, and Pastors, but also laymen, skilled in the sacred letters,

pious, lovers of truth and peace, delegated by the churches, to pass sentence on the matters proposed.

Proof. 1) From the solemn celebration of the Council of Jerusalem described in Acts 15, in which not only the Apostles, but also the presbyters and the people convened, and the suffrages of the entire church, consisting of clergy and laity, were heard. Wherefore also the decree of the synod was conceived in these words, Acts 15:22: "It seemed good to the Apostles and elders, with the whole church," and v. 25: "It seemed good to us, being assembled with one accord."

2. From the clear words of scripture. It is said to all the faithful, that they should test the spirits, whether they are of God, 1 John 4:1. Paul addresses the Corinthians: "I speak as to wise men; judge ye what I say," 1 Cor. 10:15. Cf. Rom. 14:12. We concede indeed to the doctors of the church the greater parts in deciding doubtful and controversial questions; but we deny that it is theirs to pass and publish a binding sentence, without the consent of the laymen delegated from the churches, whose role it is to consult together, to give their opinions, and to define.

#### Question XLVI. Around what matter are councils concerned?

*Matter of the council.* In councils are weighed questions concerning the dogmas of faith, morals, and ceremonies of the Christian church.

Proof. From Acts 15:19. In the apostolic council (which exhibits the idea of a legitimate council) there was a question of faith: Whether eternal salvation cannot be obtained without the reception of circumcision and the observance of the entire law? The question concerning the morals and ceremonies of the church was: Whether it is necessary to abstain for a time from the enjoyment of things prohibited by the ceremonial law, so that the church to be gathered from Jews and Gentiles might more easily coalesce?

#### Question XLVII. What is the norm for deciding questions in a council?

*Norm of the council.* The one principle and norm for deciding controversial questions about dogmas and morals is the canonical scripture.

Proof. The decisions of councils concern the faith and duties of Christians; which, just as they depend on the Holy Scripture as the sole principle of knowing and acting, so also

the decisions concerning them have the scripture alone as the perfect and adequate principle and norm of deciding. Compare the words of scripture, Deut. 4:12. Is. 8:20. 2 Tim. 3:15. Gal. 1:8. ch. 6:16. In the first councils, the codex of the gospels was placed on a high throne, so that it was exposed to the eyes of all.

**Question XLVIII. What is the form of councils?**

*Form of councils.* The form is the decent order of the council, or the legitimate process, regarding the duties of the individual assembled parts.

Proof. For a council is a being by aggregation with order, which cannot exist without a legitimate process of the parts. The presidents observe this by rightly directing, the assessors by deliberating, opposing, responding, deciding.

**Question XLIX. What is the purpose of councils?**

*Purpose of councils.* The purpose of councils is the propagation of divine glory a), the concord of the church b), and the avoidance of schisms, heresies, and scandals c).

Proof. a. Councils are gathered in the name of Christ, Matth. 18:10, i.e., for the glory of Christ.

Proof. b. The concord of the church is established by the consensus of the profession of faith; a council is convoked lest this be broken by heterodoxy. Thus in the apostolic council, Acts 15, the Christian doctrine of obtaining eternal salvation without receiving circumcision was defended.

Proof. c. By the apostolic council, Acts 15, the true opinion on the Mosaic law was so explained that the pseudo-apostles' opinion on the necessity of observing the Mosaic rites was solidly confuted and utterly extirpated; moreover, fornication was perpetually forbidden, and the enjoyment of blood and things sacrificed to idols was forbidden for a time.

**Question L. How are councils divided?**

*Division of councils.* Councils are divided into universal or general (which in Greek are called οἰκουμενικά) and particular (in Greek μερικά, τοπικά). Universal are those to which learned and pious men are called from all, or from most parts of the Christian world a). Particular are either national, to which

learned and pious men of one nation are summoned; or provincial, in which the doctors of one province convene; or diocesan, which consist of the religious men of one diocese b).

Proof. a. Indeed, there has never existed in the whole world a council that was absolutely universal, in which all the Bishops and delegates of the militant church convened; therefore councils are called universal, or ecumenical συγκριτικῶς, or relatively, in respect to national, provincial, and diocesan councils. Although, therefore, they are not simply universal, they are nevertheless held as such on account of the subsequent ratification of all particular churches, by which they were approved. The first four ecumenical councils are held in the highest esteem: The Nicene, convoked by the Emperor CONSTANTINE THE GREAT in the year 325, in which, with 318 Bishops present, the heresy of Arius, who denied the divinity of Christ, was condemned: The First Council of Constantinople, indicted by THEODOSIUS the elder, in the year 381, in which MACEDONIUS, and those who sided with him, the pneumatomachi, were condemned by 150 Bishops: The First of Ephesus, assembled by THEODOSIUS the younger, in which more than 220 Bishops convened in the year 432, who condemned NESTORIUS, who denied the communication of idioms: The Chalcedonian, held under the Emperor MARCIAN, in the year 451, against EUTYCHES and DIOSCORUS, who confounded the two natures in Christ, who were condemned by 630 Bishops.

Proof. b. A national council was held in Carthage in Africa, with CYPRIAN presiding. In opposition, CORNELIUS, the Roman Bishop, instituted a national council, in which the Bishops of all Italy convened, as EUSEBIUS testifies in his ecclesiastical history, Book II, ch. 2. Provincial councils were those of Mainz, Cologne, Aachen, and many others held in Germany and described in Tom. IV of the Councils. Diocesan councils are synods, or assemblies of one diocese under one Bishop, and therefore of lesser authority.

**Question LI. What is the authority of councils?**

*Authority of councils.* Councils possess great authority, both decretory a) and decisive b), which they do not have from the fact that they represent the universal church exactly c), but they have it dependently on

sacred scripture and the agreement of their decrees with the same d); although from the subsequent consent of the churches existing throughout the world some authority accrues to them e), which however is not infallible or immune from the danger of erring f).

Proof. a. A public Doctor of the church, through piety, erudition, and love of truth, conciliates no small authority for himself, so that his judgment is held in high regard; therefore, the authority of many pious and erudite Doctors, who, after comparing and examining their opinions on matters, decree unanimously, is far greater. But the decretory authority of councils in constituting good order, and in sanctioning rites and correcting the morals of the church, is most highly esteemed, so that all things may be done εὐσχημόνως καὶ κατὰ τάξιν, decently and in order, 1 Cor. 14:40.

Proof. b. In dogmas of faith, about which doubt and controversy have arisen, the decisive authority of councils is of no little value; whose decision, however, is not simply judicial, but diaconal and ministerial, bound to the ordinary method of interpreting the sayings of scripture and of eliciting theological conclusions from them.

Proof. c. The authority of councils is not born from a perfect representation of the catholic church, since there is no council which exactly represents the universal church, and therefore there is no council that is absolutely universal and ecumenical. In the first council of Nicaea, from the west there were only two presbyters sent from Italy, one Bishop from Gaul, one from Spain, one from Africa. In the second and third Councils, there were none from the west; yet the Pontiffs DAMASUS and CELESTINE confirmed those councils, in their own name and that of the other Bishops of the west, whom they themselves had gathered at Rome. In the fourth council, there were only the legates of LEO, and besides, he himself sent the consent of the other Bishops of Spain, Gaul, and Italy, who, having celebrated councils in their own provinces, wrote to Leo that they followed his opinion in all things. See BELLARMINE, Book 1 on councils, XVI.

Proof. d. The sole norm of councils is Holy Scripture, from which they obtain all certainty. Wherefore councils that follow the word of God, sincerely declare the catholic faith.

Proof. e. Those councils which are received by many churches are considered to be of such authority that from them the doctrine of the true church may be collected not invalidly.

Proof. f. The decrees of councils, even if they are confirmed by the Roman Pontiff, are not of absolute infallibility. For 1) those who are liable to error outside a council, remain such when gathered in the council itself. But the doctors of the church outside a council are liable to error, unless they follow scripture alone as their guide and light. Therefore. 2) From the sacred letters it is certain that the Jewish ecclesiastical council erred most gravely, in which, although the high priest presided, with the whole synagogue and the entire sanhedrin sitting with him, yet Christ the Savior was blasphemously condemned as a seducer, Matth. 26:65. Which error was not only of fact, but also of faith. For Christ was condemned for this reason, because he said he was the Son of God, and so the sanhedrin stumbled on a fundamental article of faith. 3) That particular councils, whether national or provincial, have erred not lightly, is clearly established. For CYPRIAN instituted three national councils in Africa, in which the dogma of rebaptizing those who had been baptized by heretics was confirmed, as AUGUSTINE testifies in Book III on baptism against the Donatists. But, you will say: Particular councils, confirmed by the Roman Pontiff, do not err. Resp. The Roman Pontiff has no privilege of infallibility. That many Popes were heretics, Dr. GERHARD clearly shows in his Catholic Confession, book I, part II, chap. 2, fol. 71 (\*).

4. That general councils are not immune from error, the second Council of Ephesus alone teaches by its example, which was general (\*\*), and yet confirmed the Eutychian heresy, as BELLARMINE testifies, Book I on councils, ch. 6, fol. 10.

(\*) Indeed, every single Roman Prelate, as the head of a corrupt church, is involved in many great errors.

(\*\*) General councils, properly and strictly so named, are those whose decrees have been approved by the common consent of the whole church. For this reason, therefore, our theologians count no more than four ecumenical councils, and least of all do they think the second of Ephesus, in which things were impiously conducted, worthy of being held in their

The Antithesis is that of the Papists, denying that universal councils confirmed by the Roman Pontiff can err. They object:

I. Whatever represents the universal church is infallible; But a universal council, convoked and confirmed by the Pope, etc. Therefore. The major is established; because the universal church, which is the pillar of truth, cannot err in the foundation of faith. Resp. There has never been an absolutely universal council which has perfectly represented the militant universal church.

II. The supreme judgment of Christians ought to be infallible; But a legitimate council is the supreme judgment of Christians, Matth. 18:17. Therefore. Resp. The supreme judgment of Christians is infallible as long as it is consonant with its norm, that is, the divine word. But it can happen that Christian judges either do not interpret the word of God correctly, or do not accurately elicit conclusions from it, and consequently fall into error.

III. Christ is in the midst of the Bishops gathered in his name, who gives them the light of wisdom which they seek, so that they cannot err, Matth. 18:20. Resp. In the words of Christ, there is a promise, given to all true Christians, of his gracious presence and of the hearing of their prayers. But if from this promise a privilege of infallibility could be inferred, it would be common to all the faithful gathered in the name of Christ.

#### Question LII. Are councils necessary?

The necessity of councils. Councils are necessary not absolutely a), but hypothetically b).

Proof. a. 1) Holy Scripture, without a numerous congregation of men, is sufficient, both for ἐλεγχον, or the solid refutation of false dogmas, and for ἐπανόρθωσιν, or the emendation of vicious morals, 2 Tim. 3:17. 2) God has given to each particular church also pastors and doctors, Eph. 4:12, so that the hearers, imbued with their information, may grow in faith and piety. 3) Even by letters, in the absence of presbyters, a controversy or schism can be composed, 1 Cor. 5:3. Therefore, councils are not absolutely necessary.

Proof. b. Councils are necessary for well-being, so that heresies may be repressed with greater authority, scandals may be removed

by public censure, and ecclesiastical discipline may be solemnly sanctioned.

#### ON THE ANTICHRIST, THE ENEMY OF THE TRUE CHURCH

##### Question LIII. Who is the principal enemy of the true church?

The principal invisible enemy of the church is the devil a), the visible is the Antichrist b).

Proof. a. From 1 Peter 5:8. The principal adversary of the true believers and saints is the devil, like a roaring lion, walking about, seeking whom of them he may devour. Cf. Eph. 6:12.

Proof. b. From 2 Thess. 2:3, where the Antichrist is called the man of sin, the son of perdition, and the adversary (ἀντικείμενος), because he is the slave and author of sin, guilty of the perdition which he brings upon himself and others, and the enemy of Christ; since without his authority and right, he constitutes himself the head, king, and monarch of the church.

##### Question LIV. Who is the Antichrist?

*Definition of the Antichrist.* The Antichrist is the great adversary of Christ, arrogating to himself universal rule over the church of Christ a), extolling himself above Caesar, Kings, and Princes b), having his seat principally in the city of Rome c), introducing various corruptions of doctrine and public worship under the appearance of singular sanctity d), and propagating them by fraud and violence against the oppressed confessors of the true faith e), to be manifested at a time divinely appointed f), and to be destroyed by the spirit of the divine mouth, and to be utterly abolished by Christ when he comes for the final judgment g).

Obs. I. The name Antichrist is taken in two ways in the scriptures: a) Generally, for any heretics who disseminate false doctrines that are adverse to the doctrine of Christ, and pertinaciously defend them. Of whom John says: "even now," he says, "there are many Antichrists," 1 John 2:18, who are commonly called lesser Antichrists. b) Specifically and κατ' ἐξοχήν for that signal adversary of Christ, described in 2 Thess. 2,

census. In a broader sense, indeed, the name of general assemblies has sometimes also been attributed to those which were instituted by the authority of the Emperors. But not even so does this name suit it.

whom for the sake of differentiation we call the great Antichrist.

Obs. II. Some authors distinguish between an Eastern and a Western Antichrist. They state the former to be Mohammed, the latter the Roman Pontiff. We admit that some properties of the Antichrist apply to Mohammed, but not all of them taken together, or collectively. For the great Antichrist sits in the temple of God, 2 Thess. 2:4, that is, he dominates in the midst of the church, which he does not want to be completely destroyed, like Mohammed, but preserved, and governed by him with monarchical power. We have described that great Antichrist according to all the characters and properties which are attributed to him in the sacred letters.

Proof. a. The Antichrist is ἀντικείμενος, that is: the great adversary, who opposes Christ not only in life and practice, but also in public doctrine, 2 Thess. 2:4, and sits in the temple of God. To sit, in sacred phraseology, is the same as to reign. The temple of God, however, is the church, Eph 2:20, in which the Antichrist sits not with respect to the position of his body, but with respect to the arrogation and usurpation of rule over the church. For he sits, and shows himself as if he were God, by arrogating to himself divine power, or supreme and monarchical power over the entire church, the power of making laws by which the consciences of Christians throughout the entire church are bound.

Proof. b. The Antichrist is described in 2 Thess. 2:4 as ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν, ἢ σέβασμα, extolling himself above all that is called God or that is worshipped. λεγόμενοι are earthly gods, or magistrates, Ps. 82:6. Σέβασμα, as ERASMUS interprets, is properly said of that which we adore and venerate with the highest reverence, and which excels in majesty, and can be translated into Latin as Numen. The Antichrist proceeds to such pride as to exalt himself above all magistrates, above all venerable things.

Proof. c. The general seat of the Antichrist is the church. The special one is the city of Rome. For the woman (that great harlot) in Rev. 17:3 is said to sit on a beast having seven heads, by which seven mountains are denoted, according to v. 9, which is a manifest description of seven-hilled Rome. And thus in 2 Thess. 2:6, 7, Paul teaches that there is something κατέχων, or someone κατέχων, i.e., restraining or holding

back, which preventing, the kingdom of the Antichrist cannot yet be erected, namely the (Roman, not the modern, but that old one to which Rome was subject) empire, or the Emperors, who ruled in Rome with power; But with these removed, that ἄνομος (lawless one) would come, who hitherto could not have his throne in the same seat which the Emperors actually held.

Proof. d. An ἀποστασία, or a defection from heavenly truth and orthodox faith, is attributed to the Antichrist, 2 Thess. 2:7, where an apostasy is understood not as common, but horrendous in quality and very great in quantity. The Antichrist does not want this apostasy to be laid bare, but to be hidden, and therefore his mystery of iniquity is said to be effective, 2 Thess. 2:7. But the mystery of iniquity is impiety, cloaked with the appearance of piety. To spread this impiety, the boasting of miracles does not a little. For the coming of the Antichrist is according to the working of Satan, in all (miraculous) power and signs and lying wonders, 2 Thess. 2:9.

Proof. e. The Babylonian harlot, who is the Antichrist, sheds the blood of the saints and of the prophets (who contradict her), Rev. 16:6, so that she is drunk with the blood of the saints, the martyrs of Jesus, Rev. 17:6.

Proof. f. The ὁ ἄνομος will be revealed in his time, 2 Thess. 2:8. The Antichrist is ἄνομος, or lawless, who wants to be constrained by no bonds of laws, whose pride, affected monarchy, violence, and frauds will be uncovered and argued against at the divinely appointed time.

Proof. g. The Lord will destroy the Antichrist with the spirit of his mouth, and will abolish him with the brightness of his coming, 2 Thess. 2:8. Christ overcomes the Antichrist with the spirit of his mouth; because his wickedness is spiritual, and therefore to be destroyed not by carnal but by spiritual arms, until by the most glorious coming of Christ to the universal judgment he is utterly abolished.

#### Question LV. Is the Antichrist a specific human individual?

By the Antichrist in the sacred letters is not understood a specific human individual, or a single man lacking a successor, and completing all his malice within the space of a few years.

Proof. 1) The Antichrist, as Paul teaches, 2 Thess. 2:6, 7, was to come then, when that which stood in the way of his kingdom being



erected, the Roman empire, namely the western, had been taken away, and he was to last until the glorious coming of Christ, *ibid.* v. 8. But one human individual cannot survive for so many centuries as intervene from the destruction of the western Roman empire until the glorious coming of Christ. Therefore, by the Antichrist is not understood a specific human individual.

2. In the lifetime of one man, neither could the kingdom of the Antichrist have been planted, nor can the things be carried out which are predicted in the scriptures to be carried out in it. Therefore, the Antichrist is not one human individual. The consequence is evident. The antecedent, however, is proven; because a) the kingdom of the Antichrist was to be planted not by open force and arms, but by false doctrines, speciously encrusted with manifold fraud, and also by lying signs and wonders, confirmed in appearance with Satan cooperating, 2 Thess. 2:9, 10. b) The fraud of the Antichrist was to spread far and wide throughout the world, so that peoples and nations everywhere would be induced to ἀποστασίαν, or to a defection from the truth, Rev. 17:1, all of which cannot happen in the lifetime of one man.

#### Question LVI. Is the Roman Pontiff the Antichrist?

*The Roman Pontiff is the great Antichrist.*

Proof. Whoever is ἀντικείμενος, or the great adversary of Christ, 1) arrogating to himself universal rule in the church, 2) extolling himself above Kings, Princes, and the Roman Emperor himself, 3) having his seat principally in the city of Rome, 4) introducing various corruptions of doctrine and public worship under the appearance of singular sanctity, 5) and propagating them by fraud and violence against the oppressed confessors of the true faith, 6) manifested at a divinely appointed time, 7) to be destroyed by the spirit of the divine mouth, and to be utterly abolished by Christ when he comes for the final judgment, he is the great Antichrist. But the Roman Pontiff is ἀντικείμενος etc. Therefore. We have demonstrated the truth of the major in Question LIV. The individual members of the minor are validly established. For

1. The Roman Pontiff is ἀντικείμενος; because without the command and authority of Christ he wants to be the ecumenical Bishop, and that infallible, the head,

monarch, and spouse of the church; and therefore

he arrogates to himself the honor proper to Christ. He sits therefore in the temple of God, and shows himself as if he were God.

2. The Roman Pontiffs have learned from BONIFACE VIII to exalt themselves so much above the Roman Emperor, τὸν σεβαστὸν (as he is called, Acts 25:21, 25), as the sun is preferred to the moon. Whence they have dared more than once to depose Caesars, Kings, Princes from the throne, to transfer empires, kingdoms, and principalities to others, to absolve subjects from their oath of fidelity, and thus in fact to exalt themselves against all that is called God or Numen.

3. The Pope has his seat in the seven-hilled city of Rome, with τῷ κατέχοντι, the Roman empire, having been removed.

4. The apostasy of the Roman Pontiff from the heavenly truth has been shown above in question XXXVI.

5. How much Christian blood has been shed at the instigation of the Roman Pontiff, Germany, France, Spain, Belgium, etc., have learned by many experiments.

6. The mystery of papal impiety was revealed by LUTHER and his followers.

7. Christ successively overcomes his adversary, namely the Pope, with spiritual arms, whom he will so abolish by the brightness of his coming to the universal judgment, that an end will be put to his ecclesiastical monarchy.

The Antithesis is that of the Papists, who deny that the Pope is the Antichrist. Their more important arguments are:

I. The Antichrist is one, 2 Thess. 2:4. The Pope is not one; because many Roman Pontiffs are constituted. Therefore, the Pope is not the Antichrist. Resp. The Antichrist is one, not in a numerical or monadic unity, in the way that the sun is one, but in a successive unity in the way that there is one king of France, who has his successors.

II. The Antichrist departs from Christ, 2 Thess. 2:3. The Roman Pontiff does not depart from Christ. Therefore. Resp. I distinguish between a total and a partial defection. The defection of the Roman Pontiff from the doctrine of Christ is not total, since he is said to sit in the temple of God; but it is partial, and for that reason notable and horrendous in quality, and very great in quantity, i.e., in accomplices, places, and times.

III. The Antichrist denies Christ, 1 John 4:3. The Roman Pontiff does not, etc.

Therefore. Resp. The Roman Pontiff denies Christ not openly, but consequently, while he undermines the mediatorial office of Christ, and teaches that the merit of Christ is not sufficient for our sins, but that the merits of the saints must be added to it, and that indulgences for sins are to be bought for a certain payment of money.

IV. After the Roman empire is overthrown, the Antichrist comes. But in these our times, the Roman empire has not yet been overthrown. Therefore, in these our times, the Antichrist has not yet come. The major is proven from 2 Thess. 2:6. Καὶ νῦν τὸ κατέχον οἶδατε, "And now you know what is restraining," that he may be revealed in his time. "For the mystery of lawlessness is already at work; only he who now restrains will do so until he is out of the way." The ancient Fathers agree, understanding by τὸ κατέχον the Roman empire, which stands in the way of the Antichrist's kingdom being erected. Resp. I distinguish between the old western Roman empire, and the modern Holy Roman-German empire. Not the latter, but the former stood in the way of the Antichrist's kingdom. For since the seat of the Antichrist was to be fixed in the city of Rome, and this was subject to the old Roman empire, and was its primary seat, it could not happen that the Antichrist had his seat fixed at Rome. For two supreme empires, such as the old Roman was, and such as the kingdom of the Antichrist was to be in its time, could not subsist together in one Rome.

V. Two witnesses will come at the same time that the Antichrist comes, Rev. 11:3. But

these two witnesses (whoever they may be) have not yet come. Therefore, neither has the Antichrist come. Resp. All confessors of the truth and adversaries of the Antichrist are called two witnesses, both on account of their small number, and because according to the law of God in the mouth of two or three witnesses every truth consists.

VI. The Antichrist will cast fire from heaven to earth; The Roman Pontiff does not cast fire from heaven to earth. Therefore. The major is evident from Rev. 13:13. Resp. I distinguish between proper and metaphorical fire. Although the Pope does not cast down proper fire onto the earth, he nevertheless casts down metaphorical fire, namely the thunderbolt of excommunication, upon all who resist his superstition.

VII. The Antichrist will reign for 42 months, Rev. 11:2. The Pope has reigned for many centuries. Therefore, etc. Resp. I distinguish between lunar and mystical months. The cited passage cannot be understood of lunar months properly so called; because those unfortunate works which the Antichrist will perform cannot be accomplished in so brief a time. And therefore, mystical months are noted. But a mystical month comprises 30 years, see Ezek. 4:5, 6. Therefore, 42 mystical months are 1260 years. Since, however, the year of the beginning of the Antichrist is not clearly established for us, from this term the final year of the world cannot be certainly concluded.

## SUSPIRIUM

*To You, GOD the FATHER, FATHER of mercies, fount of consolation, preserver of the works which You have created, be praise and immortal glory, that You have called me, redeemed by the most precious blood of your only-begotten SON, to the fellowship of Your true church. With a grateful heart I acknowledge that, with You as my guide and protector, I have been made a member of that mystical body, whose head is my JESUS, with whom it is my care and heart's desire to be joined by a perpetual bond of faith. Preserve me, I pray, in the kingdom of grace, and at last transfer me to the kingdom of*

*glory, so that in the triumphant church, full of joy, I may triumph, and sing your praises forever.*

CHAPTER II.  
ON THE  
THREEFOLD HIERARCHICAL STATE,  
AND IN PARTICULAR  
ON THE  
ECCLESIASTICAL STATE OR MINISTRY.

Question I. How many states or orders are divinely instituted in the church?



THE STATES OR orders divinely instituted in the church are three: The ecclesiastical state, the political, and the domestic. Proof. The ecclesiastical state serves for the collection and instruction of the church, and is opposed to heresies and corruptions of doctrine: The political state serves for the defense and external governance of the church, and is opposed to tyranny and robbery: The domestic state serves for the propagation of the church, and is opposed to wandering lusts. This threefold state is also called a threefold hierarchy.

Question II. What is the ecclesiastical ministry?

*Definition of the ecclesiastical ministry.* The ecclesiastical ministry is a sacred and public office, divinely instituted, and committed to certain and suitable men through a legitimate vocation, so that, instructed with a special power, they may teach the word of God, administer the sacraments, and preserve ecclesiastical discipline, for the promotion of the glory of God and the salvation of men.

Question III. What is the principal efficient cause of the ecclesiastical ministry?

*Principal efficient cause.* The principal efficient cause of the ecclesiastical ministry is God a), the Father b), the Son c), and the Holy Spirit d).

Proof. a. Just as God is the author of grace, so in him resides the force and power of instituting and preserving the office by which the means of grace are applied to men. God is the author of the ecclesiastical ministry: 1) by promising doctors of the church, and calling the promised to the sacred office, Jer. 3:15. 1 Cor. 12:28; 2) by revealing those things which pertain to rightly carrying out the sacred ministry, e.g., what doctrine is to be preached, Gal. 1:8, what pertains to teaching, reproof, exhorting, 2 Tim. 3:14, what sacraments, and how they are to be administered, 1 Cor. 11:23; 3) by instructing the doctors of the church with necessary gifts, 2 Cor. 3:5. ch. 4:6. 4) by concurring with the actions of the ministers, and bestowing salutary success, Matth. 10:20. 1 Cor. 3:6.

Proof. b. The constitution of the ecclesiastical ministry, and the vocation of certain persons to the sacred office, is a divine action ad extra, common to the three persons of the divinity. Concerning God the Father, Paul says in Gal. 1:16: God called me, that he might reveal his son in me.

Proof. c. Christ gave Apostles, Prophets, Evangelists, Doctors and Pastors, Eph. 4:11, 12, who expressly says: John 20:21, As the Father has sent me, so I send you.

Proof. d. The Holy Spirit has appointed Bishops to feed the church, Acts 20:28.

**Question IV. What is here understood by divine vocation?**

*Vocation.* By divine vocation here is understood the deputation of a certain and suitable person to the ecclesiastical ministry with the power of publicly teaching, administering the sacraments, and exercising ecclesiastical discipline, made by God either alone, or with the intervening arbitrary work of men.

*Obs.* Therefore, a distinction must be observed between the vocation of all men to the church, and the vocation of certain persons to the particular ecclesiastical state. The former is called general, the latter personal.

**Question V. How manyfold is the divine vocation to the ecclesiastical ministry?**

*Division of Vocation.* The vocation to the ecclesiastical ministry is twofold, one immediate, or extraordinary, the other mediate, or ordinary (\*).

The immediate, or extraordinary vocation is (\*\*) that by which God alone calls, either by immediately addressing a certain person and sending him to teach, or by immediately commanding others to designate this or that doctor, or by showing by an external sign whom he himself has chosen a).

The mediate, or ordinary vocation is that by which God calls a certain person to the ecclesiastical ministry, with the intervening

arbitrary work of those men who are members of the church b).

*Proof.* a. God calls immediately in a threefold way (\*\*\*): 1) By immediately commanding a certain person to teach. Thus God immediately and αὐτοπροσώπως addressed Moses; I send you to Pharaoh, Exod. 3:10. Jeremiah; I have appointed you a prophet to the nations, Jer. 1:5. And Christ αὐτοπροσώπως called the Apostles, Matth. 10:1. 2) By immediately commanding others to designate this or that doctor. Thus God immediately commanded Moses to declare Aaron a priest; Elijah, to declare Elisha a prophet of the Lord, Exod. 28:1. 1 Kings 19:16. 3) By an external sign, showing whom God himself had chosen. In this way we read that Matthias the Apostle was called and elected, Acts 1:14 ff., where the Apostles, having prayed, said; You, Lord, who know the hearts of all, show (by an external sign, which was the lot) whom you have chosen; God therefore, by the lot, as an external sign, showed that he himself had chosen Matthias, v. 26. And so this vocation was also immediate, otherwise Matthias could not have been held a true Apostle, since for the Apostolate a divine, and that immediate, vocation is especially required (\*).

*Proof.* b. Although the mediate vocation, which is done by the church with God moderating, does not obtain a rank of dignity equal to the immediate, its principal cause is nevertheless God, so that the mediate vocation should also be considered divine. For 1) The Lord of the harvest sends laborers

(\*) Paul himself not obscurely indicates this very distinction, in Gal. 1:1; Ἀπόστολος οὐκ ἀπ' ἀνθρώπων (An apostle not from men) is a false Apostle, who ran by the impulse of his own desire, never having been ordered by God to go; δι' ἀνθρώπου (through man), is one sent mediately by God, in the manner of Matthias, for whose election God indeed declared his will by a certain sign; yet the Apostles, obeying this will, commanded this very office in God's name, immediately coopting him into their college. (For that is properly called an immediate legation in which God employs no minister and interpreter of his will at all; ἀλλὰ διὰ Ἰησοῦ Χριστοῦ (but through Jesus Christ) (which little word in this expression has the same force as ἐκ, see Rom. 1:4) καὶ θεοῦ πατρός (and God the Father), is he whom God and Christ have sent, with no one in any way being an interpreter of the divine will).

(\*\*) There is some difference between these two. Everything immediate is indeed extraordinary; but not vice versa. It sometimes happens that what is called a mediate legation is carried out in a just manner, but in a singular way, by reason of certain circumstances, connected with each other by divine providence otherwise than is usually the case. But everything rare, singular, and exceptional is something extraordinary.

(\*\*\*) If the name of immediate legation is used in a broader sense, so that it is that by which God himself makes his will known, whether to the man being sent, or to a minister, who is to make him certain of God's will.

(\*) The necessary properties of an Apostle, besides this one, were two: 1) that he had seen Christ with his own eyes, 1 Cor. 9:1. 2) that he was a common Doctor of the universal church.

into his harvest, Matth. 9:38. He sends, as long as the harvest lasts; but it lasts until the consummation of the age. But he does not always send immediately, but mediately: Therefore, those who are sent by the mediation of men are also sent by God. 2) The Ephesian presbyters, mediately called, are said to have been appointed by the Holy Spirit himself to feed the church of God, Acts 20:28. Silvanus and Timothy were approved by God, so that the gospel might be entrusted to them (mediately), 1 Thess 2:4, cf. ch. 1:1. Archippus, though not immediately called, received his ministry from the Lord (namely, through the mediation of men), Col. 4:17. 3) The mediate vocation happens according to the order divinely prescribed, 2 Tim. 2:2. Tit. 1:5-9. Therefore, it is divine. 4) God adorns those mediately called with excellent gifts. An example is Stephen, mediately elected and called, whom God instructed with wonderful gifts, so that no one could resist the wisdom and the spirit by which he spoke, Acts 6:10. 5) God grants salutary success to ministers mediately called. For Timothy, ἐμμέσως (mediately) called, could save both himself and those who heard him, 1 Tim. 4:16.

You say: I. Besides the immediate and mediate vocation, there is a mixed one, such as was that of LUTHER for the purifying of the doctrine of faith from the corruptions of the Papists, which was extraordinary, and yet mediate.

Resp. The vocation of LUTHER to the work of reformation was mediate, although in the work of reformation itself he was blessed by God with extraordinary grace and success.

You say: II. God does not accompany the mediate vocation with special grace; because in it many arts and many abuses intervene.

Resp. As God does not cease to cooperate with created things by a general concurrence, although many things may intervene contrary to his intention in the action; so by a special concurrence God influences the mediate vocation, even if arts or abuses intervene. For a distinction must always be made between the human and the divine work. When a King is to be elected, very many arts intervene, yet the divine ordinance does not cease, Rom. 13:4.

**Question VI. Is an immediate vocation to be expected today?**

*An immediate vocation is not to be expected* An immediate vocation is not to be expected in the church today.

Proof. 1. Those who are to teach publicly in the church after the Apostles, it is necessary that they be suitable and faithful, having received the commission of teaching from other men. For thus Paul addresses Timothy: "The things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also," 2 Tim. 2:2. Where the suitability of the subject and the commission of the office on the part of others who are calling is supposed, there a mediate vocation, carefully attending to the qualities of the man, made by men, has its place.

2. Titus was to appoint presbyters in Crete; and indeed such as were adorned with a good testimony of doctrine and life, Tit. 1:5. Therefore, an immediate vocation after the times of the Apostles is no longer to be expected. The reason for the consequence is; because 1) Titus called mediately: 2) Paul prescribes to Titus certain laws of prudence, lest by error he should place an unworthy man over the church. But to God who calls immediately, or is about to call, laws of prudence or caution cannot be prescribed, lest he should err in calling, prefer the unworthy to the worthy, or obtrude a scandalous person upon the church with scandal. Therefore, all these things are prescribed to men, who could err in calling, and through whom God calls mediately.

**Question VII. What is the less principal efficient cause of the ecclesiastical ministry?**

*Less principal cause.* The less principal cause constituting the ministry is the church, to which has been granted by God the right of electing, ordaining, and calling suitable ministers of the divine word a), while however observing a decent order in the exercise of this right b).

Obs. I. Distinguish between the supreme right of calling ministers of the divine word, and the delegated right. The former belongs to God, as the principal cause, calling mediately or immediately by his own authority; the latter belongs to the church, as the less principal cause, calling not by its own authority, but in the name of God. Whence we know that prayers were once joined with the act of vocation, Acts 6:6.

Obs. II. Distinguish between the right of calling ministers, and the exercise of the

right. The right of calling belongs to the universal church, and to all its orders and members; the exercise of the right, however, varies, according to the different convention and custom of a particular church, whose duty it is, however, to preserve decent order and avoid confusion.

Proof. a. 1) Whatever touches all, especially in a matter of salvation, ought to be carried out by the suffrages of all; But the vocation of ministers, etc. Therefore.

2. Whoever are ministers of the church ought to be called by the whole church; But the preachers of the divine word, etc. 1 Cor. 1:22. 2 Cor. 4:5. Col. 1:25. Therefore. The major is established; because the church, as the mother of the family, cannot be deprived of the right of hiring ministers.

3. The church has, as to a spouse, been given the keys of the kingdom of heaven by Christ the spouse, Matth. 16:18, ch. 18:17, and therefore just as it is hers to open and close the kingdom of heaven, so it is hers to appoint ministers, through whom she closes and opens.

4. Those whose duty it is to beware of false prophets and to test the spirits whether they are from God, a pastor of the church should not be called without their consent; But it is the duty of all members of the church, even the laity, to beware for themselves, etc. Therefore. The minor is evident from Matth. 7:15. 1 John 4:1.

5. This was the practice of the primitive church, from the time of the Apostles, that public ministers were appointed with the consent of all the members of the church. Thus the Apostles said to the multitude of the disciples, or the faithful; "Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business," Acts 6:3. They were indeed deacons, specifically destined for the care of the ecclesiastical treasury, yet not strangers to the office of teaching, but rather to be chosen before others on account of their skill in sacred doctrine, so that they could teach. Cf. ch. 14:23, where Paul and Barnabas are said, having collected the suffrages of the faithful (χειροτονήσαντες, so that individuals cast their votes by raising their hands), to have appointed presbyters in every church. And that ministers of the

church were accustomed to be appointed in this way for the course of many centuries after the time of the Apostles, Dr. GERHARDUS shows at length in his loci, on the ministry, q. 94-199.

Proof. b. The vocation of ministers, taken generally and collectively, as it comprises the election, ordination, and vocation specifically so called, by the whole church and all three estates, must be conducted in such a way that due order is preserved and confusion is avoided. For God is not the God of confusion, but of order, 1 Cor. 14:33. Therefore, examination, ordination, and inauguration belong to the presbytery; nomination, presentation, and confirmation by letters of vocation belong to the Christian magistrate; consent, suffrage, and approbation belong to the people.

The Antithesis is that of 1) the Papists, who assert that the right of calling ministers of the divine word belongs to the presbytery alone; 2) the Arminians, who assert it for the magistrate alone; 3) the Anabaptists, who assert it for the common people alone. Their more important arguments are (\*):

I. In the same way that Aaron and the Apostles were once called, in the same way today the preachers of the divine word are to be called: But they were called without the suffrage of the magistrate and the people. Therefore. The major is proven; 1) From the express words of Paul, Hebr. 5:4. 2) Because the sacred preachers are the successors of the Apostles. The minor is proven; 1) because Aaron was called by Moses, Exod. 28. 2) The Apostles were called by Christ, without the consent of the magistrate and the people, John 1:21. Resp. 1) I distinguish between a general and a special agreement. Our vocation ought to agree with the vocation of Aaron and the Apostles in general, that it be a divine and legitimate vocation; but not in species; because the vocation of Aaron and the Apostles was immediate, ours is mediate. The immediate and mediate vocation agree as to the thing itself, or the office of teaching; but the mode of vocation is different. 2) Moses was not the High Priest, but a Prince and a signal Prophet; Nor was Aaron called by Moses, but was called immediately by God himself, and was only declared by Moses.

(\*) The first six are of the Roman Catholics. The seventh is of the Anabaptists. I see no opposition from the Arminians, unless you refer the fifth here, which is indeed common to all three sects.

II. The Apostles, without the suffrage of the magistrate and the people, appointed Bishops, e.g., Paul appointed Titus as Bishop in Crete, Tit. 1:5. Therefore, today bishops and pastors are to be called without the suffrage of the people. Resp. I distinguish between a church to be planted, or first constituted, and one planted, or constituted. When a church is first to be planted and constituted among infidel nations, the suffrage of the people is not to be awaited, nor is the authority of an infidel magistrate to be regarded. The Apostles sent Bishops and pastors to infidel peoples yet to be converted, without requiring the consent of the hearers. But where the church was planted and constituted, they did not place ministers over the churches without the consent of the people, Acts 1:24, ch. 6:3, 14:23.

III. Whoever are like sheep cannot call a shepherd; But the hearers etc. John 21:17. The major is proven; because the calling of a pastor pertains to the regimen and governance of the church. But just as sheep do not rule, but are ruled; so hearers cannot call a pastor. Resp. 1) Different times must be distinguished. When the members of the church elect a pastor, they are not yet sheep; nor is the one to be elected to the sacred ministry actually a pastor. 2) It is a bad conclusion from irrational sheep to rational ones. For precisely because they are not brute sheep, but rational, they should use reason illuminated by the word of God well, lest they elect a hireling or a wolf for a pastor.

IV. Whoever cannot judge of the doctrine of a pastor, they cannot call a pastor; But the laity etc. Therefore. Resp. 1) By denying the major. Although the laity cannot judge exactly of doctrine, since that belongs to the presbytery; they can nevertheless judge of the external gifts and the life of the person to be elected, and ratify the judgment of the presbytery concerning the doctrine. 2) The prophetic, or exact and solid, judgment of orthodoxy (ὀρθοδοξία) is indeed with the presbytery; but a discerning judgment (δοκιμαστικόν) is not to be denied to the laity. For Paul generally addresses all the Corinthians: "Judge for yourselves what I say," 1 Cor. 10:15.

V. Whatever mode of calling is subject to dissensions and tumults, that is not legitimate; But the mode of calling which belongs to the whole church is etc. Therefore. The minor is proven; because it not rarely

happens that the presbytery disagrees with the magistrate, and he with the people, when a minister is to be called. Resp. I distinguish between that which happens *per se*, and that which happens *per accidens*. *Per accidens* dissension can arise about the vocation of a minister; yet by good methods those seeds of dissension can be eliminated.

VI. Ecclesiastical power does not belong to the political magistrate; The power of calling ministers of the divine word is ecclesiastical; Therefore. The major is established; because the political magistrate is concerned with civil matters, not with sacred or ecclesiastical ones. Resp. The magistrate is concerned not only with civil matters, but also with external ecclesiastical matters, that is, the external disposition of sacred things. Internal ecclesiastical matters, or the internal and proximate administration of sacred things, is with the presbytery.

VII. The more important part of the church is the common people; Therefore, to them most of all belongs the vocation of ministers. Resp. The common people are the more important part of the church, by reason of multitude; the magistrate, by reason of external governance; the presbytery, by reason of the internal administration of sacred things, and of judgment concerning orthodoxy. Therefore, the right of calling belongs to the whole church, but the exercise of the right ought to be done in due order. You say; The right of calling belongs to the patron. Resp. We here take vocation in a general sense, as it includes election, ordination, and vocation specially understood.

#### Question VIII. Is a legitimate call necessary for any minister of the church?

*The necessity of Vocation.* For every minister, teaching publicly and ordinarily in a constituted church, or about to teach, a legitimate call, and today a mediate one, is necessary, not only for the sake of εὐταξίας, or decorum a), but also by reason of divine command b).

Obs. I. The question is not about any teachers whatsoever, but about those who function in the office of teaching in public assemblies of the church; for we freely grant that it is not only licit for the faithful to teach one another privately, to admonish, to recall the erring to the way, but it is also rightly counted among the works of charity.



Obs. II. Our discourse is about a church rightly planted, or constituted, not about a church to be planted or constituted. In gathering and constituting a church, where there are not present those who teach by an ordinary call, nor are there present those who can call, in this extreme case of necessity, where the glory of God and the salvation of one's neighbor are uniquely to be considered, we do not unwillingly concede that every Christian is bound to instill the catechetical milk of the word of justice to the unskilled.

Obs. III. The question is not about an immediate vocation, which is not to be expected in the church today, but about a mediate one.

Proof. a. A legitimate vocation is necessary for those who wish to undertake the office of teaching publicly in the assemblies of the church, for the sake of preserving order, so that all things in the church may be done εὐσχημόνως καὶ κατὰ τὰξιν, decently and in order, 1 Cor. 14:40. For the church is not an ἄτακτος congregation, or a confused gathering, but one rightly ordered. For an ecclesiastical hierarchy has been instituted by Christ himself, who gave some as Apostles, some as Prophets, some as Evangelists, some as Pastors and Doctors, for the restoration of the saints, for the work of the ministry, for the edification of the body of Christ, Eph. 4:11, namely, that there may be in the church those who are obligated at set times to the care of souls and to teaching, to whom all may have recourse who are in need of doctrine and solace, since they possess the power of correcting and reproving secure sinners, of remitting and retaining sins, etc., which roles are everywhere in the scriptures assigned to the called ministers of the church.

Proof. b. 1) From the express command of the Holy Spirit speaking through Paul, Tit. 1:5: "For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you." See above, question VI.

2. From the universal axiom of the Holy Spirit, Hebr. 5:4: "And no man takes this honor to himself, but he who is called by God, just as Aaron was."

Obs. I. The Apostle speaks not of fact, but of right.

Obs. II. He speaks not only of the Aaronic priesthood, but also generally of the sacred ministry. For the text is general: "No one takes the honor to himself," namely of the

sacred ministry, which is both worthy of honor and laborious, just like the priesthood of Aaron.

You say: He takes something to himself who arrogates to himself that which is not due to him; But to him who is apt to teach, and is of an blameless life, the ecclesiastical office is due; Therefore it cannot rightly be said that he who is apt to teach others, and is of a blameless life, takes to himself the office of teaching, or that honor which is in the office of teaching.

Resp. This dignity is due to the worthy, but in an ordered way, i.e., with the order of vocation being observed. He who does not await this, takes and arrogates to himself that which in this manner is not due to him. For suitability of person and integrity of life are required for the person, but a mission is required for the office. Otherwise, whoever finds political prudence in himself could licitly rush into the senatorial office, and indeed even the royal one. Surely Aaron, indeed Christ himself, most worthy of the office, awaited a vocation; much more therefore should ministers today await a vocation.

3. From apostolic authority, Rom. 10:15: "How shall they preach unless they are sent?" From which apostolic oracle we conclude; For the preaching of the divine word a vocation is necessary; Therefore also for undertaking the ecclesiastical office. The consequence is proven; Preaching is part of the ministry, with which the Apostle so joins a legitimate mission, that from a defect of mission he concludes to an illicit work of the ministry. Observe here the apostolic gradation; Invocation presupposes faith, faith the hearing of the word, hearing the preaching of the gospel, preaching a divine mission; because without this no one will preach lawfully. For the Apostle speaks of a moral impossibility, not a physical one. For physically it is indeed possible for someone to preach without a vocation, but not morally, that is, not rightly, not decorously, not in the manner expressed in the scriptures.

You say: The Apostle 1) is dealing with an immediate vocation to the apostolate, not with a mediate vocation. For there is a twofold mode of appointment; one, which is through mission, the other through the acquisition of those things which Paul requires in a bishop, 1 Tim. 3:2. This latter suffices here, and can be called an internal vocation. 2) The Apostle is dealing with a

mission to preach something new, which requires some vocation and external mission, but not of a doctrine already spread in a planted church, for which an internal vocation suffices.

Resp. To 1) An internal vocation is invented in vain (\*). For Paul in 1 Tim. 3 is not dealing with vocation, but with the qualities and adjuncts of a bishop already appointed, by which his ability or aptitude is declared. But the aptitude of the subject for the ministry is one thing, and the vocation properly so called is another. The former consists in certain qualities, but it is not the vocation itself, as a divine act, which the aptitude of the subject precedes. Many are fit for the magistracy, yet they do not take up the dignity of a magistrate unless a vocation follows.

To 2) The necessity of a mission is required not because of the newness of the doctrine, but because of the reason of a particular state and order; because the ministry is a state and order constituted by God, in which no one can be, unless the divine will, signified by a mission, is presupposed. For the Apostle does not connect the necessity of a mission with the doctrine, considered under the aspect of newness, but with preaching, prescinding from the quality of the doctrine, whether it be new or old. Add to this, that the Apostles did not preach a doctrine new in essence, Acts 26:22. Paul expressly testifies that he said nothing besides what is contained in the prophets, Acts 28:23. Nor does κηρύσσειν always signify to preach something new. For a Jew is also κηρύσσω, μὴ κλέπτειν (preaching, "do not steal"), Rom. 2:21, which however is most ancient.

4. From the condition of the ministry. The ministers of the church are ambassadors of God, 2 Cor. 5:20. But no one functions in the office of an ambassador unless he is sent by a prince. They are stewards of the mysteries of God, 1 Cor. 4:1. A steward can only be appointed by the master of the house. Therefore, without a legitimate vocation no one ought to preach the word of God and dispense the sacraments. For Jehovah detests those who run, but are not sent, Jer. 23:21.

The Antithesis is that of the Anabaptists, Socinians, and Weigelians, who deny that a

mediate vocation is necessary for a minister of the church by reason of divine command. Their principal arguments are:

I. Whatever is a good work, for the performance of it a special vocation is not required; But to desire the office of a bishop is a good work, 1 Tim. 3:1. Therefore. Resp. I distinguish between an ordered desire and a disordered rush. To desire the office of a bishop is altogether a good work; but it signifies modestly and decently offering one's service to the church for a legitimate vocation; But to run signifies to thrust oneself into the sacred office without a special vocation. This is called shameful, Jer. 23:12. Add to this, that some good works are special, for the performance of which a special vocation and ordinance of God is required, e.g., to govern the republic well, to educate children honorably, etc., to which the public preaching of the gospel is to be counted.

II. Whatever is a work of charity, that is fitting for all, because works of charity are to be exercised by all; But to teach others is a work of charity; Therefore. The minor is proven from James 5:19. Resp. I distinguish between works of charity common to all, and those proper to certain persons. To teach in public assemblies is indeed a work of charity, but it is proper to certain persons called to a public office; Just as to function as an ambassador is a good work, if it concerns the welfare of the republic; yet nevertheless no one ought to take upon himself the name and role of an ambassador, unless it is imposed upon him by the one who sends. Moreover, any pious Christian can inform his neighbor privately without a special vocation.

III. Whoever are priests before God, they can teach and inform others without a special vocation, for to teach others belongs to priests; All Christians are priests before God, 1 Peter 2:2, Rev. 1:6. Therefore. Resp. 1) By distinguishing between Priests so called by reason of the ecclesiastical office, and by reason of spiritual sacrifices. All Christians are Priests, by reason of spiritual sacrifices, such as are: prayers, praises, alms, mortification of the body; but not all are Priests, by reason of the public ecclesiastical office. For the Priesthood also belongs to women, with respect to spiritual sacrifices;

(\*) Namely, denoted by these words of Paul. For as to the matter itself, no one will deny that there is truly an internal legation, or a signification of the divine will about undertaking the office, which is an incitement of the soul to undertake this office willingly, and a bestowal of the necessary gifts both of nature and of grace.

but not by reason of the ecclesiastical office, 1 Tim. 2:12. 2) Christians are not only called Priests, but also Kings before God. If therefore it is licit for Christians, on account of their spiritual priesthood, outside a case of necessity, to perform acts proper to the ecclesiastical priesthood; it follows that it is likewise licit for them, on account of their spiritual kingdom, equally outside a case of necessity, to perform acts proper to the political kingdom. From which a nefarious Anarchy will spring.

IV. If in the primitive church some taught without a special vocation, today Christians can teach publicly without it; The antecedent is true; Therefore also the consequent. The consequence is clear; because the primitive church was most pure, and most orthodox. The antecedent is proven; because the Christians dispersed after the death of Stephen, Acts 4:4, Philip, Acts 8:5, Apollos, Acts 14:4, taught the gospel in various places without a special vocation. Resp. 1) It is not always licit to argue negatively from historical accounts in Holy Scripture. 2) Those dispersed were certainly called. For among them was Philip the evangelist, Acts 21:8. But one cannot be an evangelist without a vocation. Therefore, we have no doubt that Apollos was also legitimately called. For instance; The Fathers of the primitive church, namely ORIGEN, homily II on ch. 18 of Numbers, AMBROSE, in his commentary on ch. IV to the Ephesians, testify that laymen preached the gospel among nations ignorant of the Christian faith. Resp. I distinguish between a church to be constituted, and one constituted. When a Christian man is among gentiles ignorant of the Christian faith, then he can, to the best of his ability, teach others and propagate the doctrine of Christ, urged by charity and necessity; but where the church is constituted, no one should thrust himself into a public office without an ordinary vocation.

V. 1 Cor. 16:15. Concerning those who were of the household of Stephanas, it is said that they ordained themselves to the ministry of the saints. Resp. The Apostle implies that the household of Stephanas did not thrust themselves into the ecclesiastical ministry, which would be against Hebr. 5:4, but that they dedicated themselves by voluntary charity to ministering to the saints in those things which pertain to τὰ βιωτικά (daily life). They ordained themselves to the ministry of hospitality, not of preaching.

VI. Academic students are admitted to give sacred sermons without a special vocation; Therefore an ordinary vocation to the ecclesiastical office is not necessary. Resp. I distinguish between preaching exercises and the solemn office of preaching. The sermons of students are exercises, by which they modestly offer their future service to the church, but they do not arrogate to themselves the solemn office of preaching.

#### Question IX. What is the ordination of a minister of the church?

*Ordination.* Ordination is a solemn act by which a suitable person, in the sight of God and the church, is declared to have been examined and legitimately called a), is set apart from profane business, and a certain office to be undertaken in the church is commended to him b), to which he is inaugurated by a Bishop or Presbyter, through χειροθεσίαν (the laying on of hands) and solemn prayers c), and is gravely admonished about rightly performing his office d).

Proof. a. Ordination is nothing other than a public testimony, by which the vocation of a person suitable for the ministry is, in the sight of God and in his name, declared to be legitimate and divine, as CHEMNITZ says, part III, loci, fol. 137. Although therefore ordination does not make the election and vocation, but presupposes it, yet if someone has been legitimately called, that ecclesiastical rite declares and publicly confirms that the vocation which preceded is legitimate. Thus Paul, although he was immediately called, yet Ananias is sent to lay hands on him, so that the church may be certain of his vocation, Acts 9:17. Since, however, hands are to be laid on no one hastily, as Paul warns, 1 Tim. 5:22, the suitability of the subject is to be explored by an examination, which is a diligent inquiry and proof, whether the person whom the church calls is fit for the arduous ecclesiastical office to be committed to him. "Let them first be proved; then let them serve, if they be blameless," says Paul in 1 Tim. 3:10. Examination.

Proof. b. Ordination formally consists in the separation of the called person from profane business, and the destination to the public ecclesiastical office. We learn this from 2 Tim. 2:4: "You therefore must endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself

with the affairs of this life, that he may please him who enlisted him as a soldier." But if the soldiers of this age are not occupied with commerce, agriculture, or civil crafts, much less is it fitting for the soldiers of Christ to be immersed in civil business. For this reason the Holy Spirit requires in pious ministers ἀφορισμόν, or separation from profane cares, saying: "Now separate to Me Barnabas and Saul for the work to which I have called them." Then, after they had fasted and prayed, and laid hands on them, they sent them away, Acts 13:2-3.

Proof. c. That the ministering cause of ordination can be both a Presbyter and a Bishop is clear 1) from 1 Tim. 4:14: "Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the presbytery." From which we gather: grace was conferred on Timothy by the laying on of the hands of the presbytery. Therefore, ordination should not necessarily be done exclusively by a Bishop, but can also be done by presbyters. The consequence is proven: a) The reason for ordaining Timothy can still obtain in the church. b) Presbytery is a collective noun, and indicates a multitude of elders concurring in the laying on of hands; a Bishop, however, is one and a single individual. 2) By divine right, a Bishop and a Presbyter do not differ, except only in their names, and therefore by divine right the power of ordaining belongs to both. We give credence to this our assertion, a) from Acts 20:17, 28, where Paul, having summoned the presbyters, said: "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers (Bishops)." Therefore in the apostolic church the same were Bishops and Presbyters. b) From Phil. 1:1, where Paul and Timothy pray for grace and peace for all the saints, together with the Bishops and Deacons. But they would not have passed over the Presbyters, if in the apostolic age they had been distinct from the Bishops. c) From Tit. 1:5, where Titus is said to have been left in Crete to appoint Presbyters in every town, and it is added in v. 7: "For a bishop must be blameless." Which would cohere less, unless Bishops and Presbyters were the same by divine right. d) The Apostle Peter, in the opinion of the Papists, is the supreme Bishop. But he calls himself a συμπρεσβύτερον (fellow presbyter), 1 Peter 5:1, and addresses the Presbyters: "Shepherd the flock... serving as overseers (ἐπισκοποῦντες), inspecting, or

(as JEROME interprets) superintending." But those whose duty it is to ἐπισκοπεῖν, they are Bishops. By ecclesiastical custom, for the sake of εὐταξίας (good order) and fostering concord, a distinction was introduced between Bishops and Presbyters. JEROME teaches this in his commentary on ch. 1 of the epistle to Titus: "Formerly a Presbyter was the same as a Bishop, and before, by the instigation of the devil, factions or schisms arose in religion, and it was said among the people: 'I am of Paul,' 'I am of Apollos,' 'I am of Cephas,' the churches were governed by the common council of the Presbyters. But after each one thought that those whom he had baptized were his own, not Christ's, it was decreed in the whole world that one of the Presbyters should be placed over all, and the seeds of schism should be removed." Cf. JEROME's letter LXXXV to Evagrius. A Bishop is therefore superior to a presbyter not by divine right, but by ecclesiastical right; which subordination of hierarchical order we do not abolish, but retain. Ordination is done by a bishop through χειροθεσίαν, or the laying on of hands; a) So that it may be a solemn testimony that the person present is suitable, rightly chosen, and legitimately called; b) So that it may be a sign of divine blessing, which the sacred person should expect from God in his office. For it was a custom of old to bless by the laying on of a hand. See Gen. 48:14, Matth. 19:15. c) So that the called minister may be admonished that he is consecrated and, as it were, enslaved to God. For hands were once laid upon victims, Lev. 1:4. d) So that the public prayers for the minister brought into the sight of God and the church may be more ardent.

Proof d. In the very act of ordination the designated minister is admonished of his fidelity in the committed office, with Paul leading the way, 1 Tim. 4:14: "Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the presbytery! Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine."

**Question X. Are Luther, and the Lutheran ministers, legitimately called and rightly ordained?**

Both Luther a), and the Lutheran Ministers b) are legitimately called and rightly ordained.

Proof a. Blessed LUTHER was called to the ecclesiastical office and ordained a Presbyter by his Bishop in A.D. 1507, at the age of 24. Having received the power of teaching the word of God, in A.D. 1508 he was called by JOHANN STÄUPITZ, General of the Augustinians, with the confirmation and consent of FREDERICK the Elector, to the presbytery and the theological professorship in the church and Academy of Wittenberg; in which vocation it was said to him, according to the statutes of the Academy: "It is yours to interpret the divine law and to teach the book of life." His vocation to the presbytery by a letter of the Wittenberg senate is extant in tom. IX, Wittenberg, fol. 103. In the year 1512, on the 18th of October, he was declared a licentiate of theology; on the following day, the 19th of October, he was created a Doctor in the Erfurt convent, where by the consent of the entire Augustinian convent he received the power of propagating the truth of the celestial doctrine by the living voice, and of defending it against any adversaries whatsoever.

Proof b. Whoever are called and ordained by apostolic rite, and faithfully propagate the truth of the celestial doctrine, they enjoy a legitimate vocation, and are true ministers of the church; But the Lutheran ministers attached to the Augsburg Confession etc. Therefore. The minor is proven; because the Lutheran ministers are called by χειροτονίαν (collection of suffrages) of the particular churches, with the right of each estate remaining safe, and are ordained by a Bishop, or Superintendent, through the χειροθεσίαν of the presbytery.

The Antithesis is that of the Papists, who maintain that neither LUTHER nor the Lutheran ministers were legitimately called and rightly ordained. Their arguments are;

I. LUTHER was called by God neither mediately nor immediately. Not mediately; because he was not called by the church, nor ordained by a Bishop to reform religion and to oppose the doctrine of the Catholics; nor immediately, or extraordinarily; because he could not confirm an immediate vocation with the seal of miracles. Resp. LUTHER was called mediately to the presbytery, or the ecclesiastical ministry and the theological professorship. But it is the duty of a true minister of the church to teach the word of God correctly, and to shut the mouths of those who contradict, Tit. 1:11. It is the duty of a Professor of Theology to assert the

celestial truth and to refute the errors adverse to it. We do not deny, however, that something extraordinary was joined with the ministry of Blessed LUTHER, as far as the opposition to the Papacy is concerned, not indeed on the part of the vocation, which was ordinary and mediate, but on the part of the gifts divinely granted to him. For his heroic spirit in opposing the Papacy indicates the extraordinary and special assistance of God. For instance: To propagate a new doctrine, such as was that of LUTHER, an immediate and extraordinary vocation is required, to be confirmed by the seal of miracles. Resp. a) The doctrine of LUTHER was not new, but renewed, and purged from the leaven of the Papists, long since confirmed by the miracles of Christ and the Apostles. b) John the Baptist did not perform miracles, although his vocation was immediate and extraordinary. c) Not the glory of miracles, but the consensus of doctrine with the divine word is a certain document of divine vocation.

II. The bishop who ordained LUTHER was either a true pastor or a wolf. If he was a true pastor, LUTHER, by seceding from him, became a most shameful apostate. If he was a wolf, LUTHER could not have been inaugurated by him as a true pastor.

Resp. 1) Generally: This argument could be objected to all who, having been ordained by heretics, return to the bosom of the church. But the pontifical laws assert that even those ordained by heretics are truly ordained, and are not to be re-ordained. 2) Specifically: The bishop who ordained LUTHER was, in different respects, a true bishop and a false bishop, or a wolf. He was a true Bishop, inasmuch as in the episcopal office he taught some things consonant with the divine word, baptized, and through the rite of ordination commended the ministry to suitable persons. He was a false Bishop, inasmuch as he corrupted the sincerity of the celestial doctrine with the admixed leaven of human traditions, celebrated the sacrifice of the mass in place of the Lord's supper, etc. Wherefore the essential must be accurately discerned from the accidental, the divine from the human. For instance: LUTHER did not receive from the ordaining Bishop the power to oppose the pontifical church. Resp. LUTHER received from God through the ordaining Bishop the power to oppose all errors of doctrine. Therefore, he obtained the power to oppose the errors of the pontifical church.

III. Whoever are not ordained by a Bishop are not true ministers of the church; But the Lutheran ministers, etc. Therefore. The minor is clear; because LUTHER ordained ministers attached to the Augsburg Confession, who however was not a Bishop, but only a Presbyter. Resp. a) By divine right a Bishop does not differ from a Presbyter, and therefore also by divine right the power of ordaining belongs to a Presbyter. b) Today Lutheran ministers are ordained by a Superintendent, and therefore by a Bishop. For canon law teaches that a Superintendent in name and office is a Bishop, in chap. Cleric. Dist. 21. The word episcopate is derived from this, that he who is made a Bishop, superintends. AUGUSTINE inculcates the same in Book XIX of the City of God, ch. 19: The Greek word is ἐπισκοπεῖν, and from it is derived the word that he who is placed in charge, superintends those over whom he is placed in charge. Bishops, if we wish, we can in Latin call Superintendents. Cf. HULSEMANN, Manuale disp. XII, pag. 524.

**Question XI. Is ordination necessary for a called minister?**

*The necessity of ordination.* The necessity of ordination is ordered on account of εὐταξίαν, or decorum a), and a divine precept b), although the number and form of the rituals may vary according to the will of the church c); its necessity is not, however, absolute d).

Proof a. Ordination is necessary on account of εὐταξίαν, or decorum, namely, for the public declaration of the capacity on the part of the person called, his solemn segregation from the business of the world to the ecclesiastical office, as well as his commendation before God and the church.

Proof b. The divine precept clearly implies the imperative; ἀφορίσατε, "separate for me both Barnabas and Saul for the work to which I have called them," Acts 13:2. Therefore, separation in general, by whatever rite it is performed, is of the necessity of a divine precept.

Proof c. That the number and form of rituals may vary according to the will of the church is clear from a comparison of Acts 6:6, ch. 13:3, 1 Tim. 4:14, ch. 5:22. For mention is made of prayer and χειροθεσίας in Acts 6:6; of prayer, χειροθεσίας, and fasting in ch. 13:3; but of χειροθεσίας alone in 1 Tim. 4:14, 5:22. The Papists also add the sacrifice of the mass; but in vain, for besides the sacrifice once performed on the cross,

there is none other in the New Testament. See Hebr. 7:27, ch. 10:14. They also anoint priests. But the ceremony of anointing does not descend from the institution or example of the Apostles, but was introduced into the church from a κακοζηλία (perverse imitation) of the Levitical cult, and after several centuries had elapsed since the birth of Christ.

Proof d. Ordination is not simply and absolutely necessary. For without the rite of ordination, in a time of siege, plague, etc., where a supply of an ordaining presbytery cannot be had, a minister legitimately called by the church can perform his ministry, even before he is ordained and consecrated. Meanwhile, outside of such a case, it ought not to be omitted.

**Question XII. What is the matter in which, or the subject of, the ecclesiastical ministry?**

*The subject of the ministry.* The subject to whom the ecclesiastical office is committed is not an angel a), but a suitable, capable, and legitimately called man b); by reason of sex, not a female, but a male c); by reason of doctrine, learned, orthodox, and instructed with the gifts of teaching d); by reason of life, blameless e).

Proof. a. Although God, in order to manifest His will, has extraordinarily used the work of angels at times, He has not committed the ordinary ecclesiastical office to them. CHRYSOSTOM gives the reason in his oration on Elijah; because angels, since they are by nature immune from sin, would avenge the sins of the people with sudden thunderbolts. Therefore, consideration was had for our infirmity, and the priesthood was committed to men, who, admonished by their own example of human fragility, use greater gentleness towards the weak in faith and those overtaken by some lapse. From this we acknowledge both the Φιλανθρωπίαν (love for humanity) of God, who has dignified men with so great an honor that He desires to hear His own voice through their mouths and tongues, and the power of God, who opposes the devil not with angels powerful in might, but with wretched men, through whom He attacks the kingdom of Satan and destroys it in the hearts of many.

Proof. b. Suitable and capable men are those who possess a sharp intellect, mature judgment, and strength of body, so that they are not contemptible to others either for dullness of intellect, immaturity of age, or

bodily defect; for whom it has been shown above that a divine vocation, and today a mediate one, must be awaited.

Proof. c. Paul, with express words, removes the public and ordinary office of teaching in the church from the female sex, 1 Cor. 14:34: "Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church." Cf. 1 Tim. 2:12. Here one must accurately distinguish: 1) Between ecclesiastical offices in general, and the office of teaching in particular; 2) Between public, or ecclesiastical, instruction and private, or domestic, instruction. 3) Between the ordinary rule, and an extraordinary case of necessity. In Rom. 16:1, Phoebe is called a δῆακονος, or minister, of the church of Cenchrea, on account of her care for the sick and the poor. Paul calls Priscilla his fellow worker in the Lord, Rom. 16:3, on account of her private and domestic instruction.

Proof. d. A minister of the church ought to be διδακτικόν, apt to teach, 1 Tim. 3:2; ἀντεχόμενον τῷ κατὰ τὴν διδασχὴν πιστῷ λόγῳ, holding fast the faithful word as he has been taught, that he may be able, Tit. 1:9; ὑγιαίνοντα τῇ πίστει, sound in faith, Tit. 2:2.

Proof. e. As to the life of a minister of the church, it is required: 1) In general, that he be ἀνεπιληπτος, blameless, 1 Tim. 3:2, and ἀνέγκλητος, above reproach, Tit. 1:7. A minister is not indeed immune from all sin; but he shows himself to be such that he cannot rightly be accused and convicted of a deliberate and atrocious sin, by which the sacred office is dishonored. 2) In particular, a) with respect to God, let him be ὁσιος, pious and holy, Tit. 1:8. b) Towards himself, σώφρων, sober-minded, moderately and circumspectly doing all things, Tit. 1:7; νηφάλιος, vigilant, as if stationed on a watchtower, and foreseeing imminent evils, 1 Tim. 3:2; μὴ πάροινος, not given to wine, but a hater of drunkenness, v. 3; ἐγκρατής, abstinent from lust and all illicit motions and perturbations of the soul, Tit. 1:8; κόσμιος, well-behaved, doing all things ornately and decently, in his gait and seemly attire, 1 Tim. 3:2; μὴ αὐθάδης, not self-willed or too pleased with himself, Tit. 1:7; μᾶς γυναῖκος ἀνὴρ, not a polygamist, but the husband of one wife, 1 Tim. 3:2. c) With respect to his own, let him be a good head of the household, who rules his own house well, 1

Tim. 3:4-5, and has his children in submission with all reverence, Tit. 1:6. d) With respect to others, let him be just and equitable, not quick-tempered, not a striker, but a stranger to fights, not a maker of shameful gain, not greedy or a lover of money. Finally, let him be hospitable and a lover of good. See 1 Tim. 3:2 ff., Tit. 1:7.

### Question XIII. What is the matter about which, or the object of, the ecclesiastical ministry?

*Personal object of the ecclesiastical ministry.* The object of the ministry is either personal or real. The personal object is the flock of the Lord, or the assembly of those men who hear public teachers, and by their ministry and the dispensation of the sacraments are made partakers.

Proof. 1) From Acts 20:28: "Take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God." The assembly of hearers is therefore called the flock of the Lord, committed to the faith and care of the pastors. 2) From 1 Peter 5:2, 3, 4: "Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock." The government of the ministers of the church is not royal, but pastoral, and requires vigilance and attentive care of the committed flock, so that they treat the hearers not harshly, as servants, but kindly, as little sheep.

### Question XIV. What are the duties of the hearers?

*Duties of the hearers.* The duties of the hearers consist in the reverence which they owe to the ministers, as ambassadors of God a), and in the beneficence by which they bestow upon the sacred preachers the subsidies for living an honorable life b).

Proof a. From 1 Tim. 5:17: "Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine." The teaching elders are honored when, as ambassadors of God, they are held in high esteem, their word is accepted as the word of God, and their actions in the sacred office are deemed to be directed by the Holy Spirit.

Proof b. 1) Because the laborer is worthy of his wages, Luke 10:7. 2) Those who preach the gospel should live from the gospel, 1 Cor. 9:9. 3) "Let him who is taught the word share

in all good things with him who teaches," Gal. 6:6.

The Antithesis is that of the Anabaptists, who maintain that it is not lawful for ministers of the church to accept salaries. They object:

I. "Freely you have received, freely give," Matth. 10:8. Resp. Christ is not speaking of the salaries of teachers, but of not making a profit from miracles, as the context teaches.

II. The Apostles sought their livelihood by the labor of their own hands, which is clear from the example of Paul, who was a σκηνοποιός, a tentmaker, Acts 18:3. Resp. The Apostles were immediately called, and without previous labor were born with such wisdom from the Holy Spirit that they had extemporaneous sermons; Their successors from their tenderest years devote themselves to the study of languages, the instrumental disciplines, and theology itself, not without great expense of funds, promoted to the portion of the church they adorn it with all the nerves of their soul, and cannot have time for other things. What of it? that Paul did not refuse to accept things sent from the Philippians, Phil. 4:18, although by his own counsel he did not accept from the Corinthians.

**Question XV. Can a minister of the church, with a good conscience, accept an honorarium offered during confession?**

*On the confession money.* A minister of the church can, with an untroubled conscience, accept an honorarium offered with a good intention by one confessing a). However, wherever the custom of offering and accepting such an honorarium brings with it various disadvantages, it can, with the consent of the church, be abrogated, and the stipends of the ministers of the divine word can be augmented in a more convenient manner b).

Proof. a. 1) In certain churches, the honorarium which is given to the confessor by the penitent after absolution, and is commonly called the confession money (*der Beicht-Pfennig*), is part of the salary. For since the salary is sometimes meager, it is supplemented by the confession money. But that an honorable stipend is to be provided for the ministers of the divine word, Christ teaches in Luke 10:7, and Paul in 1 Tim. 5:18.

2. He who is instructed in the word may licitly share of his goods with the instructor, in whatever place and time, Gal. 6:6. But the

one confessing is instructed by the divine word from the confessor. Therefore, he may also licitly share of his goods with him in the place of confession.

3. In the Old Testament, it was commanded that no one should appear empty before the Priest, Deut. 16:16, 17. Therefore, neither in the New Testament is it illicit to appear before the minister of God with the confessional coin.

4. In the primitive church, ἀγάπαι, or gifts of bread and wine, were brought, from which something was taken for the Holy Supper, and a part was offered in the sacred place to the ministers of the word. Why, therefore, cannot the confession money, as a sign of gratitude, be given and received in the temple?

Proof. b. Wherever rivalries arise among the ministers of the church on account of the confession money, with one colleague being indignant that another has more penitents; if the poorer are deterred from private confession for lack of money; if the sins of the richer are treated more gently on account of larger gifts; the custom of giving the confession money can be abrogated, and the stipends of the pastors, which in many places are meager, can be augmented in another way. Whence it has been piously and prudently provided in Denmark that pastors should not accept any price for absolution from a penitent, as testified by Dr. BROCHMAND, Tom. II, system., p. 1021.

The Antithesis is that of the Anabaptists, who maintain that the confession money cannot be accepted by a confessor with a safe conscience. They object:

I. Whoever sell the spiritual gift of absolution, they commit the crime of Simony; But the Lutheran ministers etc. Therefore. Resp. I deny the minor. Simony is when a price is paid for acquiring a spiritual good; The confession money, however, is not paid for acquiring absolution, which is obtained even by those not paying, but is given out of gratitude.

II. It went badly for Gehazi, the servant of Elisha, that after the cleansing of Naaman the Syrian from leprosy he accepted silver, 2 Kings 5:26; so a sad fate is to be expected by all who accept the confession money. Resp. The servant Gehazi, against the will of his Master, demanded silver; But the ministers of the church, against the will of Christ their Master, do not demand or exact the confession money. See Luke 10:7.



III. Those who accept the confession money give scandal to the penitents, who are persuaded that absolution is sold for that money. Resp. No scandal is to be feared; for the penitents know that they are not buying absolution, but are giving the confession money as a sign of a grateful heart.

IV. The confessional coin gives rise to various disadvantages; For it nourishes rivalries among ministers; the lack of it keeps the poor from confession; conversely, the sins of the rich, who offer a larger honorarium, are not reprov'd. Resp. a) The abuse can be prudently abolished, so that the use may be retained. b) On account of these disadvantages, should they occur anywhere, the confession coin can be abrogated, yet in such a way that the meager stipends of the pastors are augmented by another means.

**Question XVI. What is the real object of the ecclesiastical ministry?**

*Real Object.* The real object of the ministry is both the divine mysteries a) and ecclesiastical discipline b).

Proof. a. The divine mysteries are the revealed word of God, and the sacraments, which the ministers of the church offer and dispense. For this reason they are called *οἰκονόμοι μυστηρίων Θεοῦ*, "stewards of the mysteries of God," 1 Cor. 4:1.

Proof. b. Pastors exercise ecclesiastical discipline in such a way that they employ degrees of admonition, Matth. 18:15, 16, and observe the rules prescribed by St. Paul, 1 Tim. 5:1 ff.

**Question XVII. What is the form of the ministry?**

*Form.* The form of the ministry is the due, decent, and public execution of the committed power and office. But there has been committed to the ministers of the church the power and office of publicly teaching a), and of ordinarily dispensing the sacraments b), as well as the power and duty of remitting and retaining sins c).

Obs. Commonly, the power committed to Pastors through vocation and ordination is divided into the power of order and of jurisdiction, a distinction which the Apology

of the Augsburg Confession explains, p. 294: "The old partition of power into the power of order and the power of jurisdiction is pleasing to us. A Bishop has the power of order, that is, the ministry of the word and sacraments; he also has the power of jurisdiction, that is, the authority of excommunicating those liable for public crimes, and in turn of absolving them, if, having been converted, they seek absolution. And indeed he does not have a tyrannical power, that is, without a certain law; nor a royal one, that is, above the law; but they have a certain command, a certain word of God, which they ought to teach, and according to which they ought to exercise their jurisdiction." This distinction, however, is not very accurate; because that which is called the power of jurisdiction is not properly judicial on the part of the minister, who does not absolve as a judge, nor does he pass any sentence, but dispenses one passed by a superior. Cf. Dr. SCHERZER, in *breviar. Hulfem.* chap. XIX, fol. 1506.

Proof. a. No one, unless sent by God, can lawfully preach in public assemblies, Rom. 10:15.

Proof. b. To those who are stewards of the mysteries of God, 1 Cor. 4:1, belongs the power of ordinarily dispensing the sacraments.

Proof. c. Christ committed the power of the keys, loosing and binding, to the Apostles, and to all rightly called and ordained ministers of the church, Matth. 16:19, John 20:23.

**Question XVIII. How does a minister of the church rightly perform the office of teaching?**

A minister of the church rightly performs the office of teaching: a) By accurately investigating, certainly discovering, and perspicuously explaining the genuine sense of the divine word, through legitimate means of interpretation; b) By decently applying the explained word to didactic, elenctic, paedeutic, epanorthotic, and paracletic use (\*).<sup>369</sup>

Proof. a. The minister of the church is a sacred Hermeneutist, whose task it is: 1) To

(\*) It is also the duty of a faithful Pastor, 3) to have care for the individual sheep entrusted to him, and to always be ready if anyone should need his instruction, correction, or consolation; for salutary truths are to be taught not only *δημοσίᾳ* (publicly), but also *κατ' οἴκου* (from house to house), yet with the prudence that is fitting, Acts 20:20. It also befits him 4) to benefit his hearers no less by the example of his life and morals than by the integrity of his doctrine, 1 Tim. 4:12, 16. Tit. 2:7, 8.

weigh the signifying force and emphasis of the individual words that are in the original text, and to diligently consider the construction of connected phrases according to the custom of the holy language; 2) From the antecedents and consequents, from the occasion, scope, impulsive cause, and circumstances to investigate and explain the mind of the Holy Spirit speaking through the Prophets and Apostles.

Proof. b. From 2 Tim. 3:16: "All scripture is given by inspiration of God, and is profitable πρὸς διδασκαλίαν, for doctrine," by which the dogmas of faith are perspicuously proposed and solidly confirmed; πρὸς ἐλεγχον, "for reproof," by which errors adverse to the doctrine of faith are detected and refuted; πρὸς ἐπανόρθωσιν, "for correction," by which the turpitude of vices and the guilt of punishment is shown, and souls are called away from them and emended; πρὸς παιδείαν, "for instruction," by which the duties of Christians in any state are distinctly taught, and they are excited to perform them by solid arguments suited for persuasion. To these add παράκλησιν, or consolation (\*\*): "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope," Rom. 15:4. Therefore, from the fount of scripture, effective solace must be instilled into anxious minds.

**Question XIX. How does a minister of the church rightly use the power of dispensing the sacraments?**

A minister of the church rightly uses the power of dispensing the sacraments by administering them according to the words of institution a), by conferring them in a timely manner to men in need of the sacraments, yet not unworthy of them b), and by barring the unworthy from the use of the sacraments c).

Proof. a. To the form of the sacrament belongs the word of institution, by which the external symbol is consecrated, or set apart from common use to a sacred use. Hence AUGUSTINE, tract. 80 on John: "Let the word

be joined to the element, and it becomes a sacrament."

Proof. b. A pious pastor, mindful of his office, does not suffer, through his own fault, an infant to depart from this life without baptism, or a penitent adult, desirous of the eucharist, without participation in the body and blood of the Lord.

Proof. c. The unworthy are contumacious sinners who know not how to repent. To these the sacraments are not dispensed, lest what is holy be given to the dogs, and pearls be cast before swine. Matth. 7:6.

**Question XX. What sort of power of remitting sins has been committed to the ministers of the church?**

The ministers of the church have the power of remitting sins, not αὐτοκρατορικὴν, or principal and independent a), but διακονικὴν, or ministerial and delegated b), by which to contrite and penitent sinners they remit all sins not only ἱστορικῶς, or significantly and declaratively, but also effectively and really, yet ὀργανικῶς (instrumentally) c), without any reservation of guilt or punishment d).

Proof. a. God alone, αὐτοκρατορικῶς καὶ αὐτεξουσίως, by a principal, magisterial, and independent power, remits sins. "I, even I, am He who blots out your transgressions for My own sake," says Jehovah, Is. 43:25. Hence AMBROSE on 2 Cor. 12: "To forgive sins and to give the Holy Spirit belongs to God alone, yet meanwhile God in this His magisterial absolution ordinarily uses the ministry of men."

Proof. b. Christ said to Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven," Matth. 16:19. He said the same also to all the Apostles: "Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven," John 20:20. The power of remitting sins therefore depends on Christ (not excluding God the Father and the Holy Spirit, because it is a work ad extra) by reason of form, norm, exercise, and efficacy.

(\*\*) Paul seems to have included this within the scope of both διδασκαλία and παιδεία. For all Christian consolation is a confirmation of the afflicted soul and an exhortation to constancy in preserving the true faith, even unto death, amidst whatever crises. Constancy is one of the principal virtues. But all virtues, and all duties, are contained under the genus of παιδεία. The arguments of solace, proper to Christian men, ought to flow from no other source than the fount of salutary doctrine, or the dogmas of faith, which are altogether to be referred to the genus of διδασκαλία.

1) By reason of form; because it is a delegated power, and therefore only of such kind and degree as God has delegated. 2) By reason of norm; since a minister of the church can absolve penitent sinners not according to his own will (which would be to abuse the power), but according to the norm of divine judgment. 3) By reason of exercise, because God in the act of absolution concurs with the ministers, and absolves through them. 4) By reason of efficacy; because a minister can absolve only with a delegated power, and therefore with a force and power subordinated to the principal cause. All of which teaches quite openly that the minister in nature absolves later on this earth than God absolves in heaven. For when a principal and an instrumental cause concur at the same time to the same ἀποτέλεσμα (result), the principal cause, because it elevates the instrumental, is always understood to act prior in nature.

Proof c. 1) The ministers of the church have the keys of heaven, so that whatever they bind and loose on earth, is also bound and loosed in heaven, Matth. 16:16, John 20:23. Therefore, they really bind and loose, and do not merely announce the binding and loosing done in heaven. The reason for the consequent is; because he who receives a key to loose and open, does not signify that it is opened by another, but he himself opens. For a key is not the same as the announcement of an opening, and to loose is not the same as merely to declare a loosing done by another.

2. As is the loosing of sins which is done by God in heaven, such is the loosing which is done by ministers on earth; But the loosing in heaven is real and effective. Therefore, the loosing on earth is also real and effective. The major is clear; because from the real identity of the objects (whatever you loose) and of the subjects (whomever you loose), the real identity of the loosing is also undoubtedly gathered.

3. Ministers loose sins not in their own name, but in God's. Therefore, this loosing is not a bare declaration or a human action, but plainly divine, one in number and undivided, just as the power by which they loose sins is one in number, namely divine. For there is one key of heaven, by which they loose. The minister does not have one key, and God another. Whence, he who hears the absolving ministers, hears Christ himself; But he who hears Christ (absolving) effectively, is not only declaratively absolved; Therefore.

4. Ministers through the word of God really and effectively convert sinners, Luke 1:16, regenerate them, 1 Cor. 4:15, save them, 1 Tim. 4:16. Therefore, they also really and effectively remit sins.

Proof. d. That the ministers of the church remit all sins is clear; 1) from the unlimited universality both of the object: "Whatever you loose on earth," Matth. 18:18, and of the subject: "Whose sins you remit," John 20:23. 2) As far as the merit of Christ extends, so far extends the remission of sins procured by the merit of Christ; But the merit of Christ extends to all sins, without any restriction; Therefore.

**Question XXI.** What kind of power of retaining sins has been granted to the ministers of the church?

The ministers of the church have the power of retaining sins, not a principal or independent one, but a ministerial and delegated one a), by which they deny the remission of sins to enormous, publicly scandalous, and notorious sinners b), and either only bar them from the use of the Holy Supper c), or, with the consent of the ecclesiastical senate, they really cast them out from the society of the church and by an effective declaration deliver them to Satan d), so that they may perform true repentance and be reconciled to God and the church e).

Proof. a. Christ delegated the right of the binding key to the church, the spiritual mother of the family. He committed the exercise of this right to the Apostles and their successors, Matth. 18:18, John 20:22. Since therefore the power of the binding key is delegated, the ministers of the church can bind impenitent sinners not according to their own will, but according to the norm of divine judgment.

Proof. b. Remission of sins is denied not to sinners who lapse from ignorance or infirmity (for whom a gentle admonition with an exhortation to beware of future lapses suffices), but to the manifest and obstinate, who give scandal to others. Since they are harmful by their example, they are to be rebuked before all, that the rest also may fear, 1 Tim. 5:20.

Proof. c. Binding is the denial of absolution, and is commonly called excommunication, which is usually distinguished into lesser and greater. Lesser excommunication is that by which a publicly scandalous sinner is barred from the use of the Holy Supper; its foundation is the saying

of Christ: "Do not give what is holy to the dogs," Matth. 7:6. Greater excommunication is that by which a manifest and obstinate sinner is not only barred from the participation of the sacraments, but is also cut off from the church like a rotten member, and delivered to Satan, until he repents; its foundation is: "If he refuses to listen even to the church, let him be to you like a heathen and a tax collector," Matth. 18:17.

Proof. d. Greater excommunication is not done by the pastor without the consent of the ecclesiastical senate, or the Consistory, which is the representative church. For ecclesiastical censure has certain grades, insinuated by Christ, Matth. 18:15. The first censure is individual, secret, and fraternally gentle. The second is collegial, either chosen by the will of the parties, or according to the order constituted among the colleges. The third is ecclesiastical, and that either before the Consistory, or, if the evil should be epidemic, before a council of several churches. Which ecclesiastical censure is not only declarative, but also effectively binding and enclosing in the fetters of guilt; for that is what it means to bind, Matth. 22:13, a delivering into the power of Satan, 1 Cor. 5:3, 4, 5, an exclusion from the society of the faithful, not the necessary or common society of all men, but the free and proper one, whence contagion or irritation could be feared, 2 Thess. 3:14.

Proof. e. The end of excommunication is not the perdition of the soul, but conversion. For an enormous and notorious sinner is delivered to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus, 1 Cor. 5:5. By excommunication the lustful flesh is crucified and mortified, but the soul is led back from sin to repentance and eternal life. Excommunication therefore inflicts not a mortal exclusion, such as was that of Ananias and Sapphira, Acts 5; not a deprivation of goods, possessions, and dominion; nor capital punishment, since it is a penalty not political, but ecclesiastical; and so it imports a suspension and deprivation of the benefits of the church, and then anxiety of the soul, by which they are agitated by Satan, in whose power they are, and sometimes the affliction of the body.

The Antithesis is 1) of the Socinians, who maintain that the ministers of the church remit sins not really or effectively, but only declaratively.

2. Of Thomas Erastus, a Doctor of Medicine, who denies that enormous and notorious sinners should be barred from the use of the Holy Supper. Their arguments are:

I. God alone remits sins, Isaiah 43:25. Therefore, not the minister of the church. Response: God alone remits sins αυτοκρατορικῶς, with principal and independent power: The minister of the church remits διακονικῶς, or ὀργανικῶς, with subordinate and delegated power.

II. Christ delegated to the Apostles the power of remitting and retaining sins; But that power expired with the Apostles. The reason for this consequence is; because no successors to the Apostles are given. For the Apostles were immediately called, instructed with the privilege of infallibility and the power of teaching in the whole world. Such Apostles are not given today. Response: 1) Certain special axioms, extraordinary privileges, belonged to the Apostles, in respect of which they have no successors; there also belonged to them, generally considered, the power of teaching, dispensing the sacraments, and remitting and retaining sins, in respect of which all faithful ministers of the church are their successors. 2) The church exists today: Therefore, the keys of the kingdom of heaven given to the whole church also exist. The gospel exists: Therefore, also absolution from sins. The sacraments exist: Therefore, also the remission of sins. Timothy could save himself and those who heard him, 1 Timothy 4:16. Therefore, Timothy, who was not an Apostle, could remit sins.

III. Whoever does not possess the gift of infallibility cannot remit sins. Ministers mediately called do not possess the gift of infallibility. Therefore. The major premise is clear; because those to be absolved are sinners whose repentance and faith are certainly established. Response: Apostolic infallibility is not required for the power of absolving, but an ordered

knowledge, drawn from the inspired word of God, is sufficient. And although the ministers of the church are not searchers of hearts, yet from external signs they infer the internal repentance of the heart.

IV. Judas the betrayer was admitted by Christ to the supper, even after the crime of betrayal was revealed: Therefore, an enormous and notorious sinner is not to be repelled from the use of the Holy Supper. Response: Christ did not bar Judas from the supper because the betrayal which Judas was

plotting was not yet completed. Therefore, no one is barred from the sacred rites on account of a future crime, known only to God, but on account of a crime committed.

**Question XXII. What is the end of the ecclesiastical ministry?**

*The end of the ministry.* The ultimate end of the ecclesiastical ministry, on God's part, is the glory of the divine name a), on man's part, the ultimate end is eternal salvation b), the intermediate ends are illumination and conversion c), regeneration d), reconciliation with God e).

Proof a. "Neither he who plants is anything, nor he who waters, but God who gives the growth," 1 Corinthians 3:4. Faithful preachers do not attribute the success of their office to themselves, but to the power of God, by whose grace they are what they are, 1 Corinthians 15:10.

Proof b. From 1 Timothy 4:16. "You will save both yourself and those who hear you."

Proof c. From Acts 26:18. "I am sending you to open their eyes, so that they may turn from darkness to light."

Proof d. From 1 Corinthians 4:15. "In Christ Jesus I became your father through the gospel."

Proof e. The ecclesiastical ministry is the ministry of reconciliation, 2 Corinthians 5:19.

Observation: From these ends, the necessity and utility of the ecclesiastical ministry become clear.

**Question XXIII. Can an impious minister teach fruitfully in the church?**

It befits a minister of the church to cultivate piety with his whole heart a), and if his impiety is notorious, ecclesiastical censure should be applied to him b). However, his impiety does not detract from the efficacy of the doctrine which he proposes from the word of God c).

Proof a. A Bishop and any prelate of the church ought to be irreprehensible, 1 Timothy 3:2. and ὁσιον, holy, Titus 1:8. and an example to the faithful in speech, in conduct, in love, in spirit, in faith, in purity, 1 Timothy 4:12.

Proof b. He who sins publicly should be rebuked in the presence of all, 1 Timothy 5:20. Wherefore, the notorious impiety of a minister of the church is to be punished, according to the nature of the offenses.

Proof c. 1) The efficacy of doctrine does not depend on the minister, but on the Holy

Spirit, who is indivisibly joined with the word of God. Therefore, the divine word is and remains the power of God for salvation to everyone who believes, Romans 1:16, by whomever it may be preached. This AUGUSTINE illustrates with an elegant simile, in book III against Cresconius, ch. 8. It makes no difference to the efficacy of sowing and planting whether it is done with clean or with dirty hands, provided the seed is good, and the earth fertile, and the heat of the sun and the rain from heaven are not lacking. 2) Christ in Matthew 23:3 bids to listen to the scribes and Pharisees sitting on the seat of Moses, whom however he accuses of the gravest crimes. 3) The Augsburg Confession, article VIII, p. 12, says gravely: "The Sacraments and the Word are efficacious because of the institution and commandment of Christ, even if they are administered by evil men."

The Antithesis is of the Donatists, Anabaptists, and Schwenckfeldians, who maintain that a minister of the church who is not himself truly renewed, reborn, and truly just cannot teach other men fruitfully or dispense true sacraments. Their arguments are:

I. Whoever is not himself converted and reborn, cannot convert and regenerate other men; But an impious minister, etc. Therefore. The major premise is evident; because nothing can be in the effect which was not first in the cause, and what one does not have, one cannot give to another. Response: 1) Denying the major premise and arguing by a similar reason; Whoever is deformed cannot paint a beautiful image; But Apelles is deformed. Therefore. 2) By distinguishing between the principal cause and the instrumental cause. The efficacy of doctrine does not depend on the minister of the church as an instrumental cause, but on the Holy Spirit as the principal cause.

II. All false prophets are to be fled; But impious ministers, etc. Therefore. The major premise is established from Matthew 7:16. The minor is proven because false prophets are to be known by their fruits, to which impiety of life pertains. Response: False prophets are doctors professing false doctrine; we are speaking of doctors whose doctrine is true, but whose life is impious. False prophets are to be known by the fruits of their doctrine. But if their doctrine of itself generates desperation, Pharisaism, or Epicureanism, they are to be avoided and deserted.

**Question XXIV.** Are there different grades of dignity and authority among the ministers of the church?

For the sake of εὐταξία, or good order, as well as the disparity of gifts, it is useful and advisable that there be distinct grades of dignity and authority among the ministers of the church.

Proof 1) God wills that all things in the church be done εὐσχημόνως καὶ κατὰ τάξιν, decently and in order, 1 Corinthians 14:40. Now, just as in a republic all things are thrown into confusion unless there is one who commands and those who obey, so the body of the ecclesiastical ministry will be disordered unless a disparity of orders and grades of dignity is admitted. 2) There were distinct grades of ministers in the church of the Old Testament, namely the high priest, Exodus 28:29, priests of the second order, Leviticus 21:10, Levites, Numbers 8:6. In the New Testament, ministers of disparate dignity and authority are enumerated. For Christ gave some as Apostles, others as

Prophets, others as Evangelists, and others as Pastors and Doctors, Ephesians 4:1.

The Antithesis is of the Puritans in England, and the Anabaptists, who do not admit distinct grades of dignity among the ministers of the church. They object:

I. The assertion of a disparity of dignity among the ministers of the word paves the way for the pontifical tyranny, which the reformed churches have long since abjured. Response: We do not restore pontifical tyranny to the reformed churches, because we assert a) that a prelate of the sacred rites is indeed to be heard by ministers of a lower order, but only as long as he commands nothing contrary to orthodoxy and good morals, Malachi 2:7. b) That the same is subject to the direction and censure of the supreme magistrate, 1 Peter 2:13.

II. Christ expressly disapproves of this ὑπεροχὴν, or eminence, among ministers, Matthew 23:8, Luke 22:25. Response: We, with Christ, disapprove of absolute dominion in the church; yet for the sake of good order (εὐταξίας), we preserve a disparity of grades.

## SUSPIRIUM

**D**ou, **O** GOD, **F**ATHER of all good order, author of the sacred ministry, I beseech with sincere and most humble prayers, that You preserve your ecclesiastical hierarchy, which You have most wisely instituted for the benefit of mortals, whole and incorrupt against the roaring of the world and of hell! Give to Your ministers who plant and water a most abundant increase. Give also to me, Your weak and lowest minister, a mouth and wisdom! Confer sanctifying gifts! Add a fearless spirit! Grant prosperous successes in my office, so that according to the prescription of Your word I may teach rightly, dispense the sacraments properly, live piously, and from this life, as from an inn, not as from a home, at your command, peacefully depart.

## CHAPTER III. ON THE POLITICAL MAGISTRATE

Question I. From where is the political magistrate named?



MAGISTRATE IS NAMED from *magister* (master) a); political from *politia* (polity), which he governs b).

Proof a. Magistrate is named from master; because, as COELIUS

RHODIGINUS testifies, Book VII of Ancient Readings, ch. 17, among the Romans he who was Dictator and held supreme power was accustomed to be called master; just as today in a city the consuls are called masters of the citizens, *Bürgermeister*, *Rathsmeister*, *Stadtmeister*, *Amtmeister*.

Proof b. A magistrate is called political not from political affairs, insofar as they are opposed to ecclesiastical and sacred ones; for these too are under the direction of the magistrate; but from the polity, which, named ἀπὸ τῆς πόλεως, denotes either the republic itself, or the government, or administration of the republic, in which, when it is Christian, there is a church, in respect to which the political magistrate is here considered as a peculiar hierarchical state.

Question II. In how many ways is the name magistrate taken?

The name magistrate is taken in two ways: a) abstractly, for the power and authority itself, which they possess to whom the government is committed; b) concretely, for the persons who are instructed with the power of commanding.

Proof a. From Romans 13:1. "Let every soul be subject to the higher powers," ἐξουσίαις ὑπερεχούσαις.

Proof b. Christ calls magistrates taken concretely "those who have authority," ἐξουσιάζοντας, Luke 22:25.

Question III. What is the political magistrate, taken abstractly?

Definition of the magistrate. The political magistrate, taken abstractly, is a public office, ordained by God, in which a certain person, legitimately called and instructed with power concerning civil and sacred things, makes laws in the republic, exercises judgments, and punishes transgressors, and defends it against external enemies, for the propagation of the glory of God, and for promoting the temporal and eternal salvation of the subjects.

Question IV. What is the political magistrate, taken concretely?

The political magistrate, taken concretely, is a person, or a multitude of persons, divinely called, and instructed with power concerning civil and sacred things, for making laws and exercising judgments, for punishing transgressors and defending the republic from external enemies, so that God may be glorified, the church with the republic may flourish peacefully, and the temporal and eternal salvation of the subjects may be promoted.

Question V. What is the efficient cause of the magistrate?

*Efficient Cause.* The principal efficient cause of the magistrate, regarded both abstractly a) and concretely b), is the triune God c), who commits the office of magistrate to certain persons, either immediately d) or mediately e).

Proof a. 1) The magistrate, regarded in the abstract, with respect to the office, or with respect to the legislative, judicial, and

vindictory power, is immediately from God. Paul teaches this in Romans 13:1. "Let every soul be subject to the higher powers; For there is no power except from God; but the powers that be are ordained by God." From which we argue: Whatever power is not except from God, that is immediately ordained by God; But political power, etc. Therefore. The major premise is clear: Whatever is not except from God, that is said to be immediately from God, with the exclusion of every other concurrent and socially acting cause; in the same way as if one were to say: The Apostles were not constituted except by God or Christ, it would be easily understood that they themselves were constituted immediately by Christ. 2) Jehoshaphat said to the judges: "Take care and act; for you do not exercise the judgment of man, but of God," 2 Chronicles 19:6. From which we infer: Whoever exercises the judgment not of man, but of God, their judicial power is immediately from God; But the magistrate, etc. Therefore. 3) Of the same opinion is the Augsburg Confession, art. XVI. "Concerning civil affairs, they teach that legitimate civil ordinances are good works of God." And lest anyone should attribute the mode of institution to the mediation of human ingenuity, the Apology explains the mode to Art. VIII, p. 156. "As this nature of things, and these movements of the stars are truly an ordinance of God and are preserved by God; so legitimate polities are truly an ordinance of God, and are retained and defended by God against the devil." From which we argue: With the same causality that God produced nature and the movements of the stars, with that He also ordained polities; But with immediate causality, etc. Therefore.

Proof b. The magistrate, regarded in the concrete, is also from God. For thus says the uncreated and hypostatic wisdom, or the Son of God: "By me kings reign, and rulers decree justice; By me princes rule, and all judges of the earth are magnates," Proverbs 8:15-16. If kings reign by uncreated wisdom, they do not reign by men, as distinct from uncreated wisdom. From Romans 13:4-5. "The magistrate is the minister of God, an avenger to execute wrath on him who does evil. Therefore it is necessary to be subject, not only because of wrath, but also for conscience' sake." Every minister of God, to whom one must be subject for conscience' sake, is elected and called to his office by God; But the civil magistrate, etc. Therefore.

Proof c. The triune God—Father, Son, and Holy Spirit—instituted and ordained the magistrate; for the institution of the magistrate is a work *ad extra*, originating from divine authority, power, goodness, and wisdom, and therefore common to all three persons of the Godhead.

Proof d. Immediately, and with no arbitrary human works intervening, God committed the office of magistrate to Moses, Exodus 3:10, to Joshua, Numbers 27:18, to Saul, 1 Samuel 9:15, to David, 1 Samuel 16:12. You say: David was called to rule mediately, through the intervening work of Samuel. Response: God had immediately commanded Samuel that he should anoint David, and no other, as king, 1 Samuel 16:12. Therefore, his call to the office of magistrate was immediate.

Proof e. Today God commits the office of magistrate to certain persons mediately, that is, with the intervention of human counsels and voluntary work. This is clear: 1) because all powers are from God, Romans 13:2. But today they are not ordained divinely and immediately: Therefore, mediately. 2) From 1 Peter 2:13-14. "Be subject to every human creature (or elected by men as an instrumental cause) for the Lord's sake (who constitutes through men), whether to the king, or to governors." 3) Christ acknowledged that even Pilate's power was certainly mediately from God, saying: "You would have no power against me at all, unless it had been given you from above," John 19:11. 4) To Nebuchadnezzar God had given the kingdom and power and dominion and majesty of heaven mediately, as Daniel testifies, ch. 2:37.

**Question VI. By what means and ways do men attain the office of magistrate?**

*Means to the office of magistrate.* Today, capable persons, under the guidance of God, legitimately come to the office of magistrate either by election a), or by succession b), or by just occupation c).

*Observation:* We are not speaking at present of the illicit ways and means by which some seize power, such as: violent occupation through illegitimate war and tyrannical oppression of others, fraudulent invasion through schemes and solicitation of minds, and acquisition through bribery, that is, by money and gifts.

Proof a. The magistracy is obtained by election when those to whom the power of



## PART IV . CHAPTER III .

electing belongs, either by law or by custom, designate the magistrate. Thus the elders of Gilead elected and appointed Jephthah as their leader, Judges 11:5. To this pertains the election of inferior magistrates by superiors.

Proof b. The office of magistrate is obtained by succession when children by hereditary right from their parents, or kinsmen from their agnates, receive the rule. Thus Solomon succeeded David by hereditary right, Rehoboam Solomon, Abijam Rehoboam.

Proof c. The magistracy is obtained by legitimate occupation when enemies conquered in a just war are subjected to the victor, by whom they are preserved. For it is of natural law that whatever is captured from enemies is subjected to the dominion of the victor.

The Antithesis is 1) of the Anabaptists and Weigelians, who deny that the magistrate is ordained by God; 2) of some Papists, who deny that the magistrate, considered abstractly, has an immediate origin from God. They rely on the following arguments:

I. Whatever originates from the violent and tyrannical oppression of men cannot be established by God; But monarchical rule, etc. Therefore. The major premise is clear: because that which is from an evil principle cannot be from God. The minor is proven: because monarchical rule originates from Nimrod, who is said to have been a mighty hunter before the Lord, Genesis 10:9, which phrase implies Nimrod's tyrannical rule over the men of his time, which he exercised with no reverence for God's presence. Response: 1) The Assyrian empire indeed began with Nimrod, but not the magistracy as such absolutely; for God had committed the right of the sword to it long before Nimrod, Genesis 9:6. 2) A distinction is made between the lawful power of ruling, and the illicit manner of acquiring rule. The former is from God, the latter from Nimrod, who first occupied the magistracy by violent and tyrannical oppression of men. Indeed, the power is one thing, the acquisition and usurpation of power another. The power itself is always from God, Romans 13:1ff., but the illegitimate acquisition and usurpation of power is tyranny, which is considered, 1) as it is a sin of fault, 2) as it is a sin of punishment. In the former way, it is not from God, since He does not will evil, Psalm 5:5. In the latter way, it is from God, not as its author, but as an angry judge, Amos 3:6. This was acknowledged by AUGUSTINE, in Book

V of *The City of God*, chapter 21: "He who gave the empire to the Christian Constantine, also gave it to the apostate Julian."

II. The magistrate is called κτίσις ἀνθρωπίνῃ, or a human ordinance, 1 Peter 2:13. Therefore, it is not from God. Response: The magistrate is indeed called a κτίσις ἀνθρωπίνῃ, but one to whom obedience is due for the Lord's sake. It is therefore a human ordinance, because of the instrumental cause; it is also a divine ordinance, because of the principal cause; because God has sanctioned the magistrate through men, so that men may sustain this office and rule over men.

III. If the devil is the prince of the world, and gives the kingdoms of the world to whomever he wishes, secular rule cannot be from God; The antecedent is true. See John 12:31; 16:11; Matthew 4:8. Response: The devil is called the prince of the world and of all the kingdoms in the world, not according to truth, by reason of creation, preservation, governance, and legitimate possession, but according to opinion, a) on the part of the devil, by reason of both false boasting and unjust usurpation, b) on the part of men, both on account of perverse imagination and by reason of vicious and inordinate subjection.

IV. A tyrant is not from God; Some magistrate is a tyrant; Therefore. Response: 1) A distinction is made between a tyrant by title and by practice. A tyrant by title does not even deserve the name of magistrate. 2) A tyrant, insofar as he is a tyrant, or insofar as he abuses his power for cruelty, his own advantage, and other vices, is not from God. Meanwhile, however, the tyrant, by reason of the legislative, judicial, and punitive power which he received through election, succession, or legitimate occupation, is from God. A distinction must therefore be made between the power and the abuse of power.

V. The people of Israel, by demanding a King, provoked God to anger, 1 Samuel 8:7. Therefore, not all magistrates are appointed by God. Response: God did not simply and absolutely disapprove of the Israelites having or seeking a magistrate, but that they wished to change the form of government instituted by God Himself, by their own will, and indeed out of a wicked imitation (κακοζηλία) of the Gentiles. See v. 5 & 20.

VI. That certain Kings and Princes were not appointed by God, God Himself testifies, Hosea 8:4. "They have made kings, but not through me; they have made princes, and I did not know them." Response: The cited

words according to the Hebrew text should be rendered thus; "They made a King, but not from me; they made Princes, and I did not know (approve)." The Prophet rebukes the people's diffidence, because out of a preposterous fear of dangers they chose the kings of the Gentiles as their guardians and patrons, without consulting God whether this pleased Him. For at one time they implored the help and aid of the Assyrians, at another of the Egyptians. From which it is not licit to infer that the magistracy is not an ordinance of God.

**Question VII. Can a Christian in the New Testament, with a clear conscience, perform the office of a magistrate?**

The magistracy is a state pleasing and approved by God, even in the New Testament, whose office a Christian can administer with an unsullied conscience.

Proof 1) The magistracy is an ordinance of God, Romans 13:1, which the gospel does not abolish, but confirms. 2) It is the will of God Himself that we be subject to human ordinances even in the New Testament, 1 Peter 2:13, Romans 13:1. 3) Christ Himself approves of the magistracy in the New Testament, when He commands to "give to Caesar what is Caesar's," Matthew 22:21, and He Himself pays the tribute, Matthew 17:27. 4) Many pious and faithful men in the New Testament performed the office of magistrate; Joseph of Arimathea, though he was a friend of Christ, awaiting the kingdom of God, nevertheless held the office of a senator, Mark 15:43. Christ, praising the faith of the royal official, John 4:46, did not order him to lay down the magistracy. CONSTANTINE THE GREAT, both THEODOSIUSES, MARCIAN, CHARLEMAGNE, and others flourished with the praise of piety.

The Antithesis is of the Anabaptists and Weigelians, whose opinion is that the office of a magistrate is unbecoming for a Christian in the New Testament. Their main arguments are:

I. Whatever conflicts with Christian liberty cannot please God; But the office of a magistrate, etc.; Therefore. Response: A distinction is made between spiritual liberty and political liberty or license. Christians are free with spiritual liberty from sin, John 8:34, which internal liberty of the soul by no means removes the external subjection due

to the magistrate, but rather establishes it, 1 Peter 2:16.

II. A gentile office is unbecoming for a Christian; The office of a magistrate is a gentile office. Therefore. The minor is proven from Matthew 20:25. "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them; it shall not be so among you." Response: In that passage, Christ denies political rule to the Apostles and ministers of the church, but not to all Christians.

III. In the state of innocence, there was no magistrate; Therefore, neither should there be one in the state of grace. The consequence is proven; because in the state of grace we are renewed in knowledge according to the same image of God with which man was endowed in the state of innocence. Response: 1) If in the state of innocence a multitude of men had been propagated, it would not have been without order and government, although that government would not have been δεσποτικόν, or masterly, but πατρικές, paternal, and the subjection not servile, but filial. 2) We are indeed renewed in the state of grace to the image of God, but our renewal is imperfect, because of the remnants of sin; on account of which infirmity God, even in the state of grace, willed to rule Christian man, and to keep him in decent order through the magistrate.

**Question VIII. Which persons are to be chosen to undertake the office of magistrate?**

*Matter.* Persons who are suitable according to the requirements prescribed in the divine word are to be chosen for the office of magistrate.

Obs. I. We are speaking of that state of the republic in which the nobles, or the people, have free votes to elect a magistrate, and not of that state in which a Prince succeeds by hereditary right.

Obs. II. The requirements of a good magistrate are divided into primary and secondary. The primary are the internal goods of the soul, or the virtues worthy of a magistrate, such as: a) piety towards God, b) justice and clemency towards citizens and subjects, c) temperance and chastity towards himself, moderation in the care of the body, and other courtly display, greatness of mind, and constancy tempered by reason in either fortune. The secondary are the external goods of the body and fortune, such as:

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lineage, age, appearance, riches. Which political writers treat more broadly; we follow the guidance of scripture.

Proof 1) Jethro teaches Moses what sort of magistrates should be chosen, Exodus 18:21. "You shall look for able men from all the people, who fear God, who are men of truth, and who hate unjust gain; and you shall place such men over them to be rulers of thousands, of hundreds, of fifties, and of tens, to judge the people at all times." 2) Moses sets forth the requirements of a good magistrate, Deuteronomy 1:13. "Choose for yourselves wise, understanding, and experienced men from your tribes, and I will appoint them as your heads." 3) God Himself requires in a King, Deuteronomy 17:15, a) that he be a native, not a foreigner, b) not confident or proud in a multitude of horses, c) not a womanizer or lustful, d) not φιλάργυρος, or a lover of money, e) that he be a cultivator of the divine law, f) not a proud despiser of citizens, but gentle, clement, and easy of access.

### Question IX. In what does the office of a magistrate formally consist?

*Form.* The office of a magistrate formally consists in the due and decent execution of the power divinely granted. And there has been granted to the magistrate a) a συμβουλευτική, consultative power, b) a νομοθετική, legislative power, c) a δικαστική, judicial power, d) a κολαστική, punitive power.

Proof a. God has granted to the magistrate the power of consulting well for the republic, and of solicitously providing for all things, so that, as much as possible, the poverty and calamity of the subjects may be relieved, and they themselves may be protected against external force. For the magistrate is an eye to the blind, a foot to the lame, a father to the poor, Job 29:15-16.

Proof b. Legislative power belongs to the magistrate, because it is his to decree justice, Proverbs 8:15. He decrees justice through law, since it is an obligatory decree, made by the Prince, for the salvation of the whole community.

Proof c. That judicial power belongs to the magistrate is clear a) from the name. Kings are called judges of the earth, Isaiah 48:11ff. b) God expressly commanded: Deuteronomy 16:18. "You shall appoint judges and officers in all your towns that the Lord your God is giving you, according to your tribes, and they shall judge the people with righteous judgment."

Proof d. The power of avenging injuries and punishing transgressors of the laws has been granted to the magistrate. To this end, the magistrate is armed with a sword not metaphorical (like the ecclesiastical ministry), but properly so called, and that both judicial, with which he can strike the wicked even unto death, or inflict capital punishment, and military, with which he can repel the unjust force of enemies from the republic, and can protect religion, liberty, and property. We prove that the judicial sword belongs to the magistrate 1) from Genesis 9:6. "Whoever sheds the blood of man, by man (a legitimate avenger) shall his blood be shed." The legitimate avenger is the magistrate; for he does not bear the sword in vain; for he is the minister of God, an avenger for wrath, to him who does evil, Romans 13:4. 2) From Exodus 21:12. "Whoever strikes a man so that he dies shall surely be put to death." 3) From Matthew 26:52. "All who take the sword (by private rashness) must perish by the sword." We learn that the military sword belongs to the magistrate from both the Old and the New Testament. In the Old Testament, the right of war was sanctioned, a) by divine command, Numbers 31:2, Joshua 1:6, and elsewhere throughout, b) by laws of war prescribed by God, Numbers 10:9, Deuteronomy 20:19, c) by splendid victories granted by God, Exodus 17:11, Judges 3:10, Proverbs 21:31. Whence also holy men, Abraham, Moses, Joshua, David, Hezekiah, Jehoshaphat, lawfully waged wars. In the New Testament, war is nowhere prohibited. For 1) John, when seriously asked by the soldiers what they should do to escape the wrath of God, did not order them to leave the military (which they absolutely should have done, if that had been the Lord's will), but said to them: "Do not extort money from anyone by threats or by false accusation, and be content with your wages," Luke 3:14. John, another Elijah, and a great reformer of the church, would certainly have simply condemned the military state, if it could not consist with the attainment of salvation; but he exhorted not against the substance of war; for he does not say: cast away your arms, desert the military, etc., but against the vicious circumstances accidentally connected with war, namely, violence, fraud, and rapine. 2) Christ, Matthew 8:9-10, and Luke 10:1ff., praise the faith of soldiers, and declare them pleasing to God, notwithstanding their military state.

Therefore, neither Christ nor the Apostles forbade war in the New Testament.

Obs. A distinction is made 1) between a just and an unjust war. The former is that which is undertaken for urgent and most grave causes; the latter is that which is waged for trivial and vain causes (for vain glory, expansion of territory, fulfillment of lust, etc.). 2) Between a defensive and an offensive war. The former is always lawful, because defense is of natural right; the latter is not to be waged, unless prompted by extreme necessity, a) when atrocious injuries are to be avenged, b) when goods unjustly taken are to be recovered (\*). 3) Between the use and the abuse of arms. The former consists in this, that an honorable peace may be restored; the latter rages without end. 4) Between the substance of war itself, and its vicious accidents, such as: frauds, rapines, fornications, adulteries, etc. We speak of a just war, of a necessary defensive and offensive war, of the right use of arms, and of the substance of war itself.

The Antithesis is of the Anabaptists, Weigelians, and Socinians, who deny that judicial and vindictory power belongs to the magistrate. They attack judicial power with the following arguments:

I. Christ prohibits human judgments, Matthew 7:1, saying: "Judge not." Response: Christ prohibits private and rash judgments, not public and necessary ones. Cf. Matthew 5:22.

Instance I. "Love covers all offenses," Proverbs 10:12. Therefore, no judgments are necessary. Response: Love covers lighter offenses, not more atrocious ones connected with the scandal of others, which cannot be tolerated without harming public honor and tranquility.

Instance II. "God will judge fornicators and adulterers," Hebrews 13:4. Therefore, they are not to be judged by the magistrate. Response: God will judge fornicators and adulterers as the supreme and independent judge; the magistrate judges the same as a ministerial and subordinate judge. For he is

the minister of God, an avenger for wrath to him who does evil, Romans 13:4.

II. Whoever would leave his cloak also to one who is about to sue him at law and take his tunic, it is not for him to contend before a human tribunal; But a true Christian, etc. Therefore. The major is proven; because otherwise one could contend before a judge to retain his tunic. The minor is proven from Matthew 5:40. Response: The words of Christ are to be taken not *ἀπλῶς*, absolutely, but *συγκριτικῶς*, comparatively, so that the sense is: If anyone wishes to contend with you more harshly in court, to satisfy his own petulance and lust, and, you being injured by an unjust sentence of the magistrate, takes away your tunic, then do not return evil for evil, but be more ready to moderately endure an injury than to avenge it or inflict one on another. It is better to suffer injury than to inflict it.

III. Whatever is counted among the defects of the church, that should be removed; The exercise of political judgments is counted among the defects of the church; Therefore. The minor is proven from 1 Corinthians 6:7. "It is already a defect among you that you have lawsuits with one another. Why not rather suffer wrong?" Response: The Apostle in that place does not reject the judgment of the magistrate, nor does he mean that it is plainly illicit for Christians to contend with an adversary before the magistrate; but he reprehends in the Corinthians only the immoderate lust for contention, because they too frequently contended with others before a pagan magistrate over the slightest cause, from which a stain was cast upon the church and Christians, and many were deterred from embracing the Christian religion.

IV. Christ says in Matthew 5:39. "Do not resist an evil person." Response: Christ in these words rejects not the public office of the magistrate, but private revenge.

They attack the punitive power, by which the wicked are punished with death, with the following arguments:

(\*) Every offense is a certain injury inflicted on another. Therefore, an offensive war, if we wish to speak accurately, can never be just. But a war declared under urgent necessity is always a just defense of oneself. For he who has been provoked by an injury from another, and therefore thinks of avenging and repelling the injury, and of preventing more serious evils, does not offend that one, but defends himself. Therefore, the war which is called defensive is altogether twofold; either opposed to an enemy unjustly declaring, indeed already beginning war; or justly declared and begun against one who is violating rights; and this is what the blessed Author wished to signify by the name of a necessary offensive war.

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I. Whoever kills, sins against the fifth commandment; A pious magistrate does not sin against the fifth commandment. Therefore. Response; Whoever, as a private person, kills with malice aforethought, sins against the fifth commandment. But the magistrate is not a private person, nor does he kill a man with malice aforethought, but he is divinely armed with the sword for vengeance, Romans 13:4.

II. Whatever conflicts with Christian charity is not to be tolerated in the Christian church; Capital punishments conflict with Christian charity; Therefore. The major is established; because even enemies are to be loved, Matthew 5:44. Response; 1) To punish criminals is also a work of charity; for a putrid member must be cut off, lest the sound part be drawn in. 2) Enemies are to be loved as men, not as robbers or criminals.

III. Whatever conflicts with the new covenant is to be abrogated; Capital punishments, etc. Therefore. The minor is proven from John 1:17. "The law was given through Moses; grace and truth came through Jesus Christ." Response; A distinction is made between the name of grace taken theologically and politically. Theologically, it denotes the gratuitous favor of God, who for Christ's sake, apprehended by true faith, remits our sins, so that they are not imputed for eternal condemnation. This grace befalls even malefactors who are punished with death, provided they perform true repentance. Politically, grace denotes the pardon of offenses, so that they are not imputed for temporal punishment. In the former sense, it is called a covenant of grace, not in the latter.

IV. Whoever is not to be deprived of eternal life is not to be punished with death; But a Christian man, etc. Therefore. The minor is clear; because it conflicts most with Christian charity to deprive a man of eternal life. Nor is the major obscure, since for a man who undergoes the penalty of death, the time for repentance is cut short. For true repentance must be declared by good works. See Matthew 3:8; James 2:18. Response; We deny the minor. To the proof, we say that repentance can be declared by good works, either internal or external. Although a malefactor who is afflicted with capital punishment cannot always declare his repentance before the end of his life by external good works, he can nevertheless express it by internal good works, by love of God and neighbor, by patience and hope, by

obedience towards the magistrate, by pious prayers, by an internal purpose of amending his life, if a longer one were to be his.

V. If Christ did not condemn a criminal man, neither should a Christian magistrate condemn him; The antecedent is true; see John 8:11. Therefore, also the consequent. Response; A distinction is made between the political office of the magistrate and the spiritual office of Christ. Our Savior in the days of his flesh did not wish to perform the office of a political judge; hence he wished neither to decide civil cases nor to condemn anyone to temporal punishment; but he had come into the world as a Prophet, to teach the gospel, as a Priest, to expiate sins, as a spiritual King, to erect the kingdom of grace.

They go about undermining the power of waging war with the following arguments;

I. Whoever sheds human blood, sins gravely; A magistrate waging war, etc. Therefore. The major is proven from Genesis 9:6. Response; Whoever sheds human blood either in a private murder or in an unjust war, sins gravely; I grant it. But we are speaking of a just war, and a public execution.

II. Whoever is angry with his brother is liable to divine judgment; Whoever wages war is angry with his brother. Therefore. The major is clear from Matthew 5:22. Response; A distinction is made between rash anger and just indignation. Whoever is angry with his brother *εἰκῇ*, rashly, is liable to divine judgment. But whoever repels from the borders of the fatherland an enemy who dares to undermine either the liberty of the citizens or religion, he burns with just indignation.

III. The weapons of Christians are spiritual; Therefore, they should abstain from carnal weapons. The antecedent is clear from 2 Corinthians 10:4. Response; Christians draw spiritual weapons against spiritual enemies, Satan, the world, and the flesh; the same draw carnal weapons against carnal enemies who ravage the bowels of the fatherland.

IV. Those whose duty it is to love their enemies, it is not for them to wage wars; But it is the duty of Christians to love their enemies, Matthew 5:44. Therefore. Response; Christ in that passage instructs private individuals in love, he does not disarm the magistrate. We love our private enemies, because private revenge is forbidden; the magistrate repels an external enemy, who attacks the republic with manifest force,

with the sword divinely granted. We ought to love our enemies as ourselves, not above ourselves.

V. Those who are one body should not wage wars; But Christians, etc. 1 Corinthians 12:12. Therefore. Response: The enemies of the fatherland, who try to destroy either the liberty of the citizens or religion, are not true members of the mystical body, or the church, because they do not have true faith, which works through love, fixed in their hearts, even though they may profess the doctrine of faith with their mouth.

VI. In the times of the Messiah, a most desired peace will flourish; For the wolves will dwell with the lambs, Isaiah 11:6. Response: In that passage is understood the spiritual peace and public society of faith, by which converted Jews and Gentiles will coalesce into one mystical body.

VII. David could not build the Lord's temple, because he was a warrior and shed human blood, yet he had waged none but the Lord's wars, 1 Chronicles 29:3. How then will they dare to stain their hands with blood, who ought to be the holy temple of God? Response: 1) David also was a holy temple of God, and yet by divine command he lawfully waged wars. 2) He could not build the Lord's temple, a) because he was hindered by a chain of wars; b) because wars were little suited to the type, since the founder of the temple had to bear the type of the peaceful Messiah.

VIII. War is the aggregate of all evils; Therefore, it is to be fled. The antecedent is clear; because war is accompanied by rapine, debauchery, adultery, homicide. Response: These pertain to the abuse of war and its vicious accidents, not to the genuine use of arms and the substance of a just war itself.

#### Question X. What is the two-fold object with which the magistrate is concerned?

*Object.* The object in the direction of which the magistrate is occupied is either real or personal.

The real object. The real object is civil and sacred things, with which the magistrate is concerned not equally, but in a different manner.

The magistrate is occupied with sacred things; by solicitously observing and exercising those things which are to be believed and done for the salvation of all men a); by directing the church and the Christian religion with external governance b); but not

claiming for himself the internal governance of sacred things, but leaving it to the ministers of the church c); and by using the counsel of sincere doctors of the church in the external governance of sacred things d).

Proof a. From Psalm 2:10-12. "Now therefore, O kings, be wise! be warned, O rulers of the earth! Serve the Lord with fear, and rejoice with trembling! Kiss the Son, lest he be angry, and you perish in the way." The magistrate is bound, for his own sake, to know the true God, to venerate Christ with a kiss of faith, love, and subjection, and to serve the Lord in fear.

Proof b. The magistrate directs the church by external governance: a) Generally, by opening the gate to the Lord, Psalm 24:7, i.e., by positively cooperating in the introduction, constitution, and conservation of the true divine worship, so that under his rule they may lead a quiet life in all not only honesty but also piety, 1 Timothy 2:2. b) Specifically, 1) by appointing suitable ministers for the church. For the call of sacred ministers of the church also pertains to the magistrate, both by reason of his person, because he is a member of the church and indeed the principal one, and by reason of his office, because he is the nurse of the church and the guardian of both tables of the decalogue, divinely constituted; let him beware, however, lest, excluding the presbytery and the people, he impose pastors on unwilling listeners. 2) By erecting temples and schools; for these serve for the exercise of divine worship in public assemblies. 3) By providing for the honest sustenance of doctors in the church and schools who perform a public function. For Kings are the nurses of the church, Isaiah 49:23, who should from time to time consider that the Lord has so ordained, that those who proclaim the gospel (since they cannot practice manual arts) should live from the gospel, 1 Corinthians 9:14. 4) By instituting orders among the ministers of the church, after the example of David, 1 Chronicles 24. 5) By suspending from office or removing flagitious ministers of the church; just as Solomon removed Abiathar, the high priest, substituting Zadok in his place, 1 Kings 2:27. 6) By making ecclesiastical laws concerning the external exercise of divine worship and εὐσχημοσύνην καὶ τάξιν (decency and order), after the example of David, who promulgated a law concerning the bringing back of the ark, 1 Chronicles 13:5, and concerning the offices of the Levites, ch. 22:6; of Jehoshaphat, who

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proclaimed a fast, 2 Chronicles 20:3. 7) By lawfully dispensing ecclesiastical goods. But king Asa brought into the temple what his father had sanctified, 1 Kings 15:15. Hezekiah, appointing a salary for the priests, erected a sacred treasury in the temple, 2 Chronicles 31:11. 8) By instituting visitations and councils, after the example of the pious Kings in the Old Testament; Jehoshaphat, 2 Kings 16:7; Hezekiah, ch. 29:4. 9) By reforming religion contaminated by heresy, superstition, and idolatry, and indeed by inquiring into and punishing heretics and seducers, after the example of Jehu, 2 Kings 10:19, and of CONSTANTINE THE GREAT, according to EUSEBIUS, Book I of the Life of Constantine, chapter 11, and also by abolishing idolatrous worship, after the example of Asa, 1 Kings 15:12, of Jehoshaphat, 2 Chronicles 17:7, and of the Christian Emperors.

Proof c. The internal economy and governance of sacred things, consisting in the doctrine of the word, absolution from sins, and the legitimate administration of the sacraments, is proper to the ministers of the church. The magistrate cannot claim this for himself without sacrilege: when Uzziah, otherwise pious, arrogated this to himself, entering the temple of the Lord to burn incense on the altar of incense, he was severely punished with leprosy breaking out on his forehead. See 2 Chronicles 26:16ff.

Proof d. The magistrate ought, in sacred matters themselves which are subject to his ecclesiastical power, to use the counsel of sincere doctors and pastors of the church, according to the divine command, Deuteronomy 17:18, Joshua 1:7, and the examples of praised Kings, David, 1 Chronicles 16; Asa, 1 Chronicles 14; Jehoshaphat, chapter 17; Hezekiah, chapter 29; Josiah, chapter 34. For this purpose in our churches, Kings and Princes have established an ecclesiastical senate, or Consistory, consisting of persons not only political but also ecclesiastical.

The Antithesis is of the Papists, who deny that the care of religion belongs to the magistrate. Their chief argument is:

Whoever attributes the care of religion to the magistrate, they introduce a confusion of the ecclesiastical and political office; But the Protestant doctors, etc. Therefore. Response: A distinction is made between the external governance of religion and the internal economy of sacred things (which distinction is gathered from the words of

CONSTANTINE, according to EUSEBIUS, Book IV of the Life of Constantine, ch. 24, who said: "You are Bishops within the church, I am a Bishop outside the church, or temple, appointed by God"). The magistrate is here the minister of the church. Others distinguish between ecclesiastical power and power that is formally spiritual. Ecclesiastical power consists in the external care and disposition of sacred things; this belongs to the magistrate; But power that is formally spiritual, which produces the salvation of the soul by public office, and proximately on the part of the living instrumental cause, is proper to ordained pastors alone.

**Question XI. Does architectonic power to act and operate through ministers in sacred as well as in secular matters belong to the magistrate?**

The political magistrate does not have architectonic power concerning sacred things equally and indifferently, as concerning civil things.

Obs. Architectonic power is said to be that which, by one habit and one faculty, influences through mediate causes of the same kind and order as itself, into an effect common to the principle *quod* (that which) and *quo* (by which). For thus architectonic power is described by ARISTOTLE, Book I of the *Magna Moralia*, last chapter. Just as an architect, although he has under him the builder of the house, and this one in turn other ministers and masons, carpenters, ironworkers, etc., who influence more closely the structure itself; yet the architect also influences, because he prescribes the manner in all these things.

Proof 1) The political magistrate does not influence through mediate causes of the same kind and order as himself, into an effect common to the principle *quod* and *quo*. Therefore, he does not have architectonic power concerning sacred things as he does concerning civil things. The antecedent is proven: because the power of the magistrate is not formally spiritual; nor are the ministers of the same order and kind as the political magistrate; nor, finally, is salvation an effect common to the ministers of the church, as the principle *quo*, and to the magistrate, as the principle *quod*. 2) If architectonic power in sacred things belongs to the magistrate, it will follow that, a) through the ministers of the church, he efficiently influences the

conversion, regeneration, justification, sanctification, and glorification of Christians; b) it is permissible for the magistrate to preach the word, administer the sacraments, hear confession, absolve penitents, just as it is permissible for an architect, if he wishes to lend a hand, to do everything that is the work of builders and craftsmen; c) the supreme priesthood on earth is subordinate to the magistrate, and therefore Kings are pastors of the church, and presbyters are sheep. By which hypothesis, Caesaropapism is most strongly confirmed.

The Antithesis is of Pareus, Vedelius, and others, who maintain that architectonic power concerning sacred things belongs to the magistrate just as it does concerning civil things. Their main arguments are:

I. Legislative power concerning sacred things is either in the presbytery or in the political magistrate. It is not in the presbytery, because its role is to receive laws, not to give them. Therefore, it is in the political magistrate; and whoever gives laws enjoys architectonic power. Response: To give laws concerning internal sacred matters is neither in the power of the presbytery nor of the political magistrate, but of God, the supreme legislator. It is indeed the magistrate's role to make laws concerning the external order of divine worship, concerning ceremonies and rites, yet not absolutely, but with the presbytery called into council.

II. If both ecclesiastical and political power are subordinate to the majesty of Kings, then architectonic power concerning sacred things, no less than concerning political things, will be in the hands of kings: The antecedent is true; Therefore, also the consequent. The reason for the consequence is: because the architectonic power of Kings concerning political matters is manifest. Therefore, if sacred matters are subject to the majesty of kings in the same way that civil matters are subject to it, he undoubtedly excels with architectonic power concerning sacred matters. The minor is proven from Romans 13:1; 1 Peter 2:13. Response: Political and ecclesiastical power are subordinate to the majesty of Kings, but in a different manner, not, however, in an equal degree. For civil power is subordinate to the majesty of kings simply, but ecclesiastical power only in a certain respect, and by reason of the external exercise of religion.

#### Question XII. How is the magistrate concerned with civil matters?

Concerning civil matters, the supreme magistrate can exercise his consultative, legislative, judicial, and punitive power at his pleasure a), provided he commands or disposes nothing that is repugnant to natural and divine law b).

Proof a. The magistrate can dispose of civil matters according to his own will, because he is free from positive, merely civil human laws, unless he has bound himself by an oath and promised that he will sacredly observe the fundamental laws of the republic. We speak of the supreme magistrate, whose majesty on earth recognizes no superior. It is his role not to receive laws from men, but to give them to them.

Proof b. The supreme magistrate is not free from natural and divine law, but rather, both by reason of the subject matter and by the will of God as the supreme Lord, he is bound, indeed proximately to obedience, but failing obedience, to punishment, if not in this life, certainly after this, to be endured, unless serious repentance has intervened.

#### Question XIII. What is the personal object of the magistrate?

*Personal Object.* The personal object is all persons subject to the power and rule of the magistrate, and they are commonly called subjects, or citizens, of whom some are laity, or seculars a), others are clerics, or ecclesiastics b).

Obs. The distinction of subjects into laity and clerics is indeed ecclesiastical, but not biblical. For Peter in his 1st epistle, 5:3, calls the church κλήρος. For God the Father gave the nations to the Messiah as an inheritance, Psalm 2:8. However, it was customary already in the primitive church to call ministers clerics, because they received τὸν κλῆρον τῆς διακονίας, the lot of the ministry. ISIDORE, in book VII of etymologies, ch. 2, thinks that clerics and clerics were so called because Matthias was chosen by lot, whom we read was the first ordained by the Apostles. Cf. D. GERHARD, book on the ministry of the church, D. 38.

Proof a. The laity, who are contained within the sphere of the republic, willingly admit that they are subjects; because under the rule and protection of the magistrate they can lead a tranquil and quiet life in all piety and honesty, 1 Timothy 2:2.



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Proof b. That clerics, insofar as they are regarded as members of the republic, are subject to the power and rule of the civil magistrate, both as to their persons and as to their goods, is proven: a) Generally: Whoever are members and parts of the republic, they must be referred either to the order of magistrates or to that of subjects; Now, clerics neither hold nor ought to hold civil magistracy: Therefore, in this respect, in which they are members of the republic, they ought to be referred to the order of subjects. b)

Specifically: 1) From the Old Testament: Moses was placed over Aaron as God, Exodus 4:16, and corrected him when he had fallen into sin, Exodus 32:21. Solomon and Hezekiah gave law to the Priests and Levites, 1 Chronicles 29:15. Therefore, the Priests of the Old Testament were subject to the power of the political magistrate. 2) From the New Testament: a) Paul expressly says, Romans 13:1, "Let every soul be subject to the higher powers." We argue: Every human soul that is contained in the republic, let it be subject to the higher power; But a clerical soul is a human soul, which is contained in the republic; Therefore. b) Christ, the supreme Bishop, both in personal and in real matters, rendered obedience to the civil magistrate; Therefore, ministers ought to render the same. The first part of the assumption is confirmed from John 19:11, where Christ says to Pilate: "You would have no power over me at all, unless it had been given to you from above." The latter part is proven from Matthew 17:27, where Christ pays the tax for himself and for Peter, adding the reason, lest he should give scandal. c) Paul in Acts 25:10 appealed from the Sanhedrin in Jerusalem and the tribunal of Festus to Caesar: "I am standing before Caesar's tribunal, where I ought to be judged." We infer: To whose tribunal someone appeals, to his power he submits himself; Paul appeals to the tribunal of Caesar; Therefore.

Obs. I. The ministers of the church are considered either with respect to the political bond, by which they are bound to the republic; or with respect to their office in formally spiritual actions, e.g., in the doctrine of the word, absolution from sins, and the administration of the sacraments. They are subject to the civil magistrate in the former respect, not in the latter.

Obs. II. A distinction is made between the supreme civil magistrate and the inferior one. The prelates of the church are subject to the

supreme political magistrate, not always to the inferior one. For the supreme magistrate has appointed Superintendents over the Pastors, and has instituted ecclesiastical Consistories, in which both ecclesiastical and political persons preside, to whom jurisdiction over the clergy has been attributed in a certain order and manner.

Obs. III. Clerics are exempt from personal burdens, lest their authority be diminished and the administration of their office be impeded. Consecrated church goods, which Clerics enjoy, are immune from real burdens, but not their own property, even if granted to Clerics by the benefit and privilege of pious Princes.

The Antithesis is of the Papists, who deny that the Clergy are subject to civil power and jurisdiction; who support their opinion with the following arguments:

I. It is absurd that the sheep should presume to judge its shepherd; Now, the Clerics are shepherds; the Prince and magistrate are sheep; Therefore. Response: The magistrate is a sheep and a shepherd in different respects. In spiritual matters, the magistrate is a sheep, but in political matters, he is a shepherd, Psalm 78:71-72; Isaiah 44:28. Therefore, just as in spiritual matters the magistrate ought to obey the pastors, because in respect to them he is a sheep; so in political matters the ministers of the church ought to obey the magistrate, because in respect to him they are sheep.

II. Over that which is consecrated to God, the princes of this age have no right; The Clerics are consecrated to God; Therefore. Response: Clerics, by reason of their office, are consecrated to God; by reason of their person, they remain parts of the republic and possess earthly goods, in respect of which they remain subject to earthly Princes.

III. The flesh is subject to the spirit, not the other way around; Therefore, the secular power is subject to the spiritual, not the other way around. Response: I deny the consequence; because neither is ecclesiastical power merely spiritual; for it has much of the flesh; nor is secular power merely carnal; for it has much of the spirit.

IV. Christian princes are sons of the church, and doctors are pastors; Therefore, the former are inferior and subject to the latter. Response: 1) The name of father does not exempt from the power of some order; since even a natural, private father ought to be subject to his son who is a consul. 2) Are magistrates also called fathers; are they

therefore exempt from ecclesiastical power? Princes are called sons of the church, which implies submission to the religion and dogmas of the church, not privation of power. Solomon showed reverence to his mother, but he was superior in majesty and jurisdiction.

V. The lands of the Hierophants were exempted by Pharaoh from taxes; Therefore, the sustenance and lands of sacred men are exempt from the payment of taxes. Genesis 47:22. Response: The lands of the priests were not their own, but assigned to them by Pharaoh out of liberality to sustain their life (\*); And therefore they could not be burdened with the trouble of taxes. For by divine, natural, and international law, the laborer is worthy of his wages, Matthew 10:10.

**Question XIV. For what end has the magistrate been sanctioned by God?**

*End.* The ultimate and principal end of the magistrate is the glory of God a); the intermediate and less principal end is the public good b).

Proof a. Since the political magistrate is a divine ordinance, Romans 13:1, he rightly and deservedly looks to the glory of God in his whole government, and the citizens obey the magistrate διὰ τὸν Κύριον, for the Lord's sake, 1 Peter 2:13.

Proof b. The civil magistrate is ordained for the public good, and that of four kinds: 1) ecclesiastical, for Kings are the nurses of the church, and Bishops outside the temple; 2) civil, while he protects the interests of the citizens, and repels external enemies from the borders of the fatherland; 3) moral,

insofar as he prescribes honest laws, by which the subjects are kept in their duty, so that they may lead a tranquil life in piety and honesty, 1 Timothy 2:2. 4) natural, by which Rulers provide for the subjects concerning provisions and other necessities, like Pharaoh, Genesis 41:34.

**Question XV. What are the duties of subjects?**

*Duties of subjects.* The duties of subjects are: a) to obey the magistrate in all things that are not repugnant to the divine word and natural law; b) to revere the magistrate; c) to pay taxes; d) to offer prayers for the safety of the magistrate.

Proof a. From Romans 13:1. "Let every soul be subject to the higher powers; for there is no power except from God," v. 5. "Therefore one must be in subjection, not only to avoid wrath but also for the sake of conscience." The commands of the magistrate which are contrary to the word of God and to the moral law are excepted. For we must obey God rather than men, Acts 5:29.

Proof b. From Romans 13:7. "Render... to whom respect is owed, respect; to whom honor is owed, honor."

Proof c. From Romans 13:7. "Render... to whom tax is owed, tax; to whom revenue is owed, revenue."

Proof d. From 1 Timothy 2:1-2. "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way."

(\*) It is indeed very doubtful and uncertain whether that which is said about the Priests should be thought to apply to them. Not to touch upon more, let this one thing suffice: the name כֹּהֵן has a wider meaning, it generally denotes a minister, whether one who officiates in sacred things, or one who is a counselor to the Prince. Many, therefore, and not without proof, interpret it of the ministers of the court.

SUSPIRIUM

*Protect, O IMMORTAL GOD, KING of Kings, LORD of Lords, all Magistrates, by Your authority promoted to that height of dignity, that they may be able to give laws to the citizens! Protect our King, that he may long consult for us! Protect our Lord, that he may most clemently protect us! Protect the common Father of all, that he may most benignly cherish all! Inspire him with salutary counsels, grant prosperous successes to his counsels, confirm, increase, advance the successes, that they may be stable and perpetual! Supported by Your grace, may he rule piously! May he rule happily! And while he does this, may he make us, his citizens, pious, just, and happy! O blessed is our King with obedient citizens! O blessed are the citizens with a King best in virtue, greatest in power! The source of which blessedness, we eternally venerate you, most HOLY DEITY.*

CHAPTER IV.  
ON THE  
ECONOMIC STATE,  
AND SPECIFICALLY  
ON THE  
MARITAL, PATERNAL,  
AND MASTERFUL STATE.

Question I. What is the economic state?



THE ECONOMIC STATE is a society of men constituting one house, or family, and is divided into the marital, paternal, and masterful society.

Question II. What is marriage?

*Definition of marriage.* Marriage is the indissoluble union of one man and one woman, according to divine institution, made by the mutual consent of both, for the generation of offspring and for mutual help in life.

Obs. I. Marriage (coniugium) is named from the common yoke (commune iugum), by which husband and wife are yoked together.

Obs. II. It is also called matrimony (matrimonium), from the end of marriage, or the generation of offspring, through which a woman becomes a mother (mater); Also nuptials (connubium), from the rite of the bride, who, when being led into the house, was covered by the groom's veil, as if by a cloud (nubes).

Obs. III. Marriage is taken a) abstractly, in itself and its nature, as it is the individual society of one man and one woman, without regard to whether it is the union of this man, this woman; b) concretely and in particular, as it is contracted between certain specific

persons, this man, this woman. Furthermore, matrimony can be considered, 1) as it is initiated, through betrothal, a) as it is consummated, through nuptials and carnal union.

Obs. IV. Marriage is defined by union, which here denotes not only the transient act by which a male and female are joined, but also the permanent state, or marital society, in which husband and wife remain joined by an inseparable covenant.

Question III. What is the principal efficient cause of marriage?

*Principal efficient cause.* The first and highest efficient cause of matrimony is the one-in-three God, Father, Son, and Holy Spirit a), who indeed instituted marriage abstractly, and considered generally in its nature, immediately b). To marriage considered concretely and in particular, God concurs sometimes effectively c), sometimes permissively d).

Proof a. From Genesis 1: אלהים , the triune God, created"; for both creation and the institution of matrimony is a divine action *ad extra*, common to all three persons of the Godhead, "man male and female, and blessed them, saying: 'Be fruitful, and multiply, and fill the earth.'"

Proof b. That God instituted marriage, considered abstractly and in its nature, immediately, is clearly established: because God 1) created the spouses, Genesis 1:27. 2) formed the woman to provide help to the man, Genesis 2:18. 3) joined the first parents,

Genesis 2:22ff. 4) promulgated matrimonial laws, e.g., concerning the constancy of the marital bond, Genesis 2:24. "A man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh" (those words indeed Adam, as a prophet illumined by the prophetic spirit, and truly θεόπνευστος, spoke, yet they are attributed to God Himself, Matthew 19:5, because God with supreme authority spoke those words through Adam); also laws concerning the degrees of consanguinity impeding marriage, Leviticus 18:7, concerning the penalty for adultery, Leviticus 20:10. 5) blessed the spouses, Genesis 1:28. Therefore, marriage is a state immediately sanctioned by God.

Proof c. To the marriage of pious spouses, God concurs with a general and a special influence; With a general influence, because all actions of men, and therefore also the contract of matrimony, depend on God as the first cause; With a special influence, insofar as His gracious providence ordains and disposes which woman ought to marry which man, by bending and moving their hearts to mutual consent. Thus He gives Rebecca as a wife to Isaac, Genesis 24:2.

Proof d. To the illicit marriage of the impious, God does not concur with a special influence, because God does not approve of an illegitimate marriage, but detests it; He permits it, however. For example, Esau took two wives, against his parents' wishes, Genesis 26:34, which marriage God did not approve, but only permitted.

#### Question IV. What are the secondary and subordinate causes of marriage?

*Subordinate causes.* The secondary and subordinate causes of contracting marriage are the spouses themselves a), and their parents, in whose power they are, consenting to the marriage b).

Obs. I. Just as he who is to be girded is considered as girded; so here spouses are called those who are yet to contract matrimony between themselves.

Obs. II. The male and female to be joined by the nuptial covenant are considered in two ways; 1) as contracting; 2) as the object about which the contract is made. In the latter way, they pertain to the matter, in the former sense, to the efficient cause of marriage. Their causality, insofar as they are regarded in the genus of efficient cause, is the mutual consent of the contracting parties, which, joined with the consent of the

parents, constitutes the adequate and complete cause of marriage.

Proof a. That the consent of the contracting persons is required for a legitimate marriage is gathered 1) from the character and nature of matrimony. For contracting a most close and voluntary society of life, the consent of the contracting parties is required. Marriage is a most close and voluntary society of life; Therefore. The minor is clear from Genesis 2:24. 2) From the first institution of marriage. God, bringing Eve to Adam, does not violently force her upon him, but inwardly kindles his heart towards Eve with a flame of chaste love, so that he freely chooses her as his spouse, and exultantly exclaims: "This at last is bone of my bones and flesh of my flesh." She shall be called woman, because she was taken out of man, Genesis 2:23. 3) From approved examples. When the father and brother of Rebecca were treating with Eleazar, the agent of Abraham, who was seeking her as a wife for Isaac, they said: "Let us call the girl and ask her," Genesis 24:57. Cf. Tobit 7:8. 4) From the consequence of disadvantages. Marriages which are arranged against the will of the contracting persons bring with them many disadvantages. What one does not love, one easily despises; and it is a sad marriage to which a male or female is forced to enter.

Proof b. That the antecedent consent of parents, using sound reason and not laboring under foul avarice or moroseness towards their children, where it can be had, or at least the subsequent consent, is required for the legitimate and firm matrimony of their children, not only for propriety but also out of necessity, is proven; 1) From the fourth commandment, and its explanation which the Apostle gives, Colossians 3:20. "Children, obey your parents in everything." If children ought to obey their parents in all lawful things, it follows that they ought also to obey them in contracting matrimony, so that they do not contract matrimony without their will. 2) From the divine command, by which they are ordered to give their children in marriage, Jeremiah 29:6. "Take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters"; and Deuteronomy 7:3. "You shall not give your daughter to a son of any of the Gentiles, nor shall you take a daughter of a Gentile for your son." To this pertains the divine command about freely giving in marriage a deflowered daughter, Exodus 22:16-17. "If a

man seduces a virgin who is not betrothed, and lies with her, he shall give the bride-price for her and make her his wife. If her father utterly refuses to give her to him, he shall pay money equal to the bride-price for virgins." 3) From the collection of examples, and the perpetual practice among the people of God. Hagar took a wife for her son Ishmael, Genesis 21:21. Abraham sends Eleazar to arrange a marriage for his son, Genesis 24:3. Bethuel betroths his daughter Rebecca to Isaac, v. 51. Isaac sends Jacob to Mesopotamia to take a wife from the daughters of Laban, Genesis 28:1, and Laban gave his daughter to Jacob, chapter 29:19. Samson said to his parents: "I saw a woman in Timnah, of the daughters of the Philistines, so get her for me as my wife," Judges 14:2. 4) From natural law. Any offspring that is not of its own right, but in the power of its parents, cannot contract matrimony without the consent of the parents: But unemancipated offspring, etc. Therefore. 5) From the resulting absurdities. From marriages contracted without the consent of parents, a) the authority of the parents is undermined, b) an heir is born to an unwilling father, c) divine, natural, and civil law is violated.

The Antithesis is of the Papists, who maintain that a marriage can be ratified and valid, even if the consent of the parents is not added. They object:

I. If Esau could take two wives without the consent of his parents, it follows that today a marriage is valid without the consent of the parents: The antecedent is true. See Genesis 26:34. Therefore, also the consequent. Response: 1) The example of Esau, a profane and obstinate man, since it is contrary to divine law, proves nothing. 2) Isaac could have impeded or invalidated Esau's marriage by his dissent; yet he tolerated it out of paternal indulgence, although he did not approve of it.

II. Jacob took one wife with his parents' consent, but afterwards he took several more, with his parents being completely unaware, Genesis 29:30; 30:4, 9. Response: 1) Jacob's marriage cannot be a norm which pious spouses may safely follow, for Jacob was a polygamist, and was deceived by Laban. 2) When he allowed two handmaids to be joined to him, he had long since been emancipated from his father's power.

III. Tobias, in a foreign land, took a wife while his parents were ignorant. Response: Tobias, at the angel's persuasion, took the

daughter of Raguel; both were certain of the subsequent consent of the parents. See Tobit 6:17.

IV. That without which a marriage is perfect is not necessarily required for its perfection: Now, without the consent of the parents, etc. Therefore. The minor is proven: Because, with the consent of the parents lacking, there is still 1) the matter of marriage, or sociable persons, 2) the form, i.e., the consent of the contracting persons, 3) the end, i.e., the procreation of offspring. Response: The form of marriage consists in the indissoluble bond of the spouses, arising from a legitimate, full, and sufficient consent. But the consent of those who are not yet of their own right is not legitimate, full, and sufficient, unless the consent of those in whose power they are is added.

V. The marriage of slaves, against the will of their masters, is firm and ratified: Therefore, much more will the marriage of sons, against the will of their parents, be ratified. Response: I deny the consequence: because the relationship of a father to his children is very different from the relationship of a master to his slave. A father's right over his children is much greater and more sacred than a master's over his slaves, unless they are property, for whom it is certainly not permissible to take a wife without the knowledge and against the will of their masters. Through the marriage of a slave, where the master's consent is lacking, an heir is not born to the unwilling master; but this happens in the marriage of children contracted without the consent of their parents, by which an heir is begotten to an unwilling father or grandfather.

VI. Whatever can place an impediment to an honorable matrimony is not necessarily required for entering into the conjugal covenant: But the consent of parents, etc. Therefore. The minor is proven: because it can easily happen that parents morosely deny their consent, moved by no serious cause, or they may disagree among themselves. Response: 1) If parents, out of moroseness or avarice, are unwilling to consent, the children should first refer the matter to the nearest agnates, to persuade the father not to abuse his paternal power. If they achieve nothing, the matter should be signified to the ministers of the church, and if the father does not yield to their admonition, the matter is to be referred to the Consistory, which can consent in place of the parents. a) If the parents disagree

among themselves, the father prevails, both because paternal power is more with the father, and because he possesses a more solid judgment.

**Question V. What sort of consent ought there to be from the persons contracting marriage?**

*Consent.* The consent of the persons contracting marriage ought to be a) true and pure from error, b) free, c) just, d) manifested by external significant words, or other signs and acts, by which are constituted and declared the betrothals, which are a mutual promise of future nuptials.

**Proof a.** True consent is, as it were, the soul of the conjugal contract, and therefore ought to be pure from error. However, error, which is repugnant to full consent, is not of the same kind; for there is error of person, of fortune, of quality, and of status. Error of person is when someone thinks he is contracting with that person whom he conceived in his mind, when however out of error he contracts with another, or when another is joined to him in place of her with whom he had contracted; by which error of person, the marriage can be impeded, unless it is ratified by subsequent consent. Thus Jacob had contracted with Rachel, but to him, when the time for lying together had come, Leah was brought in place of Rachel. Error of fortune is said to be when someone thinks he is marrying a wealthy woman, whom he afterwards discovers to be poor; by which error the marriage is not impeded, since riches do not pertain to its substance. Error of quality is either an error of simple quality, or an error of substantial quality. An error of simple quality does not concern the substance and end of matrimony, e.g., when someone thinks he is going to marry a well-mannered and beautiful woman, when however she is morose, quarrelsome, a drunkard. However, neither does an error of simple quality impede the marriage. An error of substantial quality is one that is made concerning a quality which pertains to the substance or end of matrimony, for example: When someone thinks he is marrying a virgin, whom however he discovers to have been lain with and to be pregnant; or when he thinks he is marrying one who is able for the procreation of offspring, when however he discovers that she is utterly unable; by which error the marriage is impeded. Error of status is when a free man, or a freeborn man, thinks he is marrying a free woman,

and he marries a slave; or when a freeborn woman marries a slave, whom she thought to be freeborn; by which error, formerly, when slaves were property, the consent became void, but today a different judgment is to be made concerning hired servants, who are considered freeborn, since they were born of freeborn parents. Wherefore, to avoid errors, integrity of judgment is required; but a man who is deeply drunk, a fool, and perpetually insane is destitute of sound and incorrupt judgment, and therefore cannot truly consent to matrimony.

**Proof b.** Consent on both sides ought to be free. For consent extorted by force or fear is in reality not consent, because it is not an elicited act of the will. A distinction must be made here between a just and a vain fear. The former arises from the threat of those things which a prudent man rightly abhors; the latter arises from trivial causes. Betrothals are dissolved by a just fear, not by a vain one.

**Proof c.** A just consent ought to be mutual, born of promise and re-promise, joined with the consent of those in whose power either both contracting parties, or one of them, is.

**Proof d.** Although it formally consists in the internal acts of the will, and denotes the will of two or more, equally terminated to the same thing; yet it must be confessed that internal acts alone, without external declaration, are not sufficient for contracting marriage, so that the betrothals may be valid and ratified.

**Question VI. How are betrothals distinguished?**

*Division of betrothals.* Betrothals are distinguished; a) Into betrothals *de praesenti* (for the present), and *de futuro* (for the future). The former are made by words of the present; the latter are made by words of the future; b) Into pure betrothals, which are absolute, and conditioned. The former are made without express mention of any condition; the latter are made under a certain condition.

**Proof a.** If a suitor conceives his promise in these words: "I will take you as my wife," he contracts a betrothal *de futuro*; but if he says: "I take you as my wife," he contracts a betrothal *de praesenti*. It should be carefully observed here that properly, those are called betrothals which are made by words of the future; but a promise of matrimony by words of the present constitutes the matrimony

itself, and therefore betrothals *de praesenti* are not distinct from matrimony.

Proof b. That betrothals are to be distinguished into absolute and conditioned, we learn from scripture. For Rebecca was betrothed to Isaac absolutely and without an annexed condition. See Genesis 24. But Rachel was betrothed to Jacob under the condition of seven years of service, Genesis 29. From absolute betrothals, so effective an obligation arises that one of the contracting parties, at the petition of the other party, can be compelled to consummate the matrimony. Betrothals contracted under a condition do not have effect for the present, but are suspended until the added conditions are fulfilled. But the annexed conditions are some honorable, some base, some impossible. Concerning which, see GERHARD, in the section on marriage, § 132.

**Question VII. Does the sacerdotal blessing also pertain to the efficient cause of marriage?**

*Priestly Blessing.* The solemn blessing, or joining, which is done by a Priest according to the customary rite, pertains not to the contracting a), but to the consummating of a Christian marriage b).

Proof a. We have clearly shown that marriage is contracted by mutual and just consent.

Proof b. The Sacerdotal blessing is required for the consummation of a Christian marriage; a) So that the legitimate marriage of the contracting parties may be publicly known; b) So that the contracting parties may be admonished about the holy and indissoluble bond of matrimony, about the divine blessing, about conjugal duties, about the tolerance of hardships; c) So that the new spouses may be commended to God, the author of marriage, through solemn prayers.

**Question VIII. What is the matter of marriage?**

*Matter.* The matter, or Subject, of marriage are the persons who are joined in marriage a), two in number, one male and one female b), able to obtain the ends of marriage c), and constituted outside the prohibited degrees of consanguinity and affinity d).

Proof a. The persons sociable in marriage, insofar as they are regarded as consenting and contracting matrimony, are the secondary efficient causes of matrimony; but insofar as they are considered as parts and members of the marital society, they are the matter of marriage.

Proof b. 1) From the primary divine institution. For God created only two humans, and joined only two into one flesh, Genesis 2:24. We argue: Marriage according to the divine institution is the union of two people, a male and a female, into one flesh; But simultaneous polygamy is not the union of two, but of several into one flesh. Therefore, polygamy is not a marriage contracted according to the divine institution. (\*)

You say: Moses, in the Hebrew text, did not expressly place the word expressing the dual number. Response: That makes no difference, because at that time there existed no more humans than two. But that marriage ought to consist of only two persons is clear; 2) From the repetition of the primeval institution made by Christ, Matthew 19:4-5. "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'?" Observe: 1) If God had wanted one man to have several wives, He would have made not just one, but several females. 2) God said: a

(\*) This argumentation, though in itself quite valid, is much illustrated by the contemplation of the excellent counsel with which God instituted matrimony. This was surely not only the propagation of men, but also their multiplication with the occupation of the whole earth, וַיִּרְבּוּ וַיִּמְלְאוּ אֶת-הָאָרֶץ, Genesis 1:18. But for multiplying the human race, more women, in human ingenuity, seem never to have been able to contribute more, indeed never to have been more necessary, than at that time when the paucity of men was greatest. Therefore, God certainly in the perfection of the origin of things would have created more women to be associated with one man, if polygamy, or rather polygyny (polyandry is utterly contrary to reason), which is called simultaneous, had ever been agreeable to His holy decree. Therefore, the supreme wisdom of God indicated that the union of one husband with one wife was sufficient for this purpose, both for propagation and for multiplication, indeed that it would be more fitting; but that for preserving the bond of love and society, which befits spouses, polygyny would be more of a hindrance than a help.



man shall hold fast to his wife, not to his wives. 3) Christ expressly used the word expressing the dual number. For He said: "and the two shall become one flesh." You say: In fornication, two become one flesh, even if the fornicator is joined with another woman, 1 Corinthians 6:16. Therefore, even if someone has several wives, it still remains that two are one flesh, because with each one he becomes one flesh. Response: 1) He who adheres to a prostitute becomes one flesh with her, not legitimately, but de facto. 2) He who adheres to a prostitute does not become one flesh with her under the hypothesis of enduring unity in a legitimate marriage; but under the act of breaking the first bond and removing the unity with his legitimate wife. Therefore, by the very fact that someone becomes one flesh with a prostitute, he ceases to be one flesh with his legitimate spouse; for he commits adultery, which is directly opposed to marriage. 3) From the apostolic instruction: "(To avoid) fornications, let each man have his own wife; and let each woman have her own husband. The wife does not have authority over her own body, but the husband does; And likewise the husband does not have authority over his own body, but the wife does," 1 Corinthians 7:2, 4. From these, a twofold argument arises. a) Where each woman does not have her own husband, there is not a legitimate marriage pleasing to God; But in polygamy, she does not have, etc.; Therefore. b) The authority which has already been transferred to the wife, and belongs to her by right, and is her own, the husband cannot grant to another and make common; But the

authority over the husband's body has already been transferred to the wife through marriage, etc.; Therefore. 4) From the custom of the primitive church. The Christian world from its first cradles had no polygamist, but Christians constantly observed the primeval monogamous law, which the Savior renewed.

Proof c. Marriage is a means of generating offspring, Genesis 1:28, and a remedy for extinguishing lust, 1 Corinthians 7:9. We argue: Those who are naturally unfit for procreating children and for extinguishing the flames of passion for the other contracting party, they are also naturally unfit for matrimony; But the impubescent, eunuchs, the impotent, the frigid, etc., are naturally unfit, etc. Therefore.

Proof d. From Leviticus 18:7. "Any man shall not approach any of his close relatives to uncover nakedness; I (for I am) the LORD." (\*) Here we are forbidden to join in marriage a person near in flesh, namely on account of the modesty and reverence founded in the nearness of flesh resulting from generation or nuptials. But which degrees of consanguinity or affinity are prohibited, we are taught in that passage.

The Antithesis is 1) of the Muhammedans and Chinese, whose polygamy is well-known. 2) Of the Anabaptists, some of whom were pleased with polygamy. 3) Of the Socinians, who dream that polygamy was indeed prohibited in the New, but not in the Old Testament. 4) Of Bernardino Ochino, the masked Sincerus de Warenberg, M. John Lyser, and others, who fervently contend that

(\*) Care must be taken to understand this general rule, according to which the special cases, although long and much controverted, are to be known and adjudicated with no trouble. *שאר בשר* man's flesh here, as elsewhere, denotes him who is to be considered as one flesh with him. But two or more people are said to be one flesh for a fourfold reason: 1) those from whose flesh a person has derived his origin, namely, Parents and Ancestors, 2) those who have originated from his flesh, children and descendants, 3) those with whom he has one and a common origin, these are brothers and sisters, Genesis 37:27. 4) those who have united in one flesh by the closest bond of marriage, Genesis 2:24. *שאר בשר* of your flesh, is he who is as one flesh with him who is one flesh with you. Examples clarify the matter, proposed individually in this chapter XVIII of Leviticus. Namely: 1. Your Parents and Ancestors are your flesh (no. 1.): Their spouses, v. 8, or their brothers and sisters, v. 12, 13, 14, are their flesh (no. 4 & 3): Therefore, they are the flesh of your flesh. 2. Children, begotten of you, are your flesh (no. 2.): Their spouses, v. 15, are their flesh (no. 4.): Therefore, they are the flesh of your flesh. 3. Your brothers and your sisters are your flesh (no. 3.): Your brother's wife, and your sister's husband, v. 16, and also the offspring of your brother or sister, are your brother's and your sister's flesh (no. 4 & 2.): Therefore, they are the flesh of your flesh. 4. Your wife or your husband is your flesh (no. 4.): Their offspring, born of another marriage, whether stepson or stepdaughter, v. 17, are their flesh (no. 1.): Therefore, they are the flesh of your flesh.

polygamy is lawful even in the New Testament. Their (\*) main arguments are:

I. Whoever imitates the patriarchs and pious kings of the Old Testament, they do not sin; But polygamists, etc. Therefore. Response: The polygamy of the patriarchs was tolerated by God as a flaw and a sin of infirmity, arising both from ignorance of the genuine sense of the primeval divine institution, that only two and not more should be in one flesh, and from zeal to hasten the birth of the Messiah. Instance; If the polygamy of the patriarchs was a sin, the patriarchs died in mortal sin; since they are not said in Holy Scripture to have done penance for polygamy. Response: A distinction is made between a sin that is mortal in act, and a venial one. The polygamy of the patriarchs was a sin not mortal in act, but venial, which God did not impute for condemnation in the second act; because with eyes of mercy He looked upon their general repentance, heroic faith, and ardent desire for the Messiah.

II. About whatever matter God has sanctioned a law, that He approves; About polygamy, etc. Therefore. The major is clear; because the law is a mirror of the divine will. The minor is proven; because God sanctioned a law 1) concerning the hated and the beloved wife, and the children of both; which of them should enjoy the right of the firstborn, Deuteronomy 21:15. Response: I deny the major; because God makes a law not only concerning those things which He approves, but also concerning those which He permits and tolerates, like divorce, Matthew 19:7-8. See also Exodus 22:16. In that place, therefore, Deuteronomy 21:15, it deals with a human act, and indeed an illegitimate one, or one committed against the divine rule (which God tolerated for a time), not with divine right or the approving will of God. See Exodus 22:16. 2) God gave a law concerning raising up seed for a brother, when his widow is left without offspring, Deuteronomy 25. Response: God speaks of a widow; therefore of successive polygamy, not of simultaneous. A celibate brother seems to be understood. But if you should urge that a married brother is to be understood, we respond that God in this law had regard for the polygamy hitherto tolerated by Him, and directed it to some good end in a certain case, namely for the inheritance, or possession of the Jews, lest it be divided.

This, however, does not help the defenders of polygamy; for it is incumbent upon them first of all to prove that polygamy is not prohibited and is consonant with the first institution of matrimony.

III. By that through which man achieves the intention of God, namely the multiplication of the human race, that is not prohibited, but lawful; But by polygamy, etc. Therefore. Response: God does not intend the multiplication of the human race contrary to the primeval institution of marriage, to which polygamy is opposed.

IV. What God has proposed as a sin neither through law nor through inflicted penalties, that is not a sin; But polygamy, etc. Therefore. Response: The minor is denied. For when God promulgated the primeval institution of marriage, that a male and a female should be one flesh, by this very act He made a law that matrimony should not be contracted otherwise.

V. Whoever gave the wives of Saul into the bosom of David approved of polygamy; But God, etc. Therefore. The major is established; because the wives who are given into our bosom are given to us in matrimony. The minor is clear from 2 Samuel 12:8. Response: To give into the bosom of another is taken either generally or specially. In a general sense, something is said to be given into the bosom of another which is committed to his power. Cf. 1 Kings 1:20; Psalm 35:13. Specially, it is given into the bosom what is handed over in matrimony. When the wives of Saul are said to have been given into the bosom of David, they are said to have been given not in the special sense, but in the general one. For he could not lawfully take them in matrimony, because Saul was David's father-in-law, and therefore the wives of Saul, among whom was Michal, the mother of David's spouse, could not be given to him in matrimony. Suppose matrimony is to be understood; it does not follow, however, that God approved that deed. For the word נתן often denotes only permission and tolerance. See Genesis 20:6; Numbers 21:23; Judges 11:9.

VI. Whatever is forbidden only to a Bishop is not prohibited to other men; Polygamy, etc. 1 Timothy 3:2. Therefore. Response: A bishop is said to be the husband of one wife, not in

(\*) All these are from those who place polygyny simply among lawful actions.

an exclusive sense, as if he alone ought to be monogamous, but in an inclusive sense (\*).

**Question IX. Is it lawful for ministers of the church to enter into matrimony?**

*Matrimony of ministers of the church.* It is lawful for ministers of the church to enter into matrimony, and to live in it.

Obs. I. The question is not; whether all who are constituted in the ecclesiastical office ought to be married? For ministers of the church who, being endowed with the gift of continence, live holy and chaste lives in celibacy are not censured by us, since the celibate, not being greatly distracted by the cares of this age, can expeditiously perform the ecclesiastical office, 1 Corinthians 7:1.

Obs. II. The question is not; whether the celibate life is good and useful, especially in time of persecution? but; whether it is necessary?

Proof a. 1) The Apostles conceded matrimony to the Clerics, or ministers of the church. Therefore, it is not forbidden to them, nor can it be forbidden to them by ecclesiastical constitution. The antecedent is proven from 1 Timothy 3:2. "A bishop must be above reproach, the husband of one wife." Where by "wife" is not understood the church, whose spouse is not the minister, but Christ himself; but a wife, in her own house bearing children to be brought up honestly, v. 4. Cf. Titus 1:5-6. The reason for the consequence is; because it is not fitting for the church to make laws or to constitute anything against the doctrine of the apostles.

2. The Apostles thought it lawful for themselves to marry, some of whom lived in marriage. Therefore, it is wrongly forbidden to the ministers of the church. The antecedent is proven from 1 Corinthians 9:5. "Do we not have the right to take along a believing wife?" As do the other Apostles and the brothers of the Lord and Cephas.

3. Marriage is honorable in all, Hebrews 13:4. Therefore, it cannot be reprehended in Clerics, much less forbidden to them.

4. Those who do not possess the gift of continence are ordered by the Apostle to contract marriage; But many ministers of the church, etc. Therefore. The major is proven from 1 Corinthians 7:2. "(To avoid) fornications, let each man have his own wife." The minor is clear, Matthew 19:11. "Not everyone can receive this word, but only those to whom it is given."

The Antithesis is of the Papists, who deny that it is lawful for ministers of the church to take wives. They object;

1. Everyone who is by right ἐγκρατής, or continent, should abstain from the embraces of a wife. Every Bishop is by right ἐγκρατής, or continent, Titus 1:8. Therefore. Response: Εγκράτεια, or continence, denotes temperance in food, drink, and venereal matters, and it also belongs to men living in marriage. For there exists, besides virginal and celibate chastity, also conjugal chastity.

2. "No one serving as a soldier gets entangled in civilian affairs," 2 Timothy 2:4. Every Cleric serves as a soldier for God. Therefore. Response: 1) The cited passage speaks in general of a soldier, with whom every Christian fighting under the banner of Christ is compared. 2) A distinction is made between a moderate and an immoderate care for secular things. The Apostle does not prohibit a moderate care for secular things; otherwise, no Bishop could preside well over his own house, contrary to 1 Timothy 3:4, but he prohibits the immoderate and excessive solicitude, by which one ἐμπλέκεται, is entangled and immersed in the affairs of this life, so that he cannot raise his mind to the love of God and divine things. Such an immoderate care of this age is unbecoming for a soldier of Christ.

III. Those whose duty it is to pray always, it is their duty to abstain from marriage; But it is the duty of Clerics to pray always; Therefore. The major is proven from 1

(\*) The explainers of this saying dissent and disagree much among themselves. Those who, like the blessed Author, interpret it of simultaneous polygyny, are most obstructed by this, that in chapter 5:9, Paul ordered Timothy to observe the same manner with respect to a widow woman; but indeed all well-mannered nations have abhorred simultaneous polyandry. Others understand it of successive polygamy, which opinion the Doctors of the Greek church embrace with all suffrages, but not with suitable proof, since they think it not worthy enough for a Bishop to think of repeated nuptials. To me, indeed, those seem to think most correctly who believe that Paul wished to prevent this, that anyone should be appointed Bishop who was separated from his wife by divorce. For although that was not unjust, yet the suspicion will hardly ever be removed, something always sticks.

Corinthians 7:5, where the Apostle advises that pious men, on account of prayers, should abstain from conjugal use. The minor is proven; because Clerics ought to pour out prayers for the church, for the magistrate, for the salvation of their hearers, 1 Timothy 2:2. Response; 1) It is the duty of all Christians to pray without ceasing, 1 Thessalonians 5:17. Therefore, if this argument concludes validly, it is the duty of all Christians to abstain from marriage. 2) A distinction is made between common or daily prayers, and solemn or public prayers. The Apostle in that passage advises abstaining from conjugal use at the time of solemn prayers, which are offered on account of a public calamity or some most grave danger. This counsel (for it is not a precept) is given to all, not only to the ministers of the church. The reason for the advice is not the pollution of prayers by conjugal use, but greater quiet and freedom from temporal things, so that the whole mind may be turned to God and implore his help to alleviate the public necessity.

IV. Whatever is not good, from that Clerics should abstain; To touch a woman is not good, 1 Corinthians 7:1. Therefore. Response; A distinction is made between a moral good and a useful good (\*). When Paul in that passage says: "It is good for a man not to touch a woman," he means a useful good in a state of persecution, which he who has no wife or children can more easily endure; he does not, however, mean a moral good, to which sin is opposed.

V. Those ministers of the church are praised by Christ who have castrated themselves for the sake of the kingdom of heaven; Married ministers of the church have not castrated themselves for the sake of the kingdom of heaven; Therefore. The major is clear from Matthew 19:12. Response; 1) Not only celibacy is praised by Christ, but also marriage, as a state ordained by God, vv. 5-6. Wherefore, both the celibate and the married are pleasing to God. 2) Those have castrated themselves for the sake of the kingdom of God who, being endowed with a special gift of continence, with a free and firm purpose, abstain from marriage, so that they may more expeditiously be able to devote themselves to the church, which is the kingdom of God, to be propagated. But from this, a general rule is not to be

established, according to which all Clerics are to be barred from marriage, since not all are continent, and it is better to marry than to burn.

VI. Ecclesiastical duties are impeded by marriage; For marriage impedes a) the ardor of prayer, because it depresses the soul to earthly things; b) the efficacy of preaching; for how will he effectively exhort widows and virgins, who is perpetually occupied with children? c) the care of the poor; because the married provide only for their own children; d) the dispensation of the Sacraments; because between laypeople and married Clerics there is no distinction. Response; a) The impediments that are alleged are fictitious. For the Priests of the Old Testament were also married, and yet they poured out prayers, took care of the poor, and dispensed the sacraments. b) The distinction between laity and Clerics consists not in marriage and celibacy, but in a different office.

**Question X. What is consanguinity, the closer degrees of which impede marriage?**

*Consanguinity.* Consanguinity is the bond of persons descending from the same stock, contracted by carnal propagation, of which there are distinct lines and diverse degrees.

**Question XI. What is a line? What is a degree?**

*Line.* A line is a series of persons descending from one another, containing degrees and distinguishing numbers; It is divided into a direct line and a collateral or transverse line. The direct line is between persons, one of whom descends from the other, and it is called now ascending, now descending. In the ascending, progress is made from the begotten to the begetters, in the descending from the begetters to the begotten. The collateral is between persons placed on the side, who, not being generated from one another, yet concur in one stock; It is divided into equal, which is between persons equally distant from the common stock, and unequal, which is between related persons, one of whom is nearer, the other more remote from the common stock. Degree is the distance of one person from another, made by generation.

(\*) Every good cannot but be useful, nor can any moral good exist without use or fruit. But one utility is greater, another less, according to the variety of surrounding circumstances, and especially of times.

**Question XII. By what method are degrees numbered?**

*Computation of degrees.* The method of numbering degrees is either according to civil law or according to canon law. The single and perpetual rule of civil law is: As many as there are generations, so many are the degrees a). But of canon law there are three rules. The first rule for the direct line is this: As many as there are persons (in the series of generation), so many are the degrees, one being subtracted b). The second rule for the equal collateral line is this: By as many degrees as the persons are distant from the common stock, by so many degrees they are distant from each other c). The third rule for the unequal collateral line is this: In an unequal transverse line, the persons are distant from each other by as many degrees as that one is distant who is more remote from the stock d).

Proof a. According to civil law, the method of computation in the direct line is brief and accurate, in which it agrees with canon law; but in the collateral line, the computation of canon law is more accurate, because civil law in the transverse line places the second degree without a first. The well-known verses are worthy of being noted here:

"Through the direct line both laws agree,  
/ But through the transverse the legal laws surpass."

This is illustrated by an example:

Terah;  
Abraham, Nahor.  
Isaac, Bethuel.  
Jacob, Rebecca.

According to civil law, Rebecca is distant from Terah by the third degree, but Jacob and Rebecca are distant by the sixth degree.

Proof b. According to canon law, in the direct line, the degrees are numbered according to the persons considered not simply, but with respect to generation. For assuming a stock, as many persons are added to it by generation, so many are the degrees. The rule of civil law means the same; as many as there are generations, so many are the degrees. You say: It is like a monster that in the canonical computation the common stock is subtracted, without which the generations cannot be. Response: In the numbering of degrees, the common stock is subtracted, because a degree is the distance of one person from another. But the second person first begins to be distant, and

therefore also makes the first degree. Wherefore, between the first two persons, there is the first and only one degree.

Proof c. According to canon law, Jacob and Rebecca differ by the third degree, because in the numbering of degrees, the persons are not to be considered among themselves and by themselves (as is done in the civil computation), but in order to the common stock, in which the kinship is founded.

Proof d. According to the canonical computation, Rebecca and Abraham are distant by the third degree in the unequal collateral line. The reason is: because it cannot happen that any person is closer to his kinsman than to his stock; which would happen, however, unless the denomination were made from the more remote one.

**Question XIII. What is affinity and what are its kinds and degrees?**

*Affinity.* Affinity is the connection of different kinships arising from nuptials, by which the blood relatives of the husband become the affines of the wife, and the blood relatives of the wife become the affines of the husband. The kinds of affinity are three: Affinity of the first kind is that which is contracted through one person joined by carnal union; of the second kind, that which is through two persons, by as many nuptials; of the third kind, that which is contracted through three persons and as many nuptials a). The degrees in affinity, in themselves and properly, are none b); but only quasi-degrees, about which there is a rule; In whatever degree of kinship the blood relatives are joined to the husband, in that degree they are joined to his wife, and vice versa c).

Proof a. My brother-in-law, i.e., my sister's husband, is my affine in the first kind. But if my brother-in-law, after my sister's death, marries another wife, she becomes my affine in the second kind. And if the second wife of my brother-in-law, upon the death of this husband (who had joined my sister to himself in first nuptials), marries another, he will become my affine in the third kind.

Proof b. One of the affines does not descend from the other; Therefore, in affinity, properly speaking, there are no degrees.

Proof c. Husband and wife become one flesh through nuptials; Therefore, those who are the husband's blood relatives also become the wife's quasi-blood relatives, i.e., affines; and those who are the wife's blood relatives

also become the husband's affines, or quasi-blood relatives. Wherefore, the computation of degrees in the tree of affinity is no different from that of consanguinity. He who is joined to the husband in the first degree of consanguinity is the wife's affine in the first degree of affinity, and vice versa.

**Question XIV. Which degrees of consanguinity are prohibited and impede nuptials?**

*Prohibited degrees of consanguinity.* Among blood relatives in the direct line, marriages are prohibited to infinity by divine and natural law a). In the equal collateral line, both by divine and natural law, marriages are prohibited in the first degree b). By positive ecclesiastical law, they are also prohibited in the second degree c). In the unequal collateral line, marriages are prohibited in the second degree by divine and natural law d). But by ecclesiastical law, they are also prohibited in the third degree; and even in the fourth degree, if one person is distant from the common stock by only one degree e).

Proof a. In the direct line, blood relatives are related as parents and children, although not all are parents from whom children immediately descend. But that marriage cannot exist between parents and children is taught both by divine law, Leviticus 18:7, and by natural law, which dictates that children owe filial reverence to parents, which expires between children and parents if marriage is contracted between them. Indeed, the very instinct of nature also abhors such a union. Whence among all gentiles such nuptials were always held as illicit. From which we infer that Adam, if he were recalled to this life, could not marry any female from his posterity.

Proof b. That marriage between brothers and sisters is prohibited by divine law is clear from Leviticus 18:9. This same degree is also prohibited by natural law. For children are something of their parents and part of their flesh, and therefore just as they are one flesh with their parents adequately, so they are one flesh among themselves, though not immediately, but mediately. Hence, nations, by the guidance of the light of nature, have abstained from such a union.

Proof c. Marriage between cousins is not prohibited by divine law; because between them, the unity of flesh in one begetter is not found, except remotely. However, the church prohibits this degree, so that men

may be more restrained from marriages prohibited by divine and natural law.

Proof d. The second degree of consanguinity is prohibited by divine law, Leviticus 18:12, chapter 20:19, and by natural law; because such persons are flesh with the common stock, although inadequately. That prohibition, moreover, is valid not only with respect to the persons expressly named, but also others equally distant.

Proof e. When one of the persons to be joined is immediately under the stock, paternal respect impedes the marriage. For that person, just as he is one flesh with a brother or sister on account of one parent, so he is in the place of a father or mother to the descendants of a brother or sister.

**Question XV. Which degrees of affinity are prohibited and impede nuptials?**

*Prohibited degrees of affinity.* In whatever degree of consanguinity nuptials are prohibited, in that same degree of affinity they are considered prohibited. Therefore, they are prohibited in the direct line of affinity simply and to infinity, a) in the equal collateral line, affines in the first degree are barred from nuptials. b) In the unequal collateral line, marriages of affines in the second degree are prohibited.

Proof a. God through Moses in Leviticus 18:18 seriously prohibited marriage with a stepmother, v. 15, with a daughter-in-law, v. 17, with a stepdaughter. In the remaining degrees of the direct line, the same interdiction is valid, on account of the respect of parenthood.

Proof b. In Leviticus 18:16, marriage with a deceased brother's widow is prohibited. Therefore, also marriage with a deceased sister's husband is interdicted, due to the identity of the foundation, lest anyone approach any person near in flesh.

The Antithesis is of the Papists, who deny that the degrees of consanguinity are prohibited by natural law. Their chief argument is: Natural law is indispensable; The law concerning the degrees of consanguinity impeding marriage is not indispensable; Therefore, it is not a natural law. The minor is proven; because God in the beginning of the world gave a dispensation concerning the marriage of the sons and daughters of Adam, who were brothers and sisters. Response: 1) Just as not only Adam, but also his sons had received the divine command concerning the multiplication of

the human race; so, to obey this command, they could not marry other women than their own sisters, on account of the extreme case of necessity, which ceasing, the divine dispensation or permission also ceased. 2) The degrees of consanguinity are unequal, and unequally against the law of nature. As many as are in the ascending and descending line, they pertain most closely to the law of nature, but the rest remotely. 3) The law of nature is indispensable with respect to the first principles and the conclusions closer to the first principles; but in the more remote conclusions, on account of certain circumstances, there is no doubt that God can dispense (\*).

**Question XVI. In what does the formal nature of marriage consist?**

The form or formal nature of marriage consists in the conjugal bond, which is the mutual obligation of husband and wife to fidelity and conjugal duties (\*).

Prob. The form of a thing is that which, when posited, the thing itself is posited, and when removed, the thing itself is removed: Now, when the mutual obligation of husband and wife to fidelity and conjugal duties is posited, marriage is posited, and when it is removed, marriage is removed: Therefore, that mutual obligation is the form of marriage.

You say: 1) Consent makes the marriage: Therefore, consent is its form. Resp. When the form ceases, the thing whose form it is

ceases: But when consent ceases, marriage does not cease. For it often happens that spouses no longer consent to mutual cohabitation and wish to be separated, and yet the marriage is not dissolved. Therefore, consent pertains to the efficient cause of matrimony, whose causality it is.

You say: 2) Carnal copulation consummates the marriage: Therefore, it is its form. Resp. Carnal copulation is a consequent of matrimony. The conjugal bond, however, is the form, since it endures even when carnal copulation ceases.

**Question XVII. Is the conjugal bond indissoluble?**

The conjugal bond of a husband and wife, as long as they are living a), is in itself indissoluble, both on account of mutual consent b), and especially on account of divine institution c). Accidentally, however, and on account of a supervening fault, a divorce sometimes occurs, which is the separation of living spouses, proceeding from the dissolution of a legitimate and valid marriage, with respect to the conjugal bond. The just causes for divorce are adultery d) and malicious desertion e).

Obs. I. Divorce (divortium) is named from diverting (divertendo), because through divorce the spouses divert, that is, they go in different directions.

Obs. II. A distinction must be made between repudiation (repudium) and divorce (divortium). Repudiation is a general name,

(\*) Natural laws command those actions which are necessary for the preservation of human nature and society, and for the attainment of ends, and forbid the contrary. In these, therefore, God never left mankind without law. Those things, however, which pertain to fuller wisdom, to the highest dignity of man, to the well-constituted order of human society, are established and determined by revealed laws (which they commonly call positive laws). But those things which are moral and common, or universal, by which all men are always bound, and of which the knowledge is clear, come down from Noah, and by ancient and continuous tradition have been passed on to all nations. As to this same law, a certain unique reason can be given why, on account of his legislative power, the Legislator alone is said to have the right to dispense with it, so that, besides him, no one else may claim that right or make use of it.

(\*) In an incredible and utterly unheard-of manner, the Illustrious Count ZINZENDORF and his followers present this, as if it were a most salutary and momentous dogma: That Christ should properly be called the husband of the wife, who begets offspring, and the male partner merely performs the role of a procurator. With this most pernicious and detestable error, several others are artfully connected, which have been abundantly refuted by the most eminent and deservedly distinguished Theologians, of whom it will be sufficient to have mentioned one. To wit, for this very reason they say that Christ is God the Father; but the first person of the Holy Trinity is to be regarded as a Grandfather, or, if you prefer, a Father-in-law. Thus they have most openly departed from the three ecumenical creeds; so much so that they cannot be said to be truly devoted to the Augsburg Confession, in which those foundations are laid beforehand.

and denotes the dismissal of both a betrothed and a wife; but divorce is a special name, and signifies only the dismissal of a wife.

Obs. III. God has never released anyone from a law. But those things which pertain to greater utility, to the notable excellence of men, to the well-established order of the whole of human society, are determined by revealed laws (which they commonly call positive), but also by moral and common, or universal ones, by which all men are always obligated, and the knowledge of which, from the age of Noah, has been passed down by ancient and continuous tradition to all nations. As to laws of this kind, there can be a certain singular reason for which the Legislator may use his power of dispensing, as it is said, for which no other reason is to be adduced.

Obs. III. A distinction is made between divorce properly and improperly so called. Divorce, properly speaking, is the separation of living spouses, proceeding from the dissolution of a legitimate and valid marriage with respect to the conjugal bond. For which reason a) TERTULLIAN improperly calls death the divorce of the soul and body. Death causes the dissolution of matrimony, but not a divorce. b) The separation of spouses with respect to bed and board, on account of more serious enmities, is improperly called divorce, since it is only a suspension of the acts of cohabitation and conjugal duty, with the conjugal bond remaining intact, so that neither spouse can enter another marriage. c) The separation of persons whose nuptials are prohibited on account of close degrees of consanguinity, or where an error of person or the impotence of one of the spouses has occurred, is not properly a divorce, but only a declaration of nullity, because the marriage was not rightly contracted, nor was it ratified, valid, and legitimate.

Obs. IV. A distinction is made between active and passive divorce. The former is when the injured and innocent person initiates the divorce, or voluntarily departs in separation from the living spouse. The latter is when the injured and innocent person suffers the divorce unwillingly, and is deserted by the spouse with whom they wished to cohabit longer. The sole cause of active divorce is adultery; the cause of passive divorce is malicious desertion.

Prob. a. That the conjugal bond is dissolved by death is established from Romans VII, 2, 3. *The law has dominion over a man for as long as he lives; for the woman*

*who is under a husband is bound by law to her living husband; but if her husband dies, she is released from the law of her husband. Therefore, while her husband lives, she is called an adulteress if she becomes the wife of another man; but if her husband is dead, she is free from the law, so that she is not an adulteress, even if she has become (the wife) of another man.* From this apostolic statement we learn that successive polygamy, by which one proceeds to a second marriage, is licit.

Prob. b. The marriage was contracted through mutual consent concerning a fellowship of life to be continued perpetually and throughout all of life; which contract is to be kept holy and inviolate for the procreation of offspring and for mutual aid in life.

Prob. c. Matrimony is indissoluble, not only on account of the mutual consent of the spouses; for if it had been contracted by consent alone, it could be dissolved by the mutual dissent of both; but chiefly on account of the authority and institution of God, who said: *"A man shall leave his father and his mother, and shall cleave to his wife, and they shall be one flesh"*, Gen. II, 24. *"Therefore what God has joined together, let no man separate"*, Matth. XIX, 6.

Prob. d. 1) From the sentence of Christ, which is found in Matthew V, 32. *"Whoever divorces his wife for any reason except sexual immorality makes her commit adultery, and whoever marries a divorced woman commits adultery."* And Matthew XIX, 9. *"Whoever divorces his wife, except for fornication, and marries another, commits adultery; and whoever marries her who is divorced commits adultery."* Where, by the force of the exceptive proposition, two things are said: 1) He who repudiates a non-adulterous wife and marries another, commits adultery. 2) He who repudiates an adulterous wife and marries another, does not commit adultery. Therefore, according to the sentence of Christ, the bond of matrimony between the living is dissolved by adultery, so that the injured party may justly repudiate the injuring party. 2) By the nature of marriage, adultery in itself and directly opposes the unity of the flesh, and therefore also the substance of marriage, through which two become one flesh (not many into many fleshes): Gen. II, 24. For he who cleaves to a prostitute, also becomes one flesh with the prostitute. 1 Cor. VI, 16, and therefore is no longer one flesh with the spouse. Where,



however, a distinction must be made between a just cause for divorce and a necessary or obligatory one. For why could not the injured party, by the example of the Deity, be reconciled to the injuring party, and this one be received back into the bosom of grace? says DANNHAVER, in theol. conscient. p. 808.

Prob. e. That malicious desertion frees the innocent party from the bond is proven 1) from the testimony of the Apostle, 1 Cor. VII, 15. *"But if the unbeliever separates, let him separate. A brother or a sister is not under bondage in such cases"*, so that it is not lawful for him to marry another, or for her to be married to another; but, he or she is free from the bond and the obligation to conjugal fellowship with the deserter. 2) From the nature of divorce. Whatever immediately injures conjugal fidelity itself and the use of the marriage bed, dissolves the conjugal bond, and therefore by right itself opens the doors to a second marriage for the innocent party; But malicious and incorrigible desertion does so, Therefore... 3) From absurdity. Unless the power of a new marriage is granted to the deserted person, he will be deprived of his right without any fault of his own, and will be exposed to perpetual burnings, to the danger of fornication and pollution, which is repugnant to equity and divine law. For *"to avoid fornication, let every man have his own wife"*, 1 Cor. VII, 2.

The antithesis is that of the Pontificians, who state: 1) That a true and properly called divorce has no place among the faithful of the new testament; 2) That there are many causes for an improperly called divorce, or separation as to bed and board.

Their main arguments are: I. Whatever is the indissoluble union of one male and one female, its bond cannot be divided; But marriage is etc. Therefore.

Resp. Marriage is a union, in itself indissoluble by the force of divine institution, but it is accidentally dissoluble, through adultery and malicious desertion.

Instance I. Adultery alone is a cause for divorce, as Christ teaches, Matth. XIX, 9. Resp. Adultery alone is the cause of active divorce; malicious desertion is the cause of passive divorce.

Instance II. Persistent denial of the conjugal debt is also a cause for divorce. Therefore, there are more causes than adultery and malicious desertion. Resp. Persistent denial of the conjugal debt is

equivalent to malicious desertion; because the spouse immediately injures conjugal fidelity and the use of the marriage bed and exposes the injured person to the danger of fornication.

II. Whatever marriage is rightly contracted and consummated, cannot be dissolved without the mark of adultery; But the marriage of the faithful etc. Therefore.

The minor premise is proven from Mark X, 11. *"Whoever divorces his wife and marries another commits adultery."* Resp. The words of Christ are not to be understood absolutely, but restrictively; because the restriction or limitation is most openly expressed in Matth. XIX, 9. *"Whoever divorces his wife, who has not broken the bond of marriage by fornication, commits adultery."*

#### Question XVIII. What is the purpose of marriage?

The ultimate purpose of marriage is the glory of God a). The intermediate purpose is either proper or accessory. The proper purpose, which began immediately with marriage itself, is both the procreation of offspring, from which arises the propagation of the family, and the preservation of the church and the state b), and also mutual aid in life c). The accessory purpose is a remedy against wandering lusts d).

Prob. a. Just as the ultimate purpose of all God's ordinances is the glory of God, so too is it for the ordinance of marriage. To this pertains the general admonition of the Apostle, 1 Cor. X, 31. *"Do all things to the glory of God."*

Prob. b. That the proper purpose of matrimony is the procreation of offspring, the author of marriage himself indicates, Gen. I, 28. *"Be fruitful and multiply."* By reason of this purpose, marriage is the seminary of the church and the state.

Prob. c. That a mutual aid in life is also a purpose of marriage is clear from Gen. II, 18. *"It is not good for man to be alone; Let us make him a helper."*

Prob. d. A remedy against wandering lusts is an accessory purpose, which was added to marriage only by accident, namely in the state after the fall, about which the Apostle says, 1 Cor. VIII, 2. *"Because of fornications (to be avoided) let every man have his own wife; and let every woman have her own husband."*

**Question XIX. What are the duties of spouses?**

The common duties of spouses are; to join their souls, bodies, and resources a). The duties of the husband are; to love his wife b), to govern her c), to support her d), and to protect her e). The proper duties of the wife are; to revere her husband, to obey him, and to do him good f).

Prob. a. By divine ordinance, there exists between spouses a communion of souls, bodies, and resources, about which see 1 Cor. VII, 3. Eph. V, 28. ff.

Prob. b. Wives are one flesh with their husbands, and therefore are to be sincerely loved. Eph. V, 28.

Prob. c. Because the husband is the head of the wife, he should govern her in spiritual and temporal matters. Eph. V, 23.

Prob. d. The husband should nourish and cherish his wife as his own flesh, Eph. V, 29.

Prob. e. The woman is the weaker vessel both in body and in spirit, 1 Petr. III, 7, and therefore relies on the protection of her husband.

Prob. f. See the duties of wives described in Eph. V, 22, 1 Petr. III, 1.

**Question XX. What is the paternal society?**

The paternal society is the natural union of parents with children, divinely instituted for the education of offspring and the welfare of the whole family.

**Question XXI. What are the duties of parents and children?**

The duties of parents consist in the provision of food and clothing a), and in an honorable education b). The duties of children consist in love, honor, and obedience c).

Prob. a. It is the duty of parents to take care of their children, 1 Tim. V, 8, and to give them good gifts. Matth. VII, 11.

Prob. b. Children are to be brought up in the discipline and instruction of the Lord, Eph. VI, 4.

Prob. c. The duties of children are known from the Fourth Commandment of the Decalogue.

**Question XXII. What is the master-servant society?**

The master-servant society is the legitimate union of masters and servants, divinely instituted for mutual benefit.

**Question XXIII. What are the duties of masters and servants?**

It is the duty of masters to rule their servants, to supply them with necessary sustenance, and to pay the promised wage: It is the duty of servants to honor their masters, to obey them, and to serve faithfully.

Prob. The duties of masters and servants are graphically described by Paul, Col. III, 22. ff. c. IV, 1. Conf. Eph, VI, 5.

**SUSPIRIUM.**

*To GOD the unbegotten FATHER, to GOD the only-begotten SON, to GOD the HOLY SPIRIT proceeding from both, be praise and eternal glory for our wellbeing, for the strength of our bodies, for the gifts of our minds, for the happy success of our labors!*